

Luke 6

written and compiled by Gary Kukis

Luke 6:1–49

Jesus and the Sabbath/Message on the Plain

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 6 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: Luke 6 begins with two incidents which take place on the Sabbath. Then Jesus chooses His disciples and heals a number of people. The bulk of this chapter is devoted to teaching. This is the sermon on the plain (which is similar to the sermon on the mount, but they are not the same event).

*Bible Summary: Jesus healed a man on the Sabbath. He chose twelve apostles. He said, "Blessed are the poor. Love your enemies. Hear and do my words."*¹

This should be the most extensive examination of Luke 6 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 September 15, 2019.

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www.kukis.org		Exegetical Studies in Luke

Doctrines Covered or Alluded To			
	Kenosis	Murder	

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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.

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

Definition of Terms	
1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Age of the Hypostatic Union	The time period during which Jesus Christ walked upon this earth. This dispensation acted as a hinge between the Church Age and the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history. See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8-9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).
Fast, Fasting	A fast is when one sets aside normal and legitimate activities (like eating a meal) in order to attend to spiritual activities (like going to Bible class). Fasting, in the sense of simply going without food, has no spiritual benefit.

Definition of Terms	
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis) .
Filling of the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
Gospels	This is the term applied to the first 4 books of the New Testament. That is because these first 4 books provide us with the good news that Jesus has come to save man. However, strictly speaking, these first 4 books are <i>biographies</i> , two written as firsthand accounts (Matthew and John), one written by an historian who gathered this information by speaking to many witnesses of Jesus (Luke), and the book of Mark appears to be the gospel of Peter (a firsthand witness to the events), but written down by Mark.
Grace Apparatus for Perception	God has made it possible for all believers, no matter what their IQ, to take in doctrine and to understand doctrine. Any believer, no matter what his or her IQ, can grow spiritually; and their spiritual growth is never hampered by their IQ (although, some high IQ types may try to over think a doctrine or find some clever way to justify some personal sin or failing, and fail to grow in that area). See the Grace Apparatus for Perception (HTML) (PDF) (WPD).
Human Good	Acts which society may see as being good, but things which have no eternal value. For instance, a person may want to give one of Al Gore’s carbon credit companies money to pay for “carbon usage,” and then Al sends out one of his minions to go plant a tree. There are people who would praise this as a great act of self sacrifice, but it means nothing to God. The Doctrine of Human Good (HTML) (PDF) (WPD)
Human Viewpoint	Man’s thinking apart from Bible doctrine. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).
Hypostatic Union	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org: the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union.</p>

Definition of Terms	
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 .
Kenosis	During the dispensation of the hypostatic union, the doctrine of kenosis tells us that our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life. Doctrine of Kenosis (HTML) (PDF) (WPD). For further reference: (Robert McLaughlin) (Charles Clough) (Josef Cherreguine) (Herman Mattox) (Joe Griffin)
Kingdom of God	The Kingdom of God is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, "The Kingdom of God is within." (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).
Laws of divine establishment	<p>These are laws will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)

Definition of Terms	
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts , Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
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>
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Pharisee, Pharisees	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Sabbath Day	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).

Definition of Terms	
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Spiritual dynamics	Spiritual dynamics is simply the believer making use of spiritual life which God has given to him (we might say, he is exploiting his portfolio of spiritual assets). Simply put, the believer names his sins to God (rebound; 1John 1:9); learns Bible doctrine (daily, if possible); produces divine good; and employs the ten problem solving devices. More informally, this term can simply understood as the use of the Holy Spirit in the believer's life. Apart from R. B. Thieme, Jr.'s massive audio (or video) study of this topic, I am unaware of this doctrine being reduced in size and presented online.
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ³ It is reasonable to suppose that there were formal and informal gatherings prior to this.

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

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

Definition of Terms	
The Tabernacle	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lived 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).
The Tribulation	When the Church Age comes to its completion, and the body of believers is raptured from this earth, there remains a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i>). (Doctrine of the Tribulation —Pastor L.G. Merritt) (The Great Tribulation —Cherreguine Bible Doctrine Ministries) (Tribulation Time line [Chart] —Grace Bible Church of Baytown)
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Luke 6

Introduction: Luke, perhaps more than any other biographer, will concentrate on the actual words of Jesus. He has interviewed many people who were with Jesus, who saw what Jesus did. But what remained with these witnesses more than anything else were the actual words that Jesus spoke—His teachings, His parables, His unassailable logic, and His complete and thorough knowledge of the Law of God. Some of you own a *red-letter* edition of the Bible, which simply means that all the words of Jesus are in red (in my work, I put the NT in red and the OT in blue; and all quotations from the OT in purple). In a red-letter Bible, Luke will have many chapters which are nearly all in red. From v. 20 and forward, almost every word in Luke 6 is in red (in the red-letter editions of the Bible).

When we study the words of Jesus, it is important to note *to whom is He speaking* and what is the context. Jesus spoke of things in virtually every **dispensation** (yet, He spoke at a time when the concept of dispensations was not known). Therefore, most everything is understood within the context of the **dispensation of Israel**, but with a wider and more precise understanding which might be gleaned centuries later.

When the **pharisees** ask a tricky question to catch Jesus in a contradiction, Jesus might speak in one way. Sometimes His answer to them is, "Okay, what about this?" And then He will name some incident in the Old Testament which they cannot explain in the light of what they have just complained about. Whatever Jesus cites may or may not specifically contradict their issue with Him; but this is often designed to send His religious detractors back to the Scriptures for more study (ideally speaking⁴).

⁴ This also causes current readers of His words to go back and investigate the things which Jesus speaks about.

When Jesus is speaking to a massive number of people, Jesus primarily teaches the correct way to understand **the Law**, which has been terribly distorted by those currently in the **Jewish** religious hierarchy.

When Jesus is teaching His disciples (not just to the 12, but to those who regularly followed Him—perhaps 50, perhaps 100, perhaps more), His teaching often takes in a greater realm of doctrine than simply the Law of Moses. He also provides explanations to His disciples for parables which may have confused them (His parables were often quite complex).

The middle chapters of Luke feature a great deal of the Lord teaching. We are not to those chapters yet, but the latter half of this chapter focuses on the Lord's teaching. This latter half of Luke 6 will provide the most concentrated teaching so far in the book of Luke.

Luke 6 — Plain Talking (a graphic); from **Hope Church Huddersfield**; accessed January 7, 2022.



Sometimes I do my own outlines, and sometimes I take them from another commentator. However, there will be obvious differences between how Arno Gaebelein divides up this chapter and how I do it.

An Outline of Luke 6 (Arno Gaebelein)

1. The Son of Man the Lord of the Sabbath. (Luke 6:1-5)
2. The Man with the Withered Hand Healed. (Luke 6:6-11)
3. The Twelve Apostles Chosen. (Luke 6:12-19)
4. Blessing and Woe. (Luke 6:20-26)
5. Good for Evil. (Luke 6:27-31)
6. Instructions to Disciples. (Luke 6:32-38)
7. Warnings. (Luke 6:39-45.)

Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Luke 6:1-49.

Section One: Jesus and His Disciples in a Wheat Field on the Sabbath (vv. 1–5)

Even though we are still in early days of the Lord's ministry, the religious hierarchy is becoming more and more aggressive toward Jesus and His crew. In the first 5 verses, Jesus and His disciples are walking through a grain field and eating the grain. In order to do this, the chaff must be separated out from the grain itself. This involved taking a stalk of grain and rubbing it between two hands. The pharisees complain directly to Jesus about this—so they are right there watching Jesus and His disciples on this **Sabbath** morning. “What are Your disciples doing?” they ask Him. The logical retort would have been would be, “Just what exactly are you and your other religious friends doing right now?”

The pharisees believe that they have just caught Jesus and His disciples working on the Sabbath. One could make the argument that these pharisees are also working, standing here where they normally would not be standing, observing the disciples and Jesus and then making accusations against them. That strikes me as work on a Saturday (the Sabbath = Saturday). Following people around that you do not like and finding fault with their every move—that is certainly work.

These accusations made against the disciples of Jesus were often used by the pharisees. This appeared to be the go-to approach to anyone the pharisees wanted to shut down. The Judaic religious hierarchy have compiled about 600 Sabbath Day regulations (which they developed over the years), so the pharisees can generally find one or more regulations that any given random person violates. These regulations did not come out of the Word of God; it came out of the imagination of their forefathers; and then became a time-honored tradition.

But Jesus will not go for the obvious retort (“You think we are working; well, what about you?”). Instead, Jesus will ask the Pharisees a question about David, and that will shut them down. They never have an answer for any of Jesus’ questions. They always know about the passages to which Jesus refers, but they cannot explain them.

Section Two: Jesus Heals a Man’s Withered Hand on the Sabbath (vv. 6–11).

So, on another Sabbath, Jesus is apparently in a **synagogue**, and there is a man there with a withered hand. When it comes to healing, Jesus does virtually nothing. He intrinsically, in His humanity, cannot heal anyone (apart from handing someone an aspirin or something). He has the divine ability to heal, but He does not employ the power of His divine nature (Doctrine of **Kenosis**).

Jesus would have felt compassion for this man, and God the Holy Spirit would have worked through Jesus to heal this man. Jesus essentially functions as a Vanna White⁵—He somehow indicates that a healing will take place or He simply touches a person’s hand, or whatever, and that person would be healed. This is not done by any inherent power of Jesus Himself or by any effort on His part, but by the Holy Spirit, in accordance with the plan of God the Father. In other words, when Jesus touches the hand (or head, or whatever) of some man, that is all that He is doing. In no way could this be understood to be a work.

Nevertheless, Jesus will be accused of violating the Sabbath. However, there are no actual regulations or laws against healing on the Sabbath (who would ever think to write such a regulation?). And further, theologically speaking, Jesus was not doing anything of Himself to heal this man. He might touch a leper, or give a hand to a lame man to help him up—but none of this could really be construed as actual work. God (the Holy Spirit) is the One doing the work by healing.

Section Three: Jesus Selects His Apostles (vv. 12–16).

In the third section (vv. 12–16) all of the disciples are named. We know, more or less, how Jesus called a few of these men, but there are just as many disciples about whom we know nothing about (apart from what tradition tells us). They are all named here, but with very few details.

Section Four: Jesus Ministers to a Great Multitude (vv. 17–19).

In the fourth section of this chapter, Jesus teaches a large group of people on a plain. This first section is simply Him healing many of them and casting out demons. These things are spoken of generally; no specific examples are given. What is important are the principles which Jesus taught, which are found in the next section:

Section Five: The Sermon on the Plain (vv. 20–49).

Much of what Jesus says here, He also taught in the Sermon on the Mount. Almost everything in this section will be Jesus teaching. He will teach the beatitudes; He will pronounce the woes (which appear to be in contrast to the beatitudes); He will talk about loving one’s enemies; He will talk about judging; and He will give 3 parables about (having a speck of dust in one’s eye, about a tree and its fruit, and about building on a solid foundation).

Whereas the Sermon on the Mount goes on for three chapters in Matthew, the Sermon on the Plain takes up about half a chapter. However, there are many parallels between the two sermons. This would make sense, as we would not expect Jesus to teach something brand new, each and every day (although that certainly may have been possible).

This final section of Luke 6 might be easily broken up into many subsections: The Beatitudes, Jesus Pronounces Woes, Love Your Enemies, Judging Others, A Tree and Its Fruit, and Build Your House on the Rock (I took these sub-headings directly from e-sword).

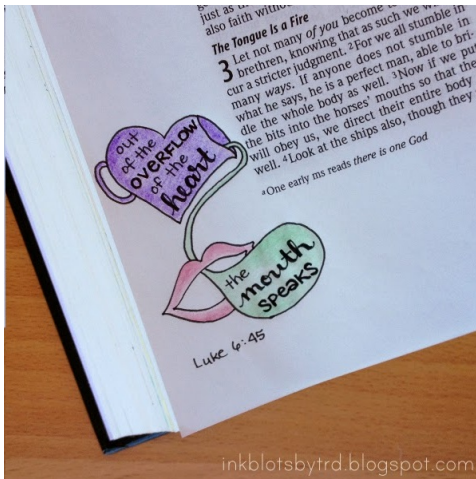
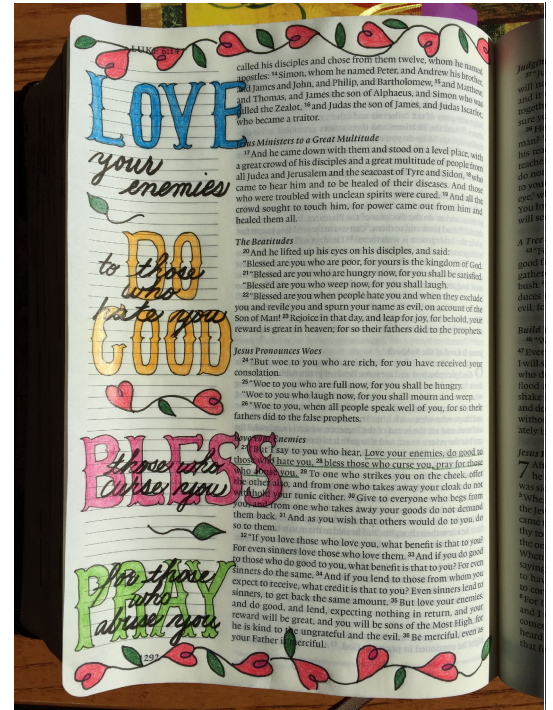
⁵ I am certain that this cultural allusion means very little to most readers.

Although Luke 6:20–49 will be all Jesus’ teaching, we return to narrative in the 7th chapter.

None of the **gospels** provide an hour by hour history of the Lord’s ministry (until the crucifixion and the night preceding it). Each gospel is filled with vignettes. Sometime 5 or more of these vignettes take place on the same day and sometimes, a month or more may have passed in between vignettes. Sometimes we will be able to figure this out; sometimes not.

Luke 6 — Bible Journaling (a graphic); from Teri Millbourn in **Pinterest**; accessed January 7, 2022.

Luke 6 — Bible Journaling example (a graphic); from **Inkblots** (from TRD); accessed January 7, 2022.



Quite frankly, my biggest concern when it comes to teaching this chapter is properly explaining all that the Lord is teaching. This is not an easy task.

A title or one or two sentences which describe Luke 6.

Titles and/or Brief Descriptions of Luke 6 (by Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

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

Brief, but insightful observations of Luke 6 (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 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Luke 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Luke 6

Characters

Biographical Material

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 6

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

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 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines and Summaries of Luke 6 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Shmoop tends to be somewhat irreverent. Also, the Shmoop summaries are not much shorter than the chapters themselves. He seems to have a desire, even in a summary, to provide editorial comment.

Shmoop Summary of Luke 6

GOSPEL OF LUKE CHAPTER 5:17-6:11 SUMMARY

Jesus Romps Some Highbrows

- Fast forward to a sabbath, and Jesus is walking through the grain field. His disciples eat the kernels after rubbing away the chaff. Mmm.
- Some highbrows take issue: "Why are you doing what is not lawful on the sabbath?" (6:2).
- Here's a little tidbit of information. The Torah says that you can't do any labor on the seventh day, i.e., the sabbath (read the prescription in Exodus 20:8-11 and Deuteronomy 5:12-15). But the issue remains: what does it mean exactly not to perform work? Can we wash, fight a war, cook or prepare food, walk somewhere, respond to emergencies, or what?
- Jesus responds by—surprise—citing a story from scripture.
- When David and his fellows were hungry, they went into God's house and mowed down "the bread of the Presence" (6:4). But only priests are allowed to eat this sacred bread. Fact check Jesus by reading 1 Samuel 21:1-9 and Leviticus 24:5-9.
- The point? If the "Son of Man" refers only to Jesus here, then the needs of Jesus and his followers trump the Torah-laws about the sabbath, just like the needs of David trumped the laws about the bread of Presence.
- Note the alternative. If the "son of man" (no caps) refers simply to any old human being, as it sometimes does, then the sabbath-stipulation will have to recognize human limitations.
- The highbrows are silent; their tail is between their legs once again.
- On another sabbath, Jesus is teaching in a synagogue, where he comes across a guy with a shriveled right hand.
- The highbrows are watching Jesus like a hawk to see whether he will heal on the sabbath. The highbrows think that would count as doing work on the sabbath and they're ripe and ready to accuse Jesus of breaking the rules.
- Jesus knows what's up, but he still summons the man forward. He asks him point blank: "Is it lawful to do good or to do harm on the sabbath, to save life or to destroy it?" (6:9).
- Jesus looks at them all, then tells the man to stretch out his hand. Guess what? That's right—healed.
- Jesus shows up the highbrows yet again. But this time they are so mad that they start to conspire about what to do with this upstart Jesus.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 5:17-6:11 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

GOSPEL OF LUKE CHAPTER 6:12-49 SUMMARY

The Sermon on the Plain

- Jesus ascends a mountain where he spends a whole night in prayer to God.
- At daybreak, he summons his disciples and chooses twelve of them to receive the title of "apostle" (6:13).
- Luke lists their names. Pay attention to Simon—he's also called Peter, a name that means "rock" in Greek. Oh, and you'll probably notice that Judas Iscariot is the one who's going to later break Jesus's trust. Talk about a spoiler.
- Now Jesus gets busy in the flatlands, where a huge swarm of students along with gobs of people from Judea, Jerusalem, and the coastal cities of Tyre and Sidon gather to hear what he has to say and get access to his powers of healing.
- Jesus heals tons of people tormented by unclean spirits and the sick. There's no doubt that he's living up to his campaign promises in 4:18-19.
- Jesus lifts his eyes to his disciples, suggesting that what he's about to say applies directly to them.
- Ready? Go.
- Actually—this one's too good. We're going to make you go read it yourself.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 5:17-6:11 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Synopsis of Luke 6 from the Summarized Bible

Luke 6:1-49

Contents: Jesus and the Sabbath. Healing of a withered hand. Choosing of the twelve. Sermon on the Mount. Parable of the house built on a rock.

Characters: God, Jesus, disciples, Pharisees, David, man with withered hand.

Conclusion: Works of necessity are allowable on the Sabbath and above all it is to be spent in the service of and to the honor of Him who is Lord of the Sabbath, whose good works we are to perform. The blessings of Christ are covenanted to suffering saints who live by the precepts of His gospel, enduring hardship for His sake, in hope of the glory of heaven which will abundantly countervail all hardships. Woe to those who rest upon a false foundation, trusting in the riches of this world and holding Christ and His people in contempt.

Key Word: Lord of Sabbath, Luke 6:5. Sermon on Mount, Luke 6:12, Luke 6:20.

Strong Verses: Luke 6:5, Luke 6:20, Luke 6:21, Luke 6:22, Luke 6:23, Luke 6:27, Luke 6:28, Luke 6:31, Luke 6:35, Luke 6:37, Luke 6:38, Luke 6:41, Luke 6:45, Luke 6:46.

Striking Facts: Jesus as a human being in perfect subjection to the Father walked in constant communion with Him through prayer. In those days when His enemies were filled with madness against Him, He gave much time to prayer. If He, the Son of God, needed to pray, how much more business should we have at the throne of grace?

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 6.

[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 5–7)

Scripture	Text/Commentary
Luke 5A	Jesus Calls 4 disciples
Luke 5B	Jesus Heals a Leper and a Paralytic
Luke 5C	Jesus Calls Levi
Luke 5D	Jesus Speaks About Fasting
Luke 6A	Jesus and the Sabbath; Healing on the Sabbath
Luke 6B	The 12 Apostles
Luke 6C	Jesus Teaches the Multitudes (which teaching includes the Beatitudes, Loving Your Enemies, Judging and two parables)
Luke 7A	Healing the Centurion's Servant
Luke 7B	Jesus Raises a Widow's Son from the Dead
Luke 7C	Messengers from John the baptizer

The Big Picture (Luke 5–7)

Scripture	Text/Commentary
Luke 7D	Jesus Forgives a Sinful Woman

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Luke 6

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

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

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

The [Definition of Terms](#) allows you to go back and forth between the first occurrence of a theological term and its definition via hyperlinks.

This is the first entire chapter where I drew from the Revised Ferrar-Fenton Bible, which is available on www.bazinta.com

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

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.

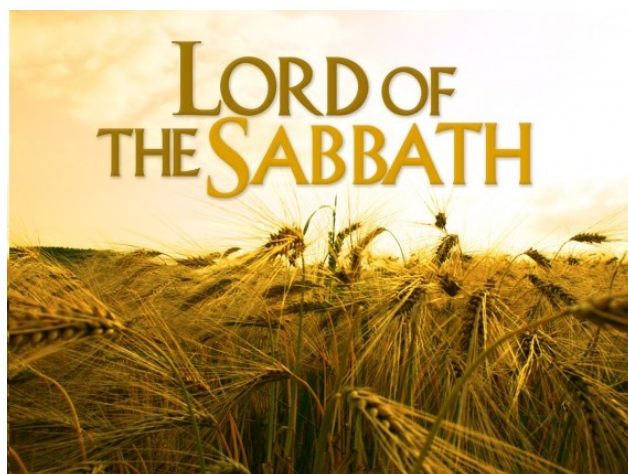
Jesus is Accused of Violating the Sabbath

Plucking grain on the Sabbath

Matthew 12:1-8 Mark 2:23-28

Jesus is Lord of the Sabbath (Luke 6:1–5) (a graphic); from [Redeeming God](#); accessed January 7, 2022.

This is the first of the four sections found in Luke 6.



Kukis slavishly literal:

And it was in a Sabbath to pass through Him through a grainfield; and are plucking the disciples of His. And they are eating the grain, rubbing [it] in the hands. But someone of the pharisees said, “Why are you doing that which is not lawful for the Sabbaths?”

Luke
6:1–2

Kukis moderately literal:

It was on a Sabbath day, that His disciples are passing through a grainfield and they are plucking [off heads of grain]. They are eating the grain, rubbing [the stalks] with [their] hands. So one of the pharisees ask [them], “Why are you doing that which is not lawful for the Sabbath?”

Kukis paraphrase

It was on a Sabbath day when the disciples were passing through a grainfield. They took this opportunity to pluck of stalks of grain, which they rubbed between their hands and then ate. A pharisee observed them and then asked, “Why are you doing that which is unlawful to be done on a Sabbath day?”

Here is how others have translated this verse:

Ancient texts:

Note: 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 was in a Sabbath to pass through Him through a grainfield; and are plucking the disciples of His. And they are eating the grain, rubbing [it] in the hands. But someone of the pharisees said, "Why are you doing that which is not lawful for the Sabbaths?"
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And it came to pass on the second first sabbath that, as he went through the corn fields, his disciples plucked the ears and did eat, rubbing them in their hands. And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath days?
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And on a sabbath it occurred, as Jesus walked among the tilled grounds, that his disciples plucked ears, and rubbed them in their hands and ate. And some of the Pharisees said to them: Why do ye that, which it is not lawful to do on the sabbath ?
Original Aramaic NT ⁷	Now it happened on the Sabbath* when Yeshua was walking among the grain, his disciples were plucking the ears and were rubbing them in their hands and eating them. But some of the Pharisees were saying to them, "Why are you doing what is illegal to do on the Sabbath?"
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. IT came to pass on the sabbath, as Jesus walked through the wheat fields, his disciples plucked ears of wheat, and rubbed them in their hands and did eat. But some of the men of the Pharisees said to them, Why are you doing what is unlawful to do on the sabbath?

Significant differences:

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.

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 Now it came about that on the Sabbath he was going through the fields of grain, and his disciples took the heads of the grain for food, crushing them in their hands. But some of the Pharisees said, Why do you do what it is not right to do on the Sabbath?

Bible in Worldwide English Jesus was walking through the grain fields on a Sabbath day. His disciples picked some of the grain as they went along. They cleaned it by rubbing it in their hands, and ate it. Some of the Pharisees said, Why do your disciples do what is not right on the Sabbath day?"

Easy English **Jesus teaches about the Jewish day for rest**
On a Jewish day for rest, Jesus and his disciples were walking through some fields where wheat was growing. His disciples began to pick some of the wheat. They were rubbing it between their hands and eating the seeds.
Some of the Pharisees were walking along with them. They said, 'You should not be doing that on our day for rest. It is against God's Law.'

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 **Jesus Is Lord Over the Sabbath Day**
One time on a Sabbath day, Jesus was walking through some grain fields. His followers picked the grain, rubbed it in their hands, and ate it. Some Pharisees said, "Why are you doing that? It is against the Law of Moses to do that on the Sabbath day."

God's Word™ **Jesus Has Authority over the Day of Worship**
Once, on a day of rest—a holy day, Jesus was walking through some grainfields. His disciples were picking the heads of grain, removing the husks, and eating the grain.
Some of the Pharisees asked, "Why are your disciples doing something that is not right to do on the day of rest—a holy day?"

Good News Bible (TEV) **The Question about the Sabbath**
Jesus was walking through some wheat fields on a Sabbath. His disciples began to pick the heads of wheat, rub them in their hands, and eat the grain. Some Pharisees asked, "Why are you doing what our Law says you cannot do on the Sabbath?"

The Message **In Charge of the Sabbath**
On a certain Sabbath Jesus was walking through a field of ripe grain. His disciples were pulling off heads of grain, rubbing them in their hands to get rid of the chaff, and eating them. Some Pharisees said, "Why are you doing that, breaking a Sabbath rule?"

NIRV .
New Life Version **Jesus Teaches about the Day of Rest**
On the next Day of Rest Jesus was walking through the grain-fields. His followers picked grain. They rubbed it in their hands and ate it. Some of the proud religious law-keepers said to them, "Why are you doing what the Law says should not be done on the Day of Rest?"

New Simplified Bible .

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

Contemporary English V.	One Sabbath when Jesus and his disciples were walking through some wheat fields, the disciples picked some wheat. They rubbed the husks off with their hands and started eating the grain. Some Pharisees said, "Why are you picking grain on the Sabbath? You're not supposed to do that!"
The Living Bible	One Sabbath as Jesus and his disciples were walking through some grainfields, they were breaking off the heads of wheat, rubbing off the husks in their hands and eating the grains. But some Pharisees said, "That's illegal! Your disciples are harvesting grain, and it's against the Jewish law to work on the Sabbath."
New Berkeley Version New Century Version New Living Translation	. . A Discussion about the Sabbath One Sabbath day as Jesus was walking through some grainfields, his disciples broke off heads of grain, rubbed off the husks in their hands, and ate the grain. But some Pharisees said, "Why are you breaking the law by harvesting grain on the Sabbath?"
The Passion Translation	Jesus and Religious Traditions One Sabbath day, Jesus and his disciples were walking through a field of ripe wheat. His disciples plucked some heads of grain and rubbed the husks off with their hands and ate it. This infuriated some of the Jewish religious leaders. They said to Jesus, "Why are you allowing your disciples to harvest grain on the Sabbath day? Don't you know it's not permissible according to the law?"
Unlocked Dynamic Bible	One Sabbath day, as Jesus and his disciples were walking through some grain fields, the disciples were picking some heads of grain. They rubbed them in their hands to separate the grains from the husks, and ate the grain. Some Pharisees who were watching this said to them, "You should not be doing work; our laws forbid us to do work on the Sabbath day!"
Williams' New Testament ⁸	.

Partially literal and partially paraphrased translations:

American English Bible	Now, [Jesus] happened to be walking through some grain fields on a Sabbath and his disciples had been picking the grain, rubbing it in their hands, and eating it. So some of the Pharisees asked him: 'Why are they doing something that isn't legal on the Sabbath?'
Beck's American Translation Breakthrough Version	. It happened on a Sabbath for Him to be traveling through croplands. And His students were pulling off and eating the heads <i>of grain</i> , rubbing <i>them</i> with the hands. Some of the Separatists said, "Why are you doing what is not permitted on the Sabbaths?"
Common English Bible	Activities on the Sabbath One Sabbath, as Jesus was going through the wheat fields, his disciples were picking the heads of wheat, rubbing them in their hands, and eating them. Some Pharisees said, "Why are you breaking the Sabbath law?"
International Standard V	<i>Jesus is Lord of the Sabbath</i> <i>(Matthew 12:1-8; Mark 2:23-28)</i> One time Jesus ^[Lit. he] was walking through some grain fields on a Sabbath. ^[Other mss. read on the second Sabbath after the first] His disciples were picking the heads of grain, rubbing them in their hands, and eating them. Some of the Pharisees asked, "Why are you doing what is not lawful on Sabbath days?" ^[Lit. on the Sabbaths]

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

Len Gane Paraphrase ⁹	.
A. Campbell's Living Oracles	On the Sabbath called second prime, as Jesus was passing through the cornfields, his disciples plucked the ears of corn, and rubbed them in their hands and eat them. And some Pharisees said to them, Why do you that which it is not lawful to do on the Sabbath?
New Advent (Knox) Bible	It happened that on the next sabbath but one he was walking through the corn-fields; and his disciples were plucking the ears of corn and eating them, rubbing them between their hands. And some of the Pharisees said to them, Why are you doing what it is not lawful to do on the sabbath?.
NT for Everyone	Teachings on the Sabbath One sabbath, Jesus was walking through some cornfields. His disciples were plucking and eating ears of grain, rubbing them with their hands. 'Why', asked some Pharisees, 'are you doing something that isn't permitted on the sabbath?'
20 th Century New Testament	.
Mostly literal renderings (with some occasional paraphrasing):	
Alpha & Omega Bible	NOW IT HAPPENED THAT HE WAS PASSING THROUGH GRAIN FIELDS ON A SABBATH (<i>7th Day of Rest & Worship. i.e. Saturday</i>); AND HIS DISCIPLES WERE PICKING THE HEADS OF GRAIN, RUBBING THEM IN THEIR HANDS, AND EATING. BUT SOME OF THE PHARISEES SAID, "WHY DO YOU DO WHAT IS NOT LAWFUL ON THE SABBATH (<i>7th Day of Rest & Worship. i.e. Saturday</i>)?"
Christian Standard Bible	.
Conservapedia Translation	On the Sabbath after Passover Jesus walked through a grain field, where His students picked heads of grain for themselves, rubbing off the chaff and eating them. Several Pharisees complained, "Why do You violate the Sabbath like that? "ἔξεστι" is used for "it is lawful," but the negative is concisely written as "violate"
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	In the Corn Fields. It once happened on a Sabbath that He was going through the corn-fields; and His disciples plucked the ears of corn, rubbing them in their hands, and ate them. But some of the Pharisees said to them, "Why do you what is not allowable on Sabbaths?"
Free Bible Version ¹⁰	One Sabbath while Jesus was walking through grainfields, his disciples began picking some heads of grain, rubbing them in their hands*, and eating them. Some of the Pharisees questioned him, asking, "Why are you doing what is not permitted on the Sabbath?"
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	It happened that on a Sabbath he was going through the wheat-fields. His disciples were picking the ears and eating the wheat, rubbing it out with their hands. And some of the Pharisees asked, "Why are you doing what it is not lawful to do on the Sabbath?"
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.

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

¹⁰ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Weymouth New Testament Now on the second-first Sabbath while He was passing through the wheatfields, His disciples were plucking the ears and rubbing them with their hands to eat the grain.

And some of the Pharisees asked, "Why are you doing what the Law forbids on the Sabbath?"

Wikipedia Bible Project One Sabbath day, as Jesus was walking through the cornfields, his disciples picked some ears of grain and ate them, rubbing them first in their hands [to remove the husks].

So some of the Pharisees asked, "Why are you doing things that aren't allowed on the Sabbath?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹¹ One sabbath Jesus was going through the corn fields and his disciples began to pick heads of grain crushing them in their hands for food. Some of the Pharisees asked them, "Why do you do what is forbidden on the sabbath?"

The Heritage Bible And it was, he went through the sown fields in the second of the first Sabbaths *after Passover*, and his disciples pulled off the heads of grain, and were eating, rubbing *them* in their hands. And some of the Pharisees said to them, Why do you do what is absolutely not lawful to do in the Sabbaths?

New American Bible (2002)
New English Bible–1970

.
Plucking Grain on the Sabbath (Galilee)[Lk.6.1-5 →] - Mt.12.1-8, Mk.2.23-28
One Sabbath he was going through the cornfields, and his disciples were plucking the ears of corn, rubbing them in their hands, and eating them. Some of the Pharisees said, 'Why are you doing what is forbidden on the Sabbath?

New Jerusalem Bible
New RSV

.
One sabbath [Other ancient authorities read *On the second first sabbath*] while Jesus* was going through the cornfields, his disciples plucked some heads of grain, rubbed them in their hands, and ate them. But some of the Pharisees said, 'Why are you doing what is not lawful [Other ancient authorities add *to do*] on the sabbath?'

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible One *Shabbat*, while Yeshua was passing through some wheat fields, his *talmidim* began plucking the heads of grain, rubbing them between their hands and eating the seeds. Some of the *P'rushim* said, "Why are you violating *Shabbat*?" .

exeGesés companion Bible **YAH SHUA, ADONAY OF THE SHABBATH**

And so be it, on the second first shabbath,
he goes through the spores;
and his disciples pluck the kernels and eat
rubbing them in their hands.
And some of the Pharisees say to them,
Why do you what is not allowed to do
on the shabbaths?.

Hebraic Roots Bible
The Israel Bible (beta)
The Scriptures 1998
Tree of Life Version

Shabbat in the Grain Fields

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

Now during *Shabbat*, Yeshua was passing through grain fields; and His disciples were picking and eating heads of grain, rubbing them in their hands. But some of the Pharisees said, "Why are you doing what is not permitted on *Shabbat*?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹²	...becomes but in break (weekly) to pass him through [them] sown and picked {some ones} The Students [of] him and [Men] ate the grains Rubbing {them} [with] the hands (Some) Ones but [of] the pharisees say why? [You*] make What not is (permissible) [on] the breaks (weekly)...
Awful Scroll Bible	What is more, itself came to be, from-within the second- day -of-the-first sabbath, after the Passover, Himself to proceed-through the sown fields, and His disciples continue to pluck the heads of grain, and keep to eat it, rubbing them against their hands. Besides this, certain of the Pharisees said to them, "Why do yous, what is not by-our -existence to do from-within the sabbaths?"
Concordant Literal Version	.
The Disciple's Bible	.
Orthodox Jewish Bible	And it came about on Shabbos that the Moshiach is passing through grain fields, and his talmidim were plucking and eating the heads of grain and rubbing them in their hands. [DEVARIM 23:25] Now some of the Perushim said, Why are you doing what is asur (impermissible) on Shabbos?
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Now it happened on a Sabbath day that Jesus was walking through some grain fields. His disciples picked off some heads of grain, rubbed them in their hands and ate [the kernels]. [Note: It was an accepted practice for people in that day to be permitted to do this as they walked along paths bordering a grain field]. But certain Pharisees said, "Why are you doing what is against the Law of Moses on the Sabbath day?"
The Expanded Bible	Jesus Is Lord over the Sabbath One Sabbath day Jesus was walking through some fields of grain. His followers [disciples] picked the heads of grain, rubbed them in their hands, and ate them [Deut. 23:25]. Some Pharisees said, "Why do you do what is not lawful [forbidden] on the Sabbath day?" [Gleaning was viewed as work, and therefore forbidden on the Sabbath; Ex. 34:21.]
Jonathan Mitchell NT	Now on a sabbath He happened to be passing on His way through fields of sown grain, and His disciples began plucking (or: picking) the heads of grain, [then] proceeding to rub [them] in pieces between [their] hands, and then were eating [them]. So some of the Pharisees questioned, "Why are you people continuing in doing that which is not allowed by custom or Law to be done on the sabbaths?"
P. Kretzmann Commentary	Verses 1-5 Disputes Concerning Sabbath Observance. Luke 6:1-12 The Lord of the Sabbath:

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

And it came to pass on the second Sabbath after the first that He went through the cornfields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands.

It was on the first Sabbath after the second day of Passover that this happened. For on that day the sheaves of the first fruits of the field were offered to the Lord, and the Jews reckoned the Sabbaths until Pentecost from this day, for which reason the latter festival was known also as the Feast of Weeks. Jesus was walking through the crop, which was now in full ear and ready for cutting. The ancient paths were usually in the nature of short cuts, and were apt to lead across some man's land. But according to ancient custom, no man thought of plowing these up. The field was tilled on either side of the path, and the grain sometimes encroached on the path, but the path itself belonged to the public. As the Lord was walking along with His disciples, the latter began to pull out spikes of the ripe grain and to rub the ears between the palms of their hands to extract the kernels. This was permitted according to the Law, Deut. 23:25.

And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-days?

But the Pharisees, some of whom were present as usual in order to spy on the Lord, made this innocent act a sin against the Third Commandment, looking upon the pulling of stalks as harvesting and upon the removing of the hulls as threshing and cooking. Note: This attitude is characteristic also of modern sticklers for the so-called sanctity of the Sabbath, or Sunday. Instead of teaching the proper observance of the New Testament holiday according to the sense of the Bible, which Luther has so beautifully expressed in the explanation of the Third Commandment, they suspect base motives and objects in matters which are left absolutely to the decision of Christian liberty. The Pharisees at once attacked the disciples, but always with the point directed against Jesus. They accused them of profaning the Sabbath.

Syndein/Thieme

{Lord of the Sabbath}

And it came to pass, on 'the second Sabbath' {deuteroprotos sabbaton - means the second of the first Sabbaths after the feast of the Passover}, as He {Jesus} was going through the grain fields {sporimos - corn?}, His disciples picked some 'heads of grain/'ear of corn' { Stachys}, rubbed {them} in {their} hands, and ate them.

{Note: The religious Jews had added many "don'ts" to the Mosaic Law. One of them made it illegal to 'work' on the Sabbath. Picking up a piece of corn and rubbing off its kernels into your hand is 'work' under their system of taboos.}

And some of the Pharisees said, "Why are you doing what is absolutely not {ouk} lawful on the Sabbath?"

Translation for Translators

Jesus explained why he had authority to decide what his disciples should do on the Sabbath day.

Luke 6:1-11

One ◀Sabbath/Jewish day▶ of rest , while Jesus was walking through some grain fields with his disciples, the disciples picked some of the heads of grain. They rubbed them in their hands *to separate the grains from the husks*, and ate the grain. *The law of Moses permitted people to do that if they were hungry.* Some Pharisees *who were watching* said to Jesus, "◀You should not be doing on our rest day work that our laws forbid!/Why are you doing on our rest day work that our laws forbid?▶" [RHQ].

The Voice

One Sabbath Day, [Other manuscripts read "On the second Sabbath after the first."] some Pharisees confronted Jesus again. This time, they saw the disciples picking some grain as they walked through the fields. The disciples would dehusk the grain by rubbing the kernels in their hands, and then they would eat it raw.

Jesus certainly has His detractors. They watch Him closely and voice their opposition to His words and actions. Sometimes they even try to stump Him with

questions or publicly humiliate Him. But Jesus refuses to be intimidated. For every charge they level, He has an answer. To the charge of blasphemy, He responds, “I have the authority to forgive sins.” To the charge that He befriends sinners and parties too much, He answers, “These are My people; I’ve come for them.” To the accusation that He breaks Sabbath law, He quips, “The Sabbath is a great servant, but it’s not your master. I am Lord of the Sabbath.” The crowds are amazed at the tense give-and-take between Jesus and His opponents. They seem to respect the Pharisees for their strict observance of God’s law, or perhaps they fear them because they don’t want to become targets of Pharisaic criticism. Yet the people are attracted to Jesus because of the peculiar moral authority He exhibits. As time goes on, Jesus crosses more and more lines drawn in the sand. The tension between Jesus and the Pharisees now becomes a major plotline of Luke’s story.

Pharisees: *Don’t You know the sacred law says You can’t harvest and mill grain on the Sabbath Day—the day on which all work is forbidden? Why do You think You can ignore the sacred law?*

The Pharisees think they have God all figured out. They claim to be experts in the sacred writings—the Hebrew Scriptures. But Jesus doesn’t fit in with their assumptions and expectations, and He doesn’t submit to their presumed expertise. So they are constantly criticizing Him and trying to trap Him in some obvious wrongdoing or unorthodoxy. But Jesus responds with questions instead of answers. He seems to decide that the best way to help them is by challenging them to think, to question their assumptions, to see things from a higher or deeper perspective. For example, they argue about what is permissible on the Sabbath Day (the seventh day, the day of rest); this is how Jesus gets them thinking about the deeper purpose of the Sabbath Day.

Bible Translations with an Excess of Footnotes:

Disciples’ Literal New T.
NET Bible©

Lord of the Sabbath

Jesus¹ was going through the grain fields on² a Sabbath,³ and his disciples picked some heads of wheat,⁴ rubbed them in their hands, and ate them.⁵ But some of the Pharisees⁶ said, “Why are you⁷ doing what is against the law⁸ on the Sabbath?”

¹tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

²tn Grk “Now it happened that on.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

³tc Most later mss (A C D Θ Ψ [Ē13] İ lat) read ἐν σαββάτῳ δευτεροπρ τῷ (en sabbatw deuteroprwtw, “a second-first Sabbath”), while the earlier and better witnesses have simply ἐν σαββάτῳ (Ī4 κ B L W Ē1 33 579 1241 2542 it sa). The longer reading is most likely secondary, though various explanations may account for it (for discussion, see TCGNT 116).

⁴tn Or “heads of grain.” While the generic term στάχυς (stacus) can refer to the cluster of seeds at the top of grain such as barley or wheat, in the NT the term is restricted to wheat (L&N 3.40; BDAG 941 s.v. 1).

⁵tn Grk “picked and ate some heads of grain, rubbing them in their hands.” The participle ψ χοντες (ywconte) has been translated as a finite verb due to requirements of contemporary English style, and the order of the clauses has been transposed to reflect the logical order, which sounds more natural in English.

⁶sn See the note on Pharisees in 5:17.

⁷tn Note that the verb is second person plural (with an understood plural pronominal subject in Greek). The charge is again indirectly made against Jesus by charging the disciples.

⁸sn The alleged violation expressed by the phrase what is against the law is performing work on the Sabbath. That the disciples ate from such a field is no problem given Deut 23:25, but Sabbath activity is another matter in the leaders’ view (Exod 20:8-11 and Mishnah, m. Shabbat 7.2). The supposed violation involved reaping, threshing, winnowing, and preparing

food. This probably explains why the clause describing the disciples “rubbing” the heads of grain in their hands is mentioned last, in emphatic position. This was preparation of food.

New American Bible (2011)

*Debates About the Sabbath.**

^a While he was going through a field of grain on a sabbath, his disciples were picking the heads of grain, rubbing them in their hands, and eating them.^b

Some Pharisees said, “Why are you doing what is unlawful on the sabbath?”

* [6:1–11] The two episodes recounted here deal with gathering grain and healing, both of which were forbidden on the sabbath. In his defense of his disciples’ conduct and his own charitable deed, Jesus argues that satisfying human needs such as hunger and performing works of mercy take precedence even over the sacred sabbath rest. See also notes on Mt 12:1–14 and Mk 2:25–26.

a. [6:1–5] Mt 12:1–8; Mk 2:23–28.

b. [6:1] Dt 23:26.

New American Bible (2011)

The Passion Translation

The Spoken English NT¹³

Picking Heads of Grain on the Sabbath Day (Mt. 12:1-8; Mk 2:23-28)

One Sabbath day, Jesus happened to be walking through some fields. And his followers were picking the heads of grain and eating them, after rubbing them between their hands.^a

Some of the Pharisees said, “Why are you doing what’s not allowed on the Sabbath?”^b

a. Lit. “in their hands.” They were rubbing off the inedible husks to get at the kernels of grain.

b. According to their tradition, even the slightest amount of work is forbidden on the Sabbath. According to their definitions, Jesus’ followers are harvesting grain and “threshing” (see “Bible Words”).

Wilbur Pickering’s New T.

Jesus is Lord of the Sabbath

Now it happened on a second-first¹ Sabbath that He was passing through the grain fields, and His disciples began to pick and eat the heads of grain, rubbing them in their hands.

But some of the Pharisees said to them,² “Why are you doing that which is not lawful to do on the Sabbath?”

(1) That’s what the Text says. No doubt everyone at that time knew just what was intended, but in the meantime we have lost the necessary cultural information.

(2) By now the Pharisees had ‘spies’ following Jesus wherever He went.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now it happened on the second-first Sabbath [fig., the first Sabbath of the second month] He [was] passing through the grainfields, and His disciples were picking the heads of grain and were eating, rubbing [the husk from the grain] with their hands. And some of the Pharisees said to them, “Why are youp doing what is not lawful to be doing on the Sabbaths?”

Charles Thomson NT

Context Group Version

Now on a Sabbath, he was going through the grainfields; and his apprentices plucked and ate the ears, rubbing them in their hands.

But certain of the Pharisees said, Why do you (pl) do that which is not lawful on the Sabbath day?

Disciples’ Literal New T.

The Pharisees Object To Plucking Grain On The Sabbath. I Am Lord of The Sabbath

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

English Standard Version Far Above All Translation ¹⁴	And it came about on a Sabbath <i>that</i> He was proceeding through grainfields. And His disciples were plucking [The Law permitted this, Deut 23:25.] and eating the heads [of grain], rubbing <i>them in their hands</i> .
Green's Literal Translation Literal New Testament Modern English Version	. Now it came to pass on a high <i>day</i> Sabbath that he was crossing through the corn-fields, and his disciples were plucking ears <i>of corn</i> and eating <i>them</i> , rubbing <i>them with their hands</i> . And some of the Pharisees said to them, "Why are you doing what it is not permitted to do on the Sabbath <i>days</i> ?"
Modern Literal Version	Plucking Grain on the Sabbath On the second Sabbath after the first, He went through the grain fields, and His disciples plucked and ate the heads of grain, rubbing them in their hands. Some of the Pharisees said to them, "Why are you doing what is not lawful to do on the Sabbath?" {Mk 2:23-28 & Mt 12:1-8 & Lk 6:1-5 Jerusalem to Galilee.} Now it happened on a second Sabbath <i>after the first</i> , that he was traveling through the grainfields, and his disciples were plucking the tops, rubbing them in their hands and were eating <i>them</i> . But some of the Pharisees said to them, Why are you* doing what is not legal to practice on the Sabbaths?
New American Standard B.	Jesus Is Lord of the Sabbath Now it happened that He was passing through <i>some</i> grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating <i>the grain</i> . But some of the Pharisees said, "Why do you do what is not lawful on the Sabbath?"
New European Version	Sabbath controversies Now it came to pass on a Sabbath that he was going through the grain fields; and his disciples plucked the ears and ate, rubbing them in their hands. But certain of the Pharisees said: Why do you do what is unlawful on the Sabbath day?
New King James Version NT (Variant Readings)	. Now it came to pass °on [the second] sabbath [after the first], that he was going through the grainfields; and his disciples plucked the heads of grain, and did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which is not lawful [to do] on the sabbath day? °CT-Now it came to pass on a sabbath, that...
Niobi Study Bible Restored Holy Bible 6.0	. [Plucking the ears on the Sabbaths]. And it came to pass on the second Sabbath after the first, Lev 23:15 . that He went through grain-fields; and His disciples plucked the ears of grain, and ate, rubbing them in their hands. And certain of the Pharisees said to them, Why do ye that which it is not lawful to do on the Sabbaths?.
Revised Young's Lit. Trans.	And it came to pass, on the second-first sabbath, as he is going through the corn fields, that his disciples were plucking the ears, and were eating, rubbing with the hands, and certain of the Pharisees said to them, 'Why do you that which is not lawful to do on the sabbaths?'
A Voice in the Wilderness Updated Bible Version 2.17 Webster's Translation	. . .

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

World English Bible
Young's Updated LT

The gist of this passage: Jesus and His disciples are accused of unlawfully working on the Sabbath.

Luke 6:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521
diaporeuomai (διαπορεύομαι) [pronounced dee-ap-or-YOO-om-ah-ee]	<i>to cause to pass through (or, by) a place; to carry across; to journey (through, in) [a place], to go through; to travel through</i>	present (deponent) middle/passive infinitive	Strong's #1279
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
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
sporimos (σπόριμος) [pronounced SPOR-ee-mos]	<i>grainfield; cornfield; planted [sown] field; fit for sowing, sown; growing crops</i>	masculine plural adjective; genitive/ablative case	Strong's #4702
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tillō (τίλλω) [pronounced TIL-low]	<i>to pluck, to pull (pluck) off</i>	3 rd person plural, imperfect active indicative	Strong's #5089

Luke 6:1a			
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
mathêtês (μαθητής) [pronounced <i>math-ay-TAYÇ</i>]	<i>a learner, pupil, disciple</i>	masculine plural noun; nominative case	Strong's #3101
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: It was on a Sabbath day, that His disciples are passing through a grainfield and they are plucking [off heads of grain].

On a Sabbath day, the disciples and the Lord are walking through a grainfield; and quite obviously they are hungry. They begin to pluck the heads of grain to eat.

This is not a grainfield which belongs to any of the disciples and yet, they are not stealing. Jewish farmers were supposed to leave portions of their fields unharvested for the poor (Leviticus 19:9 23:22). The poor could go through these unharvested sections of the field and harvest for themselves to eat.

On the one hand, ancient Israel had a poverty program; but, on the other hand, they had to actually go into the fields and pick the grain themselves. That is, there was some work involved on the part of the poor.

Luke 6:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
esthiô (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	3 rd person plural, imperfect active indicative	Strong's #2068
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
stachus (στάχυς) [pronounced <i>STAKH-oos</i>]	<i>corn grain; an ear of corn or a stalk (head) of growing grain</i>	masculine plural noun; accusative case	Strong's #4719

Translation: They are eating the grain,...

The disciples are eating grain—and, so far, what they are doing is not a problem. It is not a sin to eat food on the Sabbath. Logically, it would not be a sin to prepare food, because how do you eat food without there being some preparation involved?

Luke 6:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psôchô (ψώχω) [pronounced <i>PSOH-khoh</i>]	<i>rubbing, rubbing grains together with the hands</i>	masculine plural, present active participle; nominative case	Strong's #5597
tais (ταῖς) [pronounced <i>taiç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
cheir (χείρ, χειρός, ἡ) [pronounced <i>khīr</i>]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5495

Translation: ...rubbing [the stalks] with [their] hands.

Quite obviously, the disciples are not just picking and eating the grain as is. They have to get to the nutritive part (the food part) of the grain.

This phrasing here is key. This is the problem, in the eyes of the pharisees. The disciples are rubbing the grain stalks together in their hands on a Sabbath. This is considered work by the pharisees. In the eyes of the pharisees, this is a serious infraction. To be clear, there is nothing written in the Mosaic Law which tells the disciples not to do this.

Picking Heads of Grain (a photo by Ferrill Jenkins); from [Ferrell's Travel Blog](#); accessed January 14, 2022.

Luke 6:1 *It was on a Sabbath day, that His disciples are passing through a grainfield and they are plucking [off heads of grain]. They are eating the grain, rubbing [the stalks] with [their] hands.*

It is the Sabbath; and the disciples are hungry. Therefore, they walk through a grainfield and legitimately pick some of the grain to eat. In order to get to the nutritive part of the grain, they rub the grain together in their hands to cause the chaff to drop off. My guess would be that the disciples would rub the grain together, and then blow on it, to blow the chaff away.

It appears that the Lord's entourage has company. Some pharisees are there, watching them, and determining what, if anything, they might be doing wrong.



On another Day of Resting, Creator Sets Free (Jesus) and his followers were walking through a field of grain. The men were hungry, so they plucked some grain, rubbed the husks off in their hands and began to eat.

(Luke 6:1 FNV)



Now, consider what these pharisees are doing? Does that not sound like work to you? They are gathered as a group, they are making observations as a group; they are discussing amongst one another what is taking place and whether or not this is a violation of their traditions. Now, this sounds exactly like a job to me. So here the pharisees are, working on a Saturday, trying to determine whether or not Jesus and/or His disciples are working.

Illustration: There are so many people out and about today, who have one set of standards for those whom they do not like; and another set of standards for themselves. To talk with them, it appears that this is not an issue to them. At most, they may attempt to rationalize that set of standards.

Luke 6:1 (FNV) (a graphic); from [Lutheran Indian Ministries](#); accessed January 7, 2022.

Luke 6:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite masculine plural pronoun; adjective; nominative case	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Pharisaïos (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; genitive/ablative case	Strong's #5330
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person plural, aorist active indicative	Strong's #3004

Translation: So one of the pharisees ask [them],...

One pharisee asks them about this. This suggests to me that there are a crowd of pharisees observing them and even traveling with them. Now, what is possible is, one saw them do this, and he quickly ran and got some more to witness this. It is also possible that the pharisees gathered with the disciples in order to catch them committing infractions on the Sabbath. Given the hundreds of transgressions which might take place on a Sabbath, this is their best bet to find something which they can accuse Jesus of.

Think about this for a moment: it is the Sabbath day and there is a group of pharisees there following Jesus, essentially spying on Him, looking for Him to do anything wrong. Would you not consider that work? This may not be a specific job spoken of in Scripture, but it is still a job; it is still work.

Now, we might attend church or go to a conference and listen to a speaker that we want to hear. No problem with that. But, let's say there is some cult leader and you have decided to check out what he is teaching (whatever your motive might be). Is that not work? Is that not research? Is that not a job or some sort?

My point is, this pharisee (and those with him) are going to accuse Jesus and the disciples of doing exactly what they themselves are doing—working on the Sabbath.

This is a fascinating aspect of legalism; as the accusers are often guilty of doing exactly what they accuse someone else of doing.

Illustration: I first began writing my commentary for this chapter back in 2019 and the Democrat party spent two years accusing President Trump of colluding with the Russians. He did not, of course; but his opponent, Hillary Clinton, actually did. Her campaign paid for a document vilifying candidate Trump, which document had its ultimate origins in Russia, written either by Russian spies or Russian scriptwriters. This same document was used in order to spy on members of the Trump campaign and it was used in order to obtain FISA warrants on the Trump campaign (as if they were some sort of a terrorist organization¹⁵). I write this not to re-litigate what happened; only to illustrate that the accusers (the Democrat party) accuse their opponent (Donald Trump) of exactly what they themselves had done. For the most part, their supporters do not appear to think that there is anything wrong with what they have done. This simply illustrates with a modern example that this is common human behavior.

Luke 6:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
poieō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active indicative	Strong's #4160
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
exesti (ἔστι) [pronounced <i>EX-es-tee</i>]	<i>to be lawful, to be right; to be permitted</i>	3 rd person singular, present impersonal active indicative	Strong's #1832
tois (τοῖς) [pronounced <i>toyce</i>]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
sabbaton (σάββατον) [pronounced <i>SAHB-baht-on</i>]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter plural noun; dative, locative or instrumental case	Strong's #4521

Translation: ...“Why are you doing that which is not lawful for the Sabbath?”

¹⁵ That is what the FISA courts were designed to get warrants for.

“What are you doing,” the pharisee asks. “Why are you breaking the Mosaic Law? Surely you know that you cannot work on the Sabbath.”

Now, if these were fields that belonged to the disciples and they were all out there harvesting their fields to gather a crop to store or sell, this would be quite a different matter. That would have been a violation of the Mosaic Law. They would be working on the Sabbath, had they done that. However, they are simply eating the fresh grain that they pick.

Some people don't work on a Sunday, but they eat breakfast. They may haul out the cereal bowls and cereal and fruit and milk for eating breakfast, but this is not really considered work. However, if they were servers in a restaurant, bringing this stuff to a table, that would be considered work. Not those eating, of course; those serving them are working (just so there is no confusion, there are no Sabbath-style regulations for believers in the **Church Age**).

Luke 6:2 So one of the pharisees ask [them], “Why are you doing that which is not lawful for the Sabbath?”

Just as before, the pharisees go after those whom they believe to be the weakest in the flock; they spoke to the disciples. The disciples would not have been able to answer their religious accusers. The religious accusers probably could argue circles around the disciples. On the other hand, Jesus was able to do the same to this religious crowd.

Luke 6:1–2 It was on a Sabbath day when the disciples were passing through a grainfield. They took this opportunity to pluck of stalks of grain, which they rubbed between their hands and then ate. A pharisee observed them and then asked, “Why are you doing that which is unlawful to be done on a Sabbath day?”

And answering face to face with them said the Jesus, “Not this thing you [all] have read what did David? When he was hungered, he and the [ones] with him, how he entered the House of the God and the loaves of the consecration, taking, he ate. And he gave to the [ones] with him, which was not lawful except only the priests.”

Luke
6:3–4

Answering them directly, Jesus said, “Have you not read [about] what David did? When he was hungry, he and the [ones] with him, how he entered into the House of God and, taking the consecrated loaves, he ate [them]. He also gave some bread] to the [ones who were] with him, which [bread] was not permitted [to be eaten] except by the priests only.”

Answering them directly, Jesus said, “Did you ever read about what David did when he was starving? He and the ones with him entered into the House of God and they took the show bread. They ate this bread, even though its consumption was restricted to the priests only.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And answering face to face with them said the Jesus, “Not this thing you [all] have read what did David? When he was hungered, he and the [ones] with him, how he entered the House of the God and the loaves of the consecration, taking, he ate. And he gave to the [ones] with him, which was not lawful except only the priests.”

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry and they that were with him: How he went into the

house of God and took and ate the bread of proposition and gave to them that were with him, which is not lawful to eat but only for the priests?

V. Alexander's Aramaic T.
James Murdock's Syriac NT

.
Jesus replied, and said to them: Have ye not read what David did, when he was hungry, he and those with him? How he entered into the house of God, and took and ate the bread of the Lord's table, and gave [it] to those that were with him; which it was not lawful, except for the priests only, to eat ?

Original Aramaic NT

Yeshua answered and said to them, "Have you not read this thing that David did when he was hungry and those who were with him,"
"When he entered the house of God and he took and ate the bread* of the table of THE LORD JEHOVAH and he gave to those who were with him, which was not legal to eat except for the Priests only?"

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

.
Jesus answered and said to them, Have you not read this, what David did when he and those who were with him were hungry? He entered into the house of God, and took the bread that was on the table of the Lord and did eat it, and he gave it to those who were with him; that which was unlawful to eat but only for the priests.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Jesus said, Have you not seen in the Writings what David did when he was in need of food, he, and those who were with him; How he went into the house of God and took for food the holy bread, which only the priests may take, and gave it to those who were with him?

Bible in Worldwide English

Jesus answered them, Have you not read what David did? He and his men were hungry. He went into Gods house. Some bread was there for God. But David took the bread and ate it. He also gave some of it to the men who were with him. Only the priests have the right to eat that bread.

Easy English

Jesus replied, 'You have certainly read about what David did one day. He and the men who were with him were hungry. He went into God's Great House. He took the special bread that was there. It is against God's Law for anyone except the priests to eat that bread. But David ate some of it. He gave some of the bread to his men to eat as well.'

Easy-to-Read Version–2001
Easy-to-Read Version–2006

.
Jesus answered, "You have read about what David did when he and the people with him were hungry. David went into God's house. He took the bread that was offered to God and ate it. And he gave some of the bread to the people with him. This was against the Law of Moses, which says that only the priests can eat that bread."

God's Word™

Jesus answered them, "Haven't you read what David did when he and his men were hungry? Haven't you read how he went into the house of God, ate the bread of the presence, and gave some of it to the men who were with him? He had no right to eat those loaves. Only the priests have that right."

Good News Bible (TEV)

Jesus answered them, "Haven't you read what David did when he and his men were hungry? He went into the house of God, took the bread offered to God, ate it, and gave it also to his men. Yet it is against our Law for anyone except the priests to eat that bread."

The Message

But Jesus stood up for them. "Have you never read what David and those with him did when they were hungry? How he entered the sanctuary and ate fresh bread off the altar, bread that no one but priests were allowed to eat? He also handed it out to his companions."

NIRV

.

New Life Version Jesus answered them, "Have you not read what David did when he and his men were hungry? He went into the house of God and ate the special bread used in the religious worship. He gave some to those who were with him also. The Law says only the religious leaders may eat that bread.

New Simplified Bible .

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

College Press Bible Study
Contemporary English V.

.
Jesus answered, "You surely have read what David did when he and his followers were hungry. He went into the house of God and took the sacred loaves of bread that only priests were supposed to eat. He not only ate some himself, but even gave some to his followers."

The Living Bible

Jesus replied, "Don't you read the Scriptures? Haven't you ever read what King David did when he and his men were hungry? He went into the Temple and took the shewbread, the special bread that was placed before the Lord, and ate it—illegal as this was—and shared it with others."

New Berkeley Version
New Century Version
New Living Translation

.
Jesus replied, "Haven't you read in the Scriptures what David did when he and his companions were hungry? He went into the house of God and broke the law by eating the sacred loaves of bread that only the priests can eat. He also gave some to his companions."

The Passion Translation

Jesus replied, "Haven't you read the Scriptures? Haven't you read what King David did when he was hungry? He entered the sanctuary of God, took the bread of God's presence right off the sacred table, and shared it with his men.^[a] It was only lawful for the priests to eat the bread of God's presence.

[a] This incident is found in 1 Sam. 21:1-6. Jesus referred to this story to prove to the Pharisees that they were hypocrites who were willing to overlook David's "violation" of the Sabbath but not Jesus' supposed "violation."

Unlocked Dynamic Bible

Jesus replied to the Pharisees, "Certainly you have read what is written in the scriptures about what David did (before he was king), when he and the men with him were hungry! As you know, David entered the tabernacle and asked for some food. The priest gave him the bread that had been on display before Yahweh. In one of Moses' laws Yahweh had said that only the priests were permitted to eat that bread. But even though David and his men were not priests, he ate some of the bread, and also gave some to the men who were with him!"

William's New Testament

Jesus answered them, "Did you never read what David did, when he and his soldiers became hungry? How he went into the house of God and took and ate the sacred loaves, which it was against the law for anyone to eat except the priests, and gave some to his soldiers?"

Partially literal and partially paraphrased translations:

American English Bible

And Jesus replied:

'Haven't you ever read how David did the same thing when he and his men got hungry... how he went into the Temple of God and ate the presentation bread, sharing some with his men... something that isn't legal for anyone to eat other than the Priests?'

Beck's American Translation .
Breakthrough Version .
Common English Bible

Jesus replied, "Haven't you read what David and his companions did when they were hungry? He broke the Law by going into God's house and eating the bread of

the presence, which only the priests can eat. He also gave some of the bread to his companions.”

International Standard V
 Len Gane Paraphrase

.
 .

A. Campbell's Living Oracles

Jesus replying, said to them, Did you never read what David and his attendants did, when they were hungry; how he entered the mansion of God, and took and eat the loaves of the presence, and gave also of this bread to his attendants; though it can not be lawfully eat by any but the priests?

New Advent (Knox) Bible

Whereupon Jesus answered them, Why, have you never read of what David did, when he and his followers were hungry? [1 Kg. 21.6.]¹⁶ How he went into the tabernacle, and ate the loaves set forth there before God, and gave them to his followers, although it is not lawful for anyone except the priests to eat them?

NT for Everyone

.

20th Century New Testament

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Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

.

Christian Standard Bible

.

Conservapedia Translation

Jesus replied, "Haven't you read what David did when he was hungry, and what others did with him? How he entered the sanctuary, took and ate the bread, and shared it with others, which priests alone were allowed to eat?"
 "ο κος" means "tabernacle" here, but most modern versions call it the awkward "house of God"

Evangelical Heritage V.

Jesus answered them, "Haven't you read what David did when he was hungry (he and his companions)? He went into the house of God, took and ate the Bread of the Presence, which is lawful only for the priests to eat. He also gave some to his companions."

Revised Ferrar-Fenton Bible

Jesus answered, "Have you never read this, what David did when he and those who were with him were hungry? how he entered the house of God, and took the shew-bread, and ate it, giving also to his companions; although it is allowed to be eaten by none but the priests?"

Free Bible Version

.

God's Truth (Tyndale)

And Jesus answered them and said: Have you not read what David did, when he himself was an hungered and they which were with him: how he went into the house of God, and took and ate the loaves of hallowed bread, and gave also to them which were with him: which was not lawful to eat, but for the Priests only.

Jubilee Bible 2000

.

Montgomery NT

"Have you never read," answered Jesus, "what David did when he and his followers were hungry?"

"How he entered into God's house and took and ate the Presented Loaves, and gave some to his followers, loaves which none must eat but the priests?"

NIV, ©2011

.

Riverside New Testament

.

Leicester A. Sawyer's NT

.

Urilm-Thummim Version

But Jesus answering them said, *Have you not read so much as this, what David did, when he himself was hungry and they that were with him; How he went into the House of Elohim, and did take and eat of the consecrated loaves, and gave also to them that were with him; which is not lawful to eat except for the priests alone?*

Unlocked Literal Bible

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Weymouth New Testament

.

Wikipedia Bible Project

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¹⁶ I believe that Knox meant 1Sam. 21:6.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.	And Jesus answering them said, Have you absolutely not ever read that which David did when he hungered, he and those being with him, How he entered into the house of God, and he took the bread set forth, and ate, and gave also to them with him, which is absolutely not lawful to eat except the priests only?
New American Bible (2002) New English Bible–1970 New Jerusalem Bible	.	Jesus answered them, 'So you have not read what David did when he and his followers were hungry-how he went into the house of God and took the loaves of the offering and ate them and gave them to his followers, loaves which the priests alone are allowed to eat?'
New RSV Revised English Bible–1989	.	Jesus answered, "Have you not read what David did when he and his men were hungry? He went into the house of God and took the sacred bread to eat and gave it to his men, though only the priests are allowed to eat it."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible		Yeshua answered them, "Haven't you ever read what David did when he and his companions were hungry? He entered the House of God and took and ate the Bread of the Presence" — which no one is permitted to eat but the <i>cohanim</i> .
exeGesés companion Bible		And Yah Shua answers them, saying, Read you not even this - what David and those with him did when he famished? How he entered the house of Elohim and took and ate the prothesis bread; and also gave to them with him - which is not allowed to eat except for the priests alone? 1 Samuel 21:6
Hebraic Roots Bible		And answering, Yahshua said to them, And have you not read the thing, which David did when he hungered, and those who were with him? How he entered into the house of YAHWEH and he took the bread on the table of YAHWEH and ate it and he gave to those who were with him that which was not lawful for anyone to eat except only the priests.
Israeli Authorized Version <i>The Scriptures</i> 1998	.	And עשויה answering them, said, "Have you not read what Dawid? did when he was hungry, he and those who were with him, how he went into the House of Elohim, took and ate the showbread, and also gave some to those with him, which is not right for any but the priests to eat?"
Tree of Life Version	.	

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament		...and Answering to them says The Jesus not? this [You*] read what makes david when hungers He and The [Men] with him Being as [He] enters to the house [of] the god and the breads [of] the purpose Receiving [He] eats {them} and [He] gives {them} [to] the [men] with him whom* not is (permissible) {them} to eat if not only the priests...
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Awful Scroll Bible	Surely Jesus coming about resolved-away with regards to them, said, "Came- yous -not-up-to-know, a coming-up-to-know yet-neither that which David effects, that-at-one-time he hungered and they being with him? (")As to he came-towards into the house of God, and took and ate the set-before breadstuff, and gave it also to those with him; which is not by- our -existence to be ate, if-not the sacred priest only?"
Orthodox Jewish Bible	And in reply, Rebbe Melech HaMoshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry, [SHMUEL ALEF 21:6] How he entered into the Beit Hashem and took the Lechem HaPanim (the Bread of the Presence), and he ate and gave to the ones with him, which is mutar (permissible) to eat only by the kohanim? [VAYIKRA 24:5,9]
Concordant Literal Version Rotherham's Emphasized B.	. And, making answer unto them, Jesus said—Have ye never read, even this, what David did when he hungered, he, and they who were with him— How he entered into the house of God, and, the presence-bread, receiving, did eat, and gave to them who were with him, which it is not allowable to eat, save alone, to the priests?
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus replied to them, "Have you not even read [in the Scriptures] what David did when he was hungry, he and those who were with him— how he went into the house of God, and took and ate the [b]consecrated bread, which is not lawful [for anyone] to eat except the priests alone, and [how he also] gave it to the men who were with him?"
An Understandable Version	And Jesus answered them, "Have you never read about what King David did when he and his men were hungry [<i>1 Sam. 21:6</i>]; how he entered the house of God [<i>i.e., the Temple</i>] and took some 'Bread of Presence' and ate it, and also gave some to his men to eat? [<i>This practice</i>] was not permissible according to the Law of Moses, [<i>since the bread was reserved</i>] only for the priests."
The Expanded Bible	Jesus answered, "Have you not read what David did when he and those with him [his companions] were hungry [1 Sam. 21:1–6]? He went into God's house and took and ate the holy bread [consecrated bread; ^L bread of presentation], which is lawful [allowed] only for priests to eat [Ex. 25:30; Lev. 24:5–9]. And he gave some to the people who were with him [his companions]."
Jonathan Mitchell NT	Then, giving a decided response, Jesus said to them, "Did you men not even read this which David did when he, himself – as well as those with him – got hungry? "How he entered into God's house, and upon taking the loaves of the Presentation (or: the Placing-before), he ate and gave [some] to those with him – which it is not allowed by Law to eat, except only [by] the priests?" [D adds: On the same day, upon noticing a certain person in the process of practicing his trade (working) on the sabbath, said to him, "Dear fellow (or: O man), if indeed you have seen, so as to now know, what you are continuing in doing (or: presently proceeding to do), you are presently happy (or: you exist being fortunate and blessed); yet if you have not seen, so that you do not know, [then] you are a person upon whom the curse has come, and are a transgressor (one who steps to the side, over the line) of the custom and the Law."]
P. Kretzmann Commentary	And Jesus, answering them, said, Have ye not read so much as this what David did when himself was an hungered, and they which were with him, Nothing would have pleased them more than if Jesus would have taken up the challenge and argued concerning the fine points of distinction between the various forms of work permitted on the Sabbath. Instead of that, the Lord turns the tables on them by challenging their knowledge of Scriptures. His words, not unmixed with

irony, contain a sharp rebuke: Not even this have ye read what David did; have you so little understanding of the Old Testament? His reference is to 1Sam. 21:6.

how he went into the house of God, and did take and eat the showbread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?

There it is related of David that he did indeed go into the house of the Lord, into the tabernacle, which probably stood on the hill between Gibeon and Nob, and accepted some of the showbread, the bread of the Lord's countenance, which he then ate with his men, although this bread belonged to the priests only. That was a case of emergency, in which the law of love is always the highest law. The Pharisees should now draw the conclusion from the smaller to the greater. If David had this right and did not sin in taking and eating this bread, then David's Lord must have the right with much greater authority.

Syndein/Thieme

Jesus 'had an answer for'/'gave a discerning answer from the ultimate source of Himself to' {apokrinomai} them, "Have you absolutely not {ouk} 'read and accurately understood' {anaginosko - to know accurately - to read and understand} what David did when he and those with him were hungry {?} . . . how he entered the house of God, took and ate the 'Bread of the Presence' {artos prothesis - sometimes called shewbread but it means 'Bread of the Presence' because it was made by the priests in the presence of God} - which is not lawful for any but the priests to eat - and gave it to those with him?" {See this action of David in I Samuel 21:6.}

Translation for Translators

Jesus wanted to show them that the record in Scriptures indicated that God permitted people to disobey certain religious laws when they needed food. So he replied, "It is written in the Scriptures what our revered ancestor, King David did when he and the men with him were hungry. You have read about that, <but you do not think about what it implies/so why do you not think about what it implies?> [RHQ] David entered God's big worship tent and asked for some food. The high priest gave him the bread that the priests had presented to God. It was permitted in one of Moses' laws that only the priests could eat that bread. But even though David was not a priest, he ate some, and gave some to the men who were with him. And God did not consider that what David did was wrong!"

The Voice

Jesus: *Speaking of the sacred law, haven't you ever read about the time when David and his companions were hungry? Don't you remember how he went into the house of God and took the sacred bread of the presence—which, you may recall, only the priests were lawfully permitted to eat? Remember that he not only ate it, but he also gave it to his companions? [1 Samuel 21:2–6]*

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
NET Bible®

Jesus⁹ answered them,¹⁰ "Haven't you read what David did when he and his companions were hungry – how he entered the house of God, took¹¹ and ate the sacred bread,¹² which is not lawful¹³ for any to eat but the priests alone, and¹⁴ gave it to his companions?"¹⁵

⁹tn Grk "And Jesus." Here καί (kai) has not been translated because of differences between Greek and English style.

¹⁰tn Grk "Jesus, answering them, said." This is redundant in contemporary English and has been simplified to "Jesus answered them."

¹¹tn Grk "and took."

¹²tn Grk "the bread of presentation."

^{sn} The sacred bread refers to the "bread of presentation," "showbread," or "bread of the Presence," twelve loaves prepared weekly for the tabernacle and later, the temple. See Exod 25:30; 35:13; 39:36; Lev 24:5-9. Each loaf was made from 3 quarts (3.5 liters; Heb "two tenths of an ephah") of fine flour. The loaves were placed on a table in the holy place of the tabernacle, on the north side opposite the lampstand (Exod 26:35). It was the duty of the priest each Sabbath to place fresh bread on the table; the loaves from the previous week

were then given to Aaron and his descendants, who ate them in the holy place, because they were considered sacred (Lev 24:9). These were the loaves that David requested from Ahimelech for himself and his men (1 Sam 21:1-6; cf. also Matt 12:1-8; Mark 2:23-28).

^{13sn} Jesus' response to the charge that what his disciples were doing was not lawful is one of analogy: 'If David did it for his troops in a time of need, then so can I with my disciples.' Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a "greater need" makes this permissible or that this was within the intention of the law all along.

^{14tc} Most mss (κ A D Θ Ē13 33 Ī) read "also" here, but this looks like it is a reading made to agree with Mark 2:26. A better combination of witnesses (B L W Ψ Ē1 lat sa) lacks the word "also."

^{15tc} The Western ms D adds here a full saying that reads, "On the same day, as he saw someone working on the Sabbath he said, 'Man, if you know what you are doing, you are blessed, but if you do not know, you are cursed and a violator of the law.'" Though this is not well enough attested to be considered authentic, many commentators have debated whether this saying might go back to Jesus. Most reject it, though it does have wording that looks like Rom 2:25, 27 and Jas 2:11.

^{sn} See 1 Sam 21:1-6.

New American Bible (2011)

^c Jesus said to them in reply, "Have you not read what David did when he and those [who were] with him were hungry? [How] he went into the house of God, took the bread of offering,* which only the priests could lawfully eat, ate of it, and shared it with his companions."^d

* [6:4] The bread of offering: see note on Mt 12:5–6.

* [12:5–6] This and the following argument (Mt 12:7) are peculiar to Matthew. The temple service seems to be the changing of the showbread on the sabbath (Lv 24:8) and the doubling on the sabbath of the usual daily holocausts (Nm 28:9–10). The argument is that the law itself requires work that breaks the sabbath rest, because of the higher duty of temple service. If temple duties outweigh the sabbath law, how much more does the presence of Jesus, with his proclamation of the kingdom (something greater than the temple), justify the conduct of his disciples.

c. [12:3–4] 1 Sm 21:2–7.

d. [12:4] Lv 24:5–9.

New American Bible (2011)

The Passion Translation

The Spoken English NT

Jesus said back to them, "Haven't you read about what David did when he and his companions were hungry?^c How he went into the house of God, and got the Loaves of the Presence^d and ate them, and gave them to his companions? No one is allowed to eat those except the priests!"

^{c.} Sam. 21:1-6.

^{d.} Also known as "showbread." Lev. 24:5-9.

Wilbur Pickering's New T.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And answering, Jesus said to them, "Did you not even read this, what David did when he was hungry, himself and the ones being with him? "How he went into the house of God and took the loaves of bread of the presentation [*fig., the consecrated bread*] and ate [*them*] and gave [*them*] also to the [*ones*] with him, which it is not lawful to eat, except only to the priests?" [*cp. 1Sam 21:3-6; Exod 29:32-33*]

Charles Thomson NT

Thereupon Jesus addressing them, said, Have you never read what David did, when he and his attendants were hungry? How he went to the house of God, and took the presence loaves and ate thereof and gave to his attendants, which none but the priests are allowed to eat.

Context Group Version

Disciples' Literal New T.

And having responded to them, Jesus said, "Did you not even read [in 1Sam 21:1-6] this which David did when he was hungry, he and the ones being with him?— how

he entered into the house of God, and having taken the Bread^[c] of Presentation, he ate it and gave it to the ones with him, which is not lawful for anyone to eat but the priests alone?

[c] That is, the bread ‘set before’ or ‘presented to’ God; the twelve loaves of showbread, Lev 24:6-9.

English Standard Version
 Far Above All Translation
 Green’s Literal Translation
 Literal New Testament
 Modern English Version

Jesus answered them, “Have you not read what David did when he and those who were with him were hungry? He went into the house of God, and took and ate the ritual bread, and also gave it to those who were with him. This was not lawful, but for the priests only to eat.”

Modern Literal Version
 Modern KJV
 New American Standard B.

And Jesus answering them said, “Have you not even read what David did when he was hungry, he and those who were with him, how he entered the house of God, and took and ate the consecrated bread [Or *showbread*; lit *loaves of presentation*] which is not lawful for any to eat except the priests alone, and gave it to his companions?”

New European Version
 New King James Version

But Jesus answering them said, “Have you not even read this, what David did when he was hungry, he and those who were with him: how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?”

NT (Variant Readings)
 Niobi Study Bible
 Restored Holy Bible 6.0
 Revised Young's Lit. Trans.

And Jesus answering said unto them, 'Did you not read even this that David did, when he hungered, himself and those who are with him, how he went into the house of God, and the loaves of the presentation did take, and did eat, and gave also to those with him, which it is not lawful to eat, except only to the priests?'

Updated Bible Version 2.17

And Jesus answering them said, Have you + not read even this, what David did, when he was hungry, he, and those who were with him; how he entered into the house of God, and took and ate the showbread, and gave to those who were with him; which it is not lawful to eat except for the priests alone?

A Voice in the Wilderness
 Webster’s Translation
 World English Bible
 Young’s Updated LT

The gist of this passage:

Jesus asks those who are critical of Him and the disciples to remember how David led his men to the Tent of Meeting and ate the Bread of Presence when they were hungry.

3-4

Luke 6:3a			
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

Luke 6:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
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
ἐπὶ (ἐπι) [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
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
This is bracketed in the WH text. I assume that means that there is some question about it being here.			
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: *Answering them directly, Jesus said,...*

Even when the pharisees tried to question the disciples, Jesus stepped in and answered for them. The disciples knew next to nothing at this point. They had believed in Jesus, but their **spiritual growth** was negligible to this point in time. They knew enough to follow Him and to listen to Him.

The question posed to Jesus is, He and His disciples are walking through a field, and they are eating the wheat which has been left there for the poor. The problem is, as the pharisees see it, they are taking the heads of this grain and rubbing it together to separate out the wheat out for them to eat. In the eyes of the pharisees, the disciples of Jesus are both harvesting and shucking the grain on the Sabbath.

Jesus is not going to specifically deal with this particular problem of violating the Sabbath; nor is He going to accuse the pharisees of being hypocritical (as they are essentially working right now). Instead, Jesus is going to offer up an analogous situation from Scripture—one which is well known—about a young David. The Lord's implied question at the end is, "Now, did David violate the law here? Are you also going to condemn David as well?"

What David does in this circumstance has nothing to do with the Sabbath; but it certainly appears to be a violation of Mosaic Law. David holds a very special place in the hearts of Israel; and he would have been admired by many pharisees.

Luke 6:3b			
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
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
anaginôskô (ἀναγινώσκω) [pronounced an-ag-in-OCE-ko]	<i>to read; to distinguish between, to recognise, to know accurately, to acknowledge</i>	2 nd person plural, aorist active indicative	Strong's #314
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ποιεῖ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
David (Δαυίδ, ὁ) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine noun	Strong's #1138

Translation: ...“Have you not read [about] what David did?”

When fielding questions, Jesus generally had two approaches: (1) He would illustrate His answer with a parable or (2) He would cite either Scripture or an incident recorded in Scripture which related to the question/object.

The pharisees would know what He is quoting and they would know about whatever story He cites. They knew a great deal of the Old Testament, but too often, they applied it incorrectly (the problem being, religious traditions had added on many of their own laws, turning God's promises into legalism).

Illustration: We have a wonderful illustration of this in the Bill of Rights, which is a document which constricts government, not individuals. Most recently (I am writing in 2022), a coach was said to be violating the *establishment clause* by praying on the football field (he would pray on the football field after a game, generally after most everyone had gone home). The claim was, the coach was establishing a religion, and as a public school teacher, he could not do that. He was fired. The Bill of Rights exists, in part, to protect this man's freedom of religion and freedom to live his beliefs outside of a church auditorium. These rights were twisted in order to squelch the very thing they were intended to protect (this coach won his case in the Supreme Court). Similarly, the pharisees took the Scriptures, which speak of a gracious God, and twisted them into a document of legalism.

Luke 6:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hôte/tote (ὅτε/ἥτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever; after (that), as soon as, as long as; that, while</i>	particle (masculine, feminine and neuter forms)	Strong's #3753
peinaō (πεινάω) [pronounced pi-NAH- oh]	<i>to hunger, be hungry; to suffer want; to be needy; metaphorically: to crave ardently, to seek with eager desire</i>	3 rd person singular, aorist active indicative	Strong's #3983
autos (αὐτός) [pronounced ow- TOSS]	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
kaí (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
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: When he was hungry, he and the [ones] with him,...

David, before he was made king, was persecuted by King Saul, who was the first king of Israel. Saul had become quite paranoid and he feared that the much more popular David would rise up and take his crown from him (David would never do this). So, there was this period of time that David and his men were on the run. On the day of this particular incident, they were starving, and they had come to the priest city where the **Tabernacle** was (the Tabernacle was designed to be moved about from place to place).

Luke 6:3 Answering them directly, Jesus said, "Have you not read [about] what David did? When he was hungry, he and the [ones] with him,..."

Jesus answers the objection of the pharisees with a story from the Bible. David was greatly venerated by religious **Jews**, and so, it would be difficult for them to condemn anything that he did.

The parallel is this: David and his followers were being unjustly persecuted by Saul, the man in power. Jesus and His disciples are being unjustly persecuted by the religious hierarchy of Jerusalem. In both situations, David and his followers are hungry; Jesus and His disciples are hungry.

Luke 6:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
This is bracketed in my WH text.			
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahēe</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person singular, aorist active indicative	Strong's #1525
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; abode, dwelling place, [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...how he entered into the House of God...

When David got to the city of the Tabernacle, he entered into the Tabernacle; here called the House of God. I do not recall him asking permission of anyone.

Luke 6:4b			
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
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Luke 6:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine plural noun; accusative case	Strong's #740
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
prothesis (πρόθεσις) [pronounced PROTH-es-is]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose</i>	feminine singular noun; genitive/ablative case	Strong's #4286
<p>These are the twelve loaves of wheaten bread, corresponding to the number of the tribes of Israel, which loaves were offered to God every Sabbath, and separated into two rows, lay for seven days upon a table placed in the sanctuary or front portion of the tabernacle, and afterwards of the temple.</p>			
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; the one obtaining; getting a hold of</i>	masculine singular, aorist active participle; nominative case	Strong's #2983
phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	3 rd person singular, aorist active indicative	Strong's #5315

Translation: ...and, taking the consecrated loaves, he ate [them].

David knows the Scriptures and he knows that there are 12 loaves of fresh, consecrated bread in the Tabernacle. So, he goes inside, gets the bread, and he eats it with his men.

The parallel here is, Jesus and His disciples are hungry and they know that the fields are not completely harvested, but there are sections left as is (like in the corners) where food might be gotten. Therefore, that is where they went. David more or less did the same thing.

Luke 6:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326

Luke 6:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: He also gave some bread] to the [ones who were] with him,...

Now, this bread in the Tabernacle was to be eaten, but only by the priests. It would be baked fresh daily; and then the priests, at some point, would take the bread and eat it. David was *not* a priest.

So Jesus asks the pharisees, “You have a problem with us eating this wheat; so first, you explain David’s actions to Me.”

David, like Abraham and Moses, is a revered saint. It is clear that he was starving in this incident and that he was being persecuted for no reason by a paranoid king. The pharisees all know this. So he just goes right into the Tabernacle because he knows that there is bread there, and he takes it. Essentially, this saves David from starvation. Obviously, David being who he is, that is a good thing (at least in the eyes of the pharisees).

What David did was far more questionable than what Jesus and His disciples are doing. Going in and taking the bread of Presence was far more ambiguous, law-wise, than taking some unharvested crops from a field—which are left there precisely for people who are hungry and without.

The problem with the pharisees is, they are unable to discuss properly what is in the Old Testament. They have used their Scriptures as weapons against those that they don’t like (like Jesus and His disciples); but they don’t really take the time to think about what is in the Bible, what does it mean, what is its significance, and/or what they are being taught from it. All the pharisees can do is, if they are after someone, they say, “Look, what you did is wrong!”

Luke 6:4d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
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
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Together, these mean, *nevertheless, only not, except*. Literally, these words mean, *if not*.

Luke 6:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine plural adjective; accusative case	Strong's #3441
tous (τούς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
hiereus (ἱερεύς) [pronounced hee-er-YOOCE]	<i>a priest, high priest; one who offers sacrifices and in general in 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; accusative case	Strong's #2409

Translation: ...which [bread] was not permitted [to be eaten] except by the priests only.”

David also distributes this bread to the men who are with him.

What is hypocritical is, the pharisees, before coming out to observe Jesus and complain, probably ate breakfast themselves already. And now they are here, watching Jesus and His disciples, in order to determine what laws they might be breaking—essentially doing a job themselves.

Luke 6:4 ...how he entered into the House of God and, taking the consecrated loaves, he ate [them]. He also gave some bread] to the [ones who were] with him, which [bread] was not permitted [to be eaten] except by the priests only.”

There is nothing wrong with switching the word order around; I simply put it back to the phrase order of the Greek text (retaining the exact word order of the Greek text can sometimes be less than intelligible).

Luke 6:3–4 Answering them directly, Jesus said, “Did you ever read about what David did when he was starving? He and the ones with him entered into the House of God and they took the show bread. They ate this bread, even though its consumption was restricted to the priests only.”

See **1Samuel 21** ([HTML](#)) ([PDF](#)) ([WPD](#)) if you would like more information on this act of David.

And He said to them, “A Lord is of the Sabbath; the Son of the Man.”	Luke 6:5	He said to them, “The Son of Man is the Lord of the Sabbath.”
He said to them, “The Son of man is the Lord of the Sabbath; He determines what is right or wrong with regards to the Sabbath.”		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He said to them, "A Lord is of the Sabbath; the Son of the Man."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he said to them: The Son of man is Lord also of the sabbath.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And he said to them: The Son of man is lord of the sabbath.
Original Aramaic NT	And he said to them, "The Son of Man is Master of the sabbath."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And he said to them, The Son of man is Lord of the sabbath.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	Jesus said to them, The Son of Man rules over the Sabbath day.
Easy English	Then Jesus said to them, 'The Son of Man has authority over the Law about the day for rest.'
	6:5We can read this report about David in 1 Samuel 21.
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	.
<i>God's Word</i> TM	Then he added, "The Son of Man has authority over the day of rest—a holy day."
Good News Bible (TEV)	And Jesus concluded, "The Son of Man is Lord of the Sabbath."
<i>The Message</i>	Then he said, "The Son of Man is no slave to the Sabbath; he's in charge."
NIRV	.
New Life Version	The Son of Man is Lord of the Day of Rest also."
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	Jesus finished by saying, "The Son of Man is Lord over the Sabbath."
The Living Bible	And Jesus added, "I am [<i>I am</i> , literally, "The Son of Man is."] master even of the Sabbath."
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	You need to know that the Son of Man is no slave to the Sabbath day, for I am master over the Sabbath."
Unlocked Dynamic Bible	Jesus also said to them, "In the same way, the Son of Man has the authority to determine what is right for people to do on the Sabbath!"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Then he added: 'The Son of Man is the Lord of the Sabbath!'
Beck's American Translation	.
Breakthrough Version	And He was saying to them, "The Human Son is Master of the Sabbath."
Common English Bible	Then he said to them, "The Human One [<i>Or Son of Man</i>] is Lord of the Sabbath."
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.

New Advent (Knox) Bible	And he told them, The Son of Man has even the sabbath at his disposal. vv. 1-5: Mt. 12.1; Mk. 2.23.
NT for Everyone 20 th Century New Testament	'The son of man', he declared, 'is Lord of the sabbath.'

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND HE WAS SAYING TO THEM, "THE SON OF MANKIND IS LORD OF THE SABBATH (<i>7th Day of Rest & Worship. i.e. Saturday.</i>)"
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	The Son of Man," He further said, "is Master even of the Sabbath."
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	Then He told them, "The Son of Man is Lord of the Sabbath."
Jubilee Bible 2000	And he said unto them, The Son of man is Lord even of the sabbath.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	He said further to them, "The Son of Man is Lord of the Sabbath."
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Jesus added, "The Son of Man is Lord and rules over the sabbath."
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	He also said, 'The Son of Man is sovereign even over the Sabbath.'
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	He also said to them, "The Son of Man is master of the sabbath."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"The Son of Man," he concluded, "is Lord of <i>Shabbat</i> ."
exeGeses companion Bible	<u>YAH SHUA RESTORES A WITHERED HAND</u> And he words to them, The Son of humanity is also Adonay of the shabbath.
Hebraic Roots Bible	.
Israeli Authorized Version	And he said unto them, That the Son of man is Lord also of the Sabbath.
<i>The Scriptures</i> 1998	And He said to them, "The Son of Adam is Master of the Sabbath." Mt. 12:8.
Tree of Life Version	.

Weird English, ©Idē English, Anachronistic English Translations:

Accurate New Testament	...and [He] said [to] them Lord is [of] the break (weekly) The Son [of] the man...
Awful Scroll Bible	Even asserts He to instruct to them, certainly-of-which, "The Son of the Aspects-of-man is also Lord of the sabbath."
Concordant Literal Version	And He said to them that "The Son of Mankind is Lord of the sabbaths also."

Orthodox Jewish Bible	And he was saying to them, The Ben HaAdam [Moshiach, DANIEL 7:13-14] is Adon HaShabbos.
Rotherham's Emphasized B. Third Millennium Bible	And he was saying to them—The Son of Man is, Lord of the Sabbath.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus was saying to them, "The Son of Man (the Messiah) is Lord [even] of the Sabbath."
An Understandable Version	Then He said to them, "The Son of man is lord [i.e., has authority over] the Sabbath day."
The Expanded Bible	Then Jesus said to the Pharisees, "The Son of Man [^C a title for the Messiah; Dan. 7:13–14] is Lord [Master] of the Sabbath day."
Jonathan Mitchell NT	And He went on to say to them, "The Son of the Man (= Adam's offspring; = mankind; or: = the eschatological Messiah figure) is lord (Master; Lord) of the sabbath (or: = A human being is sovereign with respects to the sabbath)."
P. Kretzmann Commentary	And He said unto them, That the Son of Man is Lord also of the Sabbath. The Pharisees should now draw the conclusion from the smaller to the greater. If David had this right and did not sin in taking and eating this bread, then David's Lord must have the right with much greater authority. And if this argument would not be sufficiently strong for them, they should remember that the Son of Man, Christ, the Prophet of Nazareth, is Lord also of the Sabbath. If He chooses to dispense with, or to change, the law with reference to this holiday, it is a matter entirely in His right and power, Col. 2:16-17; Rom. 14:5
Syndein/Thieme	Then He {Jesus} kept on saying to them, "The Son of Man {huios anthropos} keeps on being the Lord of the Sabbath."
Translation for Translators	Jesus also said to them, " I am the one who came from heaven, so I have the authority to determine what is right for my disciples to do on the day of rest!"
The Voice	Jesus: Likewise, the Son of Man has authority over the Sabbath.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. NET Bible®	. Then ¹⁶ he said to them, "The Son of Man is lord ¹⁷ of the Sabbath." ¹⁶ tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. ¹⁷ tn The term "lord" is in emphatic position in the Greek text. To make this point even clearer a few mss add "also" before the reference to the Son of Man, while a few others add it before the reference to the Sabbath. ^{sn} A second point in Jesus' defense of his disciples' actions was that his authority as Son of Man also allowed it, since as Son of Man he was lord of the Sabbath.
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	.
Wilbur Pickering's New T.	Then He said to them, "The Son of Man is Lord even of the Sabbath!" ³ (3) Now that was something that they were not prepared to assimilate. They used the Sabbath as an instrument to dominate the people, and Jesus was threatening to deprive them of that instrument. Mark 2:27 preserves an added comment: "The Sabbath was made for man, and not man for the Sabbath". Man needs one day of rest in seven, but it is not intended as a 'straitjacket'.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thomson NT	.

Context Group Version	.
Disciples' Literal New T. English Standard Version	And He was saying to them, "The Son of Man is Lord of the Sabbath".
Far Above All Translation	.
Green's Literal Translation	So he said to them, "The son of man is the Lord of the Sabbath as well."
Literal New Testament	And He said to them, The Son of Man is Lord of the sabbath also.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And he said to them, -- 'The Son of Man is lord also of the sabbath.'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus then tells the religious types, "I am the Lord of the Sabbath."

Luke 6:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain, to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person singular, imperfect active indicative	Strong's #3004
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
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
ἐστὶ (ἐστὶ) [pronounced <i>ehs-TEE</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Luke 6:5			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: He said to them, “The Son of Man is the Lord of the Sabbath.”

This is a great statement of authority. He tells these pharisees that He has the authority at this point to determine what is right or wrong regarding the Sabbath. This is not their purview. I don't know that they fully appreciated what He just said to them.

If the religious types agree that David did not sin, then they had to recognize that David's Lord, the Son of Man, was standing before them, and His authority was greater than David's.

Jesus is claiming to be Deity here; He is claiming to have God's authority.

The Unlocked Dynamic Bible has an excellent translation here: **Jesus also said to them, “In the same way, the Son of Man has the authority to determine what is right for people to do on the Sabbath!”**

Paraphrasing this, Jesus has said, “Just as David went into the Tent of Meeting with authority and took the Bread of Presence, I, being greater than David, can determine what may be lawfully done on the Sabbath.”

There is an additional dig that Jesus is making here, but it is not as obvious. The religious types are the ones that have proclaimed themselves *lords over the Sabbath* by what they are doing. They have developed hundreds of rules about what can and cannot be done on the Sabbath. Jesus is implying here, “You do not have the right to do this—make laws and regulations for the Sabbath—but I do. You are not lords of the Sabbath, but I am.” That is the gist of what Jesus is saying to them.

Luke 6:5 He said to them, “The Son of Man is the Lord of the Sabbath.”

Luke 6:5 And He said to them, “The Son of Man is Lord of the Sabbath.”

All that Jesus did by proclaiming Himself *Lord of the Sabbath*

1. Jesus is proclaiming Himself God, as the Sabbath day commandment was spoken by God in Exodus 20.
2. Exodus 20:8–11 [God is speaking] “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.” (ESV)
3. Jesus is suggesting that the religious types who are before Him—have in essence proclaimed themselves as *lords of the Sabbath*—that is, they are actually traveling with Jesus and attempting to enforce the Sabbath rules—which they themselves have essentially made up¹.
4. Jesus is telling them, “This is not your call; it is My call. I have the authority here; you (all) do not.”
5. Jesus connects Himself to King David, as He is David’s Greater Son (again, implied here but not stated). But, in fact, David’s Greater Son would have authority over the Sabbath.
6. Jesus states His title here, *Son of Man*, which presents Him as completely human.
7. He is assuming authority given to Him by the Father.
8. You may recall in the previous chapter that Jesus forgave sins. Assuming authority over the Sabbath—and thus displacing the authority of the pharisees—Jesus again proclaims Himself as acting under God’s authority and with God’s authority.

¹ The pharisees who are with Jesus, at this point, have not made up the regulations surrounding the Sabbath themselves. But they are following the traditions handed down to them (traditions not found in Scripture). They know their traditions just as well as they know the Scriptures; and they do not appear to distinguish between the authority of the two.

What Jesus said is just 7 words in the Greek, but it says so much.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 6:5 He said to them, “The Son of man is the Lord of the Sabbath; He determines what is right or wrong with regards to the Sabbath.”



The Son of Man is lord of the sabbath - Luke 6:1-5

While Jesus was going through a field of grain on a sabbath, his disciples were picking the heads of grain, rubbing them in their hands, and eating them. Some Pharisees said, "Why are you doing what is unlawful on the sabbath?" Jesus said to them, "The Son of Man is lord of the sabbath."

Luke 6:1–5 The Son of Man is Lord of the Sabbath (a graphic); from [Catholic Daily Readings](#); accessed January 7, 2022.

Jesus heals a man's withered hand on the Sabbath

Matthew 12:9-14 Mark 3:1-6

And it was on another Sabbath to enter Him into the synagogue and to teach. And was a man there and the hand of his the right was withered. And were watching the scribes and the pharisees if in the Sabbath He would keep on healing that they might find [reason] to accuse Him.

Luke
6:6–7

And it was on another Sabbath [that] He entered the synagogue to teach. There was a man there, and his right hand was withered. The scribes and pharisees were watching [carefully] [to see] if, on the Sabbath, He would continue to heal, so that they might find [reason] to accuse Him [of violating the Mosaic Law].

On the next Sabbath day, this occurred: Jesus entered a synagogue to teach, as was His custom; but there was a man there, whose right hand was withered. The scribes and pharisees watched Him carefully to see whether or not He would heal this man, despite this being the Sabbath. They hoped to accuse Him of violating the Law if He did.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And it was on another Sabbath to enter Him into the synagogue and to teach. And was a man there and the hand of his the right was withered. And were watching the scribes and the pharisees if in the Sabbath He would keep on healing that they might find [reason] to accuse Him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And it came to pass also, on another sabbath, that he entered into the synagogue and taught. And there was a man whose right hand was withered. And the scribes and Pharisees watched if he would heal on the sabbath: that they might find an accusation against him.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And on another sabbath, he entered a synagogue and taught. And a man was there, whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath; that they might be able to accuse him.
Original Aramaic NT	But it happened on another Sabbath that he entered a synagogue and he was teaching, and a man was there whose right hand was shriveled. And the Scribes and the Pharisees were watching him whether he would heal on the Sabbath, that they might be able to accuse him.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And it came to pass on another sabbath, he entered into the synagogue and taught; and there was there a man whose right hand was withered. And the scribes and the Pharisees watched him, to see if he would heal on the sabbath, so that they might find an accusation against him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about, on another Sabbath, that he went into the Synagogue and was teaching there. And a man was there whose right hand was dead. And the scribes and Pharisees were watching him to see if he would make him well on the Sabbath, so that they might be able to say something against him.
Bible in Worldwide English	On another Sabbath day, Jesus went into the meeting house and taught. A man was there whose right hand was thin and weak. The scribes and Pharisees watched Jesus to see if he would heal the man on the Sabbath day. They wanted to find something wrong about Jesus.
Easy English	Jesus makes a man well on the day for rest On another Jewish day for rest, Jesus went into the Jewish meeting place and he taught the people. A man was there. His right hand had become small and weak and he could not use it. Some teachers of God's Law and some Pharisees were watching Jesus carefully. They wanted to find a reason to say that he was doing something wrong. So they watched Jesus to see if he would make the man well on the day for rest.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus Heals a Man on the Sabbath Day On another Sabbath day Jesus went into the synagogue and taught the people. A man with a crippled right hand was there. The teachers of the law and the Pharisees were watching Jesus closely. They were waiting to see if he would heal on the Sabbath day.
<i>God's Word™</i>	Jesus Heals on the Day of Worship On another day of rest—a holy day, Jesus went into a synagogue to teach. A man whose right hand was paralyzed was there. The experts in Moses' Teachings and the Pharisees were watching Jesus closely. They wanted to see whether he would heal the man on the day of rest—a holy day so that they could find a way to accuse him of doing something wrong.

Good News Bible (TEV)

The Man with a Paralyzed Hand

On another Sabbath Jesus went into a synagogue and taught. A man was there whose right hand was paralyzed. Some teachers of the Law and some Pharisees wanted a reason to accuse Jesus of doing wrong, so they watched him closely to see if he would heal on the Sabbath.

The Message

On another Sabbath he went to the meeting place and taught. There was a man there with a crippled right hand. The religion scholars and Pharisees had their eye on Jesus to see if he would heal the man, hoping to catch him in a Sabbath infraction.

NIRV

On another Sabbath day, Jesus went into the synagogue and was teaching. A man whose right hand was weak and twisted was there. The Pharisees and the teachers of the law were trying to find fault with Jesus. So they watched him closely. They wanted to see if he would heal on the Sabbath day.

New Life Version

Jesus Heals on the Day of Rest

On another Day of Rest Jesus went into the Jewish place of worship and taught. A man with a dried-up hand was there. The teachers of the Law and the proud religious law-keepers watched to see if He would heal on the Day of Rest. They wanted to have something to say against Him.

New Simplified Bible

He entered into the synagogue on the Sabbath and taught. There was a man there whose right hand was withered. The scribes and the Pharisees watched to see if he would heal on the Sabbath. They looked for a way to accuse him.

Thought-for-thought translations; dynamic translations; paraphrases:College Press Bible Study
Contemporary English V.

.

On another Sabbath Jesus was teaching in a Jewish meeting place, and a man with a crippled right hand was there. Some Pharisees and teachers of the Law of Moses kept watching Jesus to see if he would heal the man. They did this because they wanted to accuse Jesus of doing something wrong.

The Living Bible

On another Sabbath he was in the synagogue teaching, and a man was present whose right hand was deformed. The teachers of the Law and the Pharisees watched closely to see whether he would heal the man that day, since it was the Sabbath. For they were eager to find some charge to bring against him.

New Berkeley Version

.

New Century Version

.

New Living Translation

Jesus Heals on the Sabbath

On another Sabbath day, a man with a deformed right hand was in the synagogue while Jesus was teaching. The teachers of religious law and the Pharisees watched Jesus closely. If he healed the man's hand, they planned to accuse him of working on the Sabbath.

The Passion Translation

On another Sabbath day, Jesus was teaching in the synagogue. In the room with him was a man with a deformed right hand. Everyone watched Jesus closely, especially the Jewish religious leaders and the religious scholars, to see if Jesus would heal on a Sabbath day, for they were eager to find a reason to accuse him of breaking the Jewish laws.

Unlocked Dynamic Bible

On another Sabbath day, Jesus was teaching the people in the synagogue and a man was there whose right hand was withered. The men who taught the Jewish laws and the Pharisees who were there were watching Jesus closely. They wanted to see if he would heal the man, and then they would accuse him of disobeying their laws about not working on the Sabbath.

William's New Testament

On another Sabbath He found Himself in the synagogue teaching; and there was there a man whose right hand was withered. And the scribes and the Pharisees were closely watching Him to see whether He would cure him on the Sabbath, in order to get a charge against Him.

Partially literal and partially paraphrased translations:

American English Bible	And on another Sabbath, he again went into the synagogue and started teaching. Well, there he found a man whose right hand was withered, and the scribes and Pharisees were watching [Jesus] closely to see if he would cure him on the Sabbath, so they could accuse him of some wrongdoing.
Beck's American Translation	.
Breakthrough Version	It happened on a different Sabbath for Him to go into the synagogue and to be teaching. And a man was there, and his right hand was dried up. The <i>Old Testament</i> transcribers and Separatists were watching Him closely to see if He is healing on the Sabbath so that they might find a way to be leveling a complaint against Him.
Common English Bible	On another Sabbath, Jesus entered a synagogue to teach. A man was there whose right hand was withered. The legal experts and the Pharisees were watching him closely to see if he would heal on the Sabbath. They were looking for a reason to bring charges against him.
International Standard V	<i>Jesus Heals a Man with a Paralyzed Hand</i> <i>(Matthew 12:9-14; Mark 3:1-6)</i> Once, on another Sabbath, Jesus ^[Lit. he] went into a synagogue and began teaching. A man whose right hand was paralyzed was there. The scribes and the Pharisees were watching Jesus ^[Lit. him] closely to see ^[The Gk. lacks to see] whether he would heal on the Sabbath, in order to find a way of accusing him of doing something wrong.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	It happened also on another Sabbath, that he went into the synagogue and taught; and a man was there whose right hand was blasted. Now the Scribes and the Pharisees watched, to see whether he would heal on the Sabbath, that they might find matter for accusing him.
New Advent (Knox) Bible	And on another sabbath day it happened that he went into the synagogue to teach, when there was a man there who had his right hand withered. The scribes and Pharisees were watching him, to see whether he would restore health on the sabbath, so that they might have a charge to bring against him.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	ON ANOTHER SABBATH (7th Day of Rest & Worship. i.e. Saturday) HE ENTERED THE SYNAGOGUE AND WAS TEACHING; AND THERE WAS A MAN THERE WHOSE RIGHT HAND WAS WITHERED. THE SCRIBES AND THE PHARISEES WERE WATCHING HIM CLOSELY TO SEE IF HE HEALED ON THE SABBATH (7th Day of Rest & Worship. i.e. Saturday), SO THAT THEY MIGHT FIND REASON TO ACCUSE HIM.
Christian Standard Bible	.
Conservapedia Translation	On another Sabbath, He entered the synagogue and taught, when he was approached by a man with a crippled right hand. The intellectuals watched Jesus to see if He would heal on the Sabbath, so that they could accuse him of something.
Evangelical Heritage V.	Jesus Heals a Man With a Withered Hand On another Sabbath he went into the synagogue and taught. A man was there whose right hand was withered. The experts in the law and the Pharisees were watching him closely, to see if he would heal on the Sabbath. They wanted to find a reason to accuse him.
Revised Ferrar-Fenton Bible	A Withered Hand Restored. On another Sabbath, He entered the synagogue and taught; and a man was there whose right hand was withered. The professors and Pharisees accordingly watched

	Him, to see if He would cure on the Sabbath; in Order that they might lay an information against Him.
Free Bible Version	On another Sabbath he went into the synagogue to teach. A man was there with a crippled right hand. The religious teachers and the Pharisees were observing Jesus closely to see if he would heal on the Sabbath. They wanted to find something to accuse him of.
God's Truth (Tyndale)	And it fortun'd in another Saboth also, that he entered into the synagogue and taught. And there was a man whose right hand was dried up. And the Scribes and Pharisees watched him, to see whether he would heal on the Saboth day, that they might find an accusation against him.
Holman Christian Standard	The Man with the Paralyzed Hand On another Sabbath He entered the synagogue and was teaching. A man was there whose right hand was paralyzed. The scribes and Pharisees were watching Him closely, to see if He would heal on the Sabbath, so that they could find a charge against Him.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And on another sabbath he went into the synagogue and taught. And there was a man there whose right hand was withered. And the scribes and Pharisees watched him [to see] if he would perform a cure on the sabbath, that they might find [something of which] to accuse him.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	On another Sabbath He had gone to the synagogue and was teaching there; and in the congregation was a man whose right arm was withered. The Scribes and the Pharisees were on the watch to see whether He would cure him on the Sabbath that they might be able to bring an accusation against Him.
Wikipedia Bible Project	Another Sabbath he went into the synagogue to teach. A man was there whose right hand was crippled. The religious teachers and the Pharisees were watching Jesus closely to see if he would heal on the Sabbath so they could have a reason to accuse him. But Jesus knew what they were thinking, and he said to the many with the crippled hand, "Get up, and stand in front of everyone." The man got up and stood there.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On another sabbath Jesus entered the synagogue and began teaching. There was a man with a paralyzed right hand ⁷ .and the teachers of the Law and the Pharisees watched him: Would Jesus heal the man on the sabbath? If he did, they could accuse him.
The Heritage Bible	And also in another Sabbath he was entering into the synagogue and teaching, and there was a man whose right hand was withered. And the scribes and Pharisees scrupulously watched him if in the Sabbath he will heal, in order that they might find a formal charge against him.
New American Bible (2002)	.
New American Bible (2011)	^e On another sabbath he went into the synagogue and taught, and there was a man there whose right hand was withered. The scribes and the Pharisees watched him closely to see if he would cure on the sabbath so that they might discover a reason to accuse him. ^f e. [6:6–11] Mt 12:9–14; Mk 3:1–6. f. [6:7] 14:1.
New English Bible–1970	<i>The Man with a Withered Hand</i> (Capernaum)[Lk.6.6-11 →]- Mt.12.9-14, Mk.3.1-6

On another Sabbath he had gone to synagogue and was teaching. There happened to be a man in the congregation whose right arm was withered; and the lawyers and the Pharisees were on the watch to see whether Jesus would cure him on the Sabbath, so that they could find a charge to bring against him.

New Jerusalem Bible

Now on another Sabbath he went into the synagogue and began to teach, and a man was present, and his right hand was withered. The scribes and the Pharisees were watching him to see if he would cure somebody on the Sabbath, hoping to find something to charge him with.

New RSV

Revised English Bible—1989

On another sabbath he had gone to synagogue and was teaching. There was a man in the congregation whose right arm was withered; and the scribes and Pharisees were on the watch to see whether Jesus would heal him on the sabbath, so that they could find a charge to bring against him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

On another *Shabbat*, when Yeshua had gone into the synagogue and was teaching, a man was there who had a shriveled hand. The *Torah*-teachers and *P'rushim* watched Yeshua carefully to see if he would heal on *Shabbat*, so that they could accuse him of something.

exeGesés companion Bible

And so be it, also on another shabbath, he enters the synagogue and doctrinates: and there is a human with a withered right hand: and the scribes and Pharisees observe him whether he cures on the shabbath - to find an accusation against him.

Hebraic Roots Bible

Israeli Authorized Version

The Scriptures 1998

Tree of Life Version

***Shabbat* Controversy at the Synagogue**

On a different Shabbat, Yeshua entered the synagogue and was teaching. A man was there, whose right hand was paralyzed. But closely watching Him were the Torah scholars and Pharisees, to see if He heals on Shabbat, so that they might find grounds to accuse Him.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament

...becomes but in another break (weekly) to enter him to the assembly and to teach and was Man there and The Hand [of] him The [One] Right was Dry watched but him The Clerics and The Pharisees if in the break (weekly) [He] relieves that [They] may find {something} to accuse him...

Awful Scroll Bible

Furthermore occurred indeed itself from-within another sabbath, He is to be came-toward into the drawing-together place, and is to teach. Now there was he of the aspects-of-man and his right hand was withered. What is more, the scribes and the Pharisees, maintain to watch-before Him, if He will service from-within the sabbath, in order that they be found that accordingly-to-a-forum against Him.

Concordant Literal Version

Now it occurred on a different sabbath also, He is entering into the synagogue and teaching. And there was a man there, and his right hand was withered." Now the scribes and the Pharisees scrutinized Him, to see if He is curing on the sabbath, that they may be finding an accusation against Him."

Orthodox Jewish Bible

And it came about on another Shabbos that Rebbe, Melech HaMoshiach entered into the shul and taught Torah. And there was a man there also whose right hand was withered.

Now the Sofrim and Perushim were watching Rebbe, Melech HaMoshiach to see if he brings refuah on Shabbos, in order that they might find something to accuse him.

Rotherham's Emphasized B. And it came to pass, on another Sabbath, that he entered into the synagogue, and was teaching, and there was a man there, and, his right hand, was withered. Now the Scribes and the Pharisees were narrowly watching him, whether, on the Sabbath, he healeth,—that they might find whereof to accuse him.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

On another Sabbath He went into the synagogue and taught, and a man was present whose right hand was withered. The scribes and the Pharisees were watching Him closely [with malicious intent], to see if He would [actually] heal [someone] on the Sabbath, so that they might find a reason to accuse Him.

An Understandable Version

And it happened on another Sabbath day, when Jesus entered the synagogue to teach, that a man was there whose right hand was deformed. And the experts in the Law of Moses were watching Him to see if He would heal [someone] on the Sabbath day, so they could figure out how to accuse Him.

The Expanded Bible

Jesus Heals a Man's Hand

On another Sabbath day Jesus went into the synagogue and was teaching, and a man with a crippled [paralyzed; shriveled; ^Twithered] right hand was there. The teachers of the law [scribes] and the Pharisees were watching closely to see if Jesus would heal on the Sabbath day so they could accuse [make a charge against] him.

Jonathan Mitchell NT

Now on a different sabbath, He happened to enter into the synagogue and [commences] to continue teaching. There was also a man there, and his right hand was dried up and withered. So the theologians (scribes; scholars of the Law) and the Pharisees began attentively observing from the side, [to see] if He continues treating, caring for, curing or instigating therapy or ongoing treatment on the sabbath, to the end that they could find [something] to proceed to accuse and to bring a charge against Him.

P. Kretzmann Commentary

Verses 6-12

The man with the withered hand:

And it came to pass also on another Sabbath that He entered into the synagogue and taught; and there was a man whose right hand was withered.

On the other Sabbath, the one following that on which the Lord had given the Pharisees the first lesson concerning the real meaning of the Sabbath, Jesus was again in the synagogue, teaching, as was His custom. He was preaching when the incident which is here related occurred. There was a man in the synagogue, probably brought there purposely by the Pharisees, whose right hand was withered, as the result of disease or accident.

And the scribes and Pharisees watched Him. whether He would heal on the Sabbath-day, that they might find an accusation against Him.

Now the scribes and Pharisees kept watching in a sly, furtive manner what Jesus would do when the condition of this man would be brought to His attention. If the Lord would heal the man, they thought they would be able to make out a case against Him from their law.

Syndein/Thieme

{Healing a Withered Hand}

And it came to pass, on another Sabbath, He {Jesus} entered the synagogue and was teaching and there was a man . . . and his right hand was withered {xeros}.

The scribes/'experts in the law' {grammateus - a scribe was a man who was learned in the Mosaic law and in the sacred writings. He was an interpreter and a teacher. Scribes examined the more difficult and subtle questions of the law. Then added

their own interpretations to the meaning of the Mosaic Law and often distorted it.) and the Pharisees watched Jesus closely to see whether He would heal on the Sabbath . . . so that they could find a reason to accuse Him {kategoria - means to bring a charge against someone in court}.

Translation for Translators

Another ‹Sabbath/Jewish day of rest› Jesus entered a ‹synagogue/Jewish meeting place› and taught the people. There was a man there whose right hand was shriveled. The men who taught the Jewish laws and the Pharisees who were there watched Jesus, to see if he would heal the man on the ‹Sabbath/on the Jewish rest day›. They did this so that, if he healed the man, they would accuse him of disobeying their laws by working on the day of rest.

The Voice

On another Sabbath, Jesus entered the synagogue and taught there. In the congregation was a man who had a deformed right hand. The religious scholars and Pharisees watched Jesus; they suspected that He might try to perform a healing on that day, which they would use as evidence to convict Him of Sabbath-breaking.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
NET Bible®

Healing a Withered Hand

On¹⁸ another Sabbath, Jesus¹⁹ entered the synagogue²⁰ and was teaching. Now²¹ a man was there whose right hand was withered.²² The experts in the law²³ and the Pharisees²⁴ watched²⁵ Jesus²⁶ closely to see if²⁷ he would heal on the Sabbath,²⁸ so that they could find a reason to accuse him.

¹⁸tn Grk “Now it happened that on.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

¹⁹tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

²⁰sn See the note on synagogues in 4:15.

²¹tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic. In addition, because the Greek sentence is rather long and complex, a new sentence was started here in the translation.

²²tn Grk “a man was there and his right hand was withered.”

^{sn} Withered means the man’s hand was shrunken and paralyzed.

²³tn Or “The scribes.” See the note on the phrase “experts in the law” in 5:21.

²⁴sn See the note on Pharisees in 5:17.

²⁵sn The term translated watched...closely is emotive, since it carries negative connotations. It means they were watching him out of the corner of their eye or spying on him.

²⁶tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

²⁷tn This is a first class condition in the Greek text; Jesus’ opponents anticipated he would do this.

²⁸sn The background for this is the view that only if life was endangered should one attempt to heal on the Sabbath (see the Mishnah, m. Shabbat 6.3; 12.1; 18.3; 19.2; m. Yoma 8.6).

New American Bible (2011)
The Passion Translation
The Spoken English NT

Jesus Heals a Man with a Shriveled-Up Arm (Mk 3:1-6)

On another Sabbath Jesus happened to go into a synagogue and preach. And there was a person there whose right arm was shriveled up. The law experts and the Pharisees were watching him closely, to see if he would heal on the Sabbath, so that they could find a way of accusing him.^e

^e I.e. accuse him of breaking the law that no work was to be done on the Sabbath.

Wilbur Pickering’s New T.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now it also happened on another Sabbath, He went into the synagogue and <i>[was]</i> teaching. And a man was there, and his right hand was withered <i>[fig., deformed]</i> . Now the scribes and the Pharisees were watching closely if He will heal on the Sabbath, so that they should find an accusation against Him.
Charles Thomson NT Context Group Version	. On another Sabbath, he entered into the community center and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the Sabbath; that they might find how to accuse him.
Disciples' Literal New T.	Is It Lawful To Heal On The Sabbath? Jesus Heals a Man, Enraging The Pharisees And it came about on another Sabbath that He entered into the synagogue and was teaching. And there was a man there, and his right hand was withered. And the scribes and the Pharisees were closely-watching Him to see if He cured on the Sabbath, in order that they might find a reason to be accusing Him.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	The Man With a Withered Hand On another Sabbath, when He entered the synagogue and taught, there was a man whose right hand had withered. The scribes and the Pharisees watched Him to see whether He would heal on the Sabbath, so that they might find an accusation against Him.
Modern Literal Version	{Mk 3:1-6 & Mt 12:9-14 & Lk 6:6-11 Probably Galilee.} Now it happened on a different Sabbath, that he entered into the synagogue and taught, and a man was there, and his right hand was dried up. Now the scribes and the Pharisees were observing him, if he will heal him on the Sabbath; that* they might find an accusation against him.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	Healing on the Sabbath Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand was withered. So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And it came to pass also, on another sabbath, that he goes into the synagogue, and teaches, and there was there a man, and his right hand was withered, and the scribes and the Pharisees were watching him, if on the sabbath he will heal, that they might find an accusation against him.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.
The gist of this passage:	Jesus is teaching on the Sabbath in a synagogue and there is a man with a withered right hand put before Him. He is being watched by the religious types to see whether or not He will heal this man on the Sabbath.

Luke 6:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other</i>	neuter singular correlative pronoun; dative, locative or instrumental case	Strong's #2087
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521

Translation: *And it was on another Sabbath...*

The religious hierarchy was continually watching the Lord, seeing if they might catch the Lord in a clearly wrong action. He could always be found in one of the synagogues on Saturdays.

The way that this is phrased, *and it was on another Sabbath*; there is no implication that this event which follows took place in the same time period, the week after, in the same city or not. It is more like, "I just told you about one thing that I recall about Jesus on the Sabbath; and this is a second thing that I remember about Jesus and the Sabbath."

Recall the Luke did not personally witness any of these events. Various people sat down with Luke and told him what they remembered; and Luke endeavored to place all of the incidents in roughly chronological order.

Luke 6:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aorist active infinitive	Strong's #1525
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 6:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish ?synagogue? (the meeting or the place)</i>	feminine singular noun; accusative case	Strong's #4864

Translation: ...[that] He entered the synagogue...

Jesus enters into the synagogue on the Sabbath, as was His custom. The time that the Lord spent in Jerusalem was quite limited; but He made many trips to the various local synagogues each and every Sabbath.

A logical question is, *why not ban the Lord from the synagogues?* Let me suggest when Jesus walked into a synagogue, quite a number of disciples came in with Him—including many locals who had not been coming regularly. Given the number of disciples that Jesus had (it was way more than 12), local synagogues were probably standing room only (meaning, they were full and bursting at the seams). Secondly, it is not clear who really had control of the synagogues. Logically, they were locally controlled, and that edicts from Jerusalem would not necessarily affect them. Thirdly, we are still in early days in the Lord's ministry, knowing where Jesus was going to be allowed the religious hierarchy to set Him up. That appears to be what will happen in this event.

Luke 6:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	present active infinitive	Strong's #1321

Translation: ...to teach.

Jesus went into the synagogues in order to teach the truth. He would both read a passage and He would expound on it. We may understand His teaching to be similar to the sermon on the mount or the sermon on the plain (which we will study in this chapter).

I am sure that you have had the experience of hearing the Word of God taught, and thinking, *that makes perfect sense; I understand that!* Under my right pastor, R. B. Thieme, Jr., I had the experience all of the time.

This was the Lord Jesus Christ, the Living Word; so when He taught the Old Testament, it made perfect sense. No doubt, many locals attended the synagogue when it was rumored that Jesus would be there (that is, as He

became more and more well-known). There are huge numbers of people who would like to hear the Word of God taught accurately.

Luke 6:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; nominative case	Strong's #444
ekei (ἐκεῖ) [pronounced <i>ehk-ī</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χεῖρ, χειρός, ἡ) [pronounced <i>khīr</i>]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine singular noun; nominative case	Strong's #5495
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dexios (δεξιός) [pronounced <i>dex-ee-OSS</i>]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	feminine singular adjective; nominative case	Strong's #1188
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Luke 6:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
xêros (ξηρός) [pronounced xay-ROSS]	<i>shrunk, wasted, withered [of members of the body deprived of their natural juices]; dry, land, earth, arid [of the land in distinction from the water]</i>	feminine singular adjective; nominative case	Strong's #3584

Translation: There was a man there, and his right hand was withered.

There was someone placed in the synagogue who had an infirmity; that is not simply a person who just wandered in. His right hand was withered. It appears that the nature of his defect could be seen by all.

The adjective describing his hand is xêros (ξηρός) [pronounced xay-ROSS], which means, *shrunk, wasted, withered [of members of the body deprived of their natural juices]*. Strong's #3584. Clearly, this is a physical deformity.

How exactly this man chose to come this day is unknown to us, but there is evidence that perhaps the religious class brought him in before the Lord. I believe that this is a setup.

Luke 6:6 **And it was on another Sabbath [that] He entered the synagogue to teach. There was a man there, and his right hand was withered.**

The pharisees had observed that Jesus was compassionate, and He hated to leave someone in a state of suffering. The pharisees are expecting Jesus to heal this man (again, I am making the assumption that this is a setup).

Luke 6:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paratêreō (παρατηρέω) [pronounced par-at-ay-REH-oh]	<i>to observe, to watch; lit., to inspect alongside, that is, to note insidiously or scrupulously</i>	3 rd person plural, imperfect middle indicative	Strong's #3906
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
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	Strong's #1122

Luke 6:7a			
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
hoi (οἱ) [pronounced <i>hoi</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Pharisaïos (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; nominative case	Strong's #5330

Translation: The scribes and pharisees were watching [carefully]...

Either the scribes and pharisees placed this man right where Jesus would have to see him.

These religious types, by this point in time (which is still early in the Lord's ministry) seem to have made up their minds about the Lord. They were not attending these teaching sessions in order to be informed, to grow spiritually, or to see various passages brought to life. They were there to watch the Lord very carefully. If there was a wrong note, the pharisees were there to observe it, agree upon it, and call Jesus on it.

Let me further suggest that this was, for all intents and purposes, a job for these men to be there. That is, these scribes and pharisees are, once again, working on that Saturday. If they were there to hear Jesus brilliant reading and explanation of the Scriptures, that would have been one thing; but these religious types were not there for that reason.

Luke 6:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (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
sabbaton (σάββατον) [pronounced <i>SAHB-baht-on</i>]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521
therapeuō (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i>]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 rd person singular, present active indicative	Strong's #2323

Translation: ...[to see] if, on the Sabbath, He would continue to heal,...

This phrase tells us that this whole thing is a setup. The religious hierarchy was there to do the imperfect middle indicative of *paratêreô* (παρτηρέω) [pronounced *par-at-ay-REH-oh*], which means, *to observe, to watch*; lit., *to inspect alongside*, that is, *to note insidiously or scrupulously*. Strong's #3906. What did they want to observe or inspect? We then have the 1st class conditional *ei* (εἰ) [pronounced *I*], which means, *if, whether*. Strong's #1487. So, they want to *observe whether* what? They wanted to find out if Jesus would do the following: the present active indicative of *therapeuô* (θεραπεύω) [pronounced *there-ap-YOO-oh*], which means, *to heal, to cure, to restore to health*. Strong's #2323. They cannot make such an observation unless they know that there is someone in the crowd for Jesus to heal, and he needs to be on or near the front row. He can't be simply sitting in the back, because Jesus might not see him.

These religious types made another calculation. They want to make certain that everyone sees that Jesus heals someone. So this healing cannot be someone with a questionable defect. If Jesus heals him, everyone needs to see it. Everyone needs to see something which is an unmistakable cure. Then these religious types can accuse Jesus of working on the Sabbath.

This man has a physical deformity. Everyone can see that deformity. We may reasonably assume that his right hand was of no use to him. This is a medical issue that medical science today could not cure. Yet, this man is put before the Lord, and the religious types were watching to see if Jesus would *keep on healing* on the Sabbath.

Here is what concerned the scribes and pharisees—not that this man might be healed, but whether or not Jesus would heal this man on the Sabbath. To them, this man was a pawn in this game that they were playing.

The present tense suggests that Jesus probably had a healing ministry to this particular town or village earlier in the week. He had already healed some people. The question is, *would the Lord continue to heal people on this day, the Sabbath?*

It is fascinating that they do not question whether or not the Lord is able to heal this man; their only concern is, *can they catch Jesus doing something wrong?*

Luke 6:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<i>hina</i> (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
<i>heuriskô</i> (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active subjunctive	Strong's #2147
<i>katêgoreô</i> (κατηγορέω) [pronounced <i>kat-ay-gor-EH-oh</i>]	<i>to accuse; before a judge: to make an accusation; of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	3 rd person singular, present active infinitive	Strong's #2723
<i>autou</i> (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...so that they might find [reason] to accuse Him [of violating the Mosaic Law].

The scribes and pharisees hope to trap Jesus; they hope that they can catch Him doing something wrong by which they might accuse Him. This is such an amazing passage!

Here is what is fascinating about this entire scenario: there are no prohibitions against healing on the Sabbath—it is not in the Mosaic Law nor were laws/regulations developed by the religious class over the years relating to healing. This has never been a violation of the Sabbath which has ever been discussed or debated. And yet, here are these pharisees and scribes, who, they themselves were *working* on the Sabbath, watching Jesus carefully, to see if He heals this man.

Do you see the irony in all of this? There has never been defined as work either of the following two things: (1) healing a person who is sick or deformed on the Sabbath; and (2) watching Jesus to see *if* He will heal a man who is crippled on the Sabbath. Jesus is engaging in the healing (#1) and the pharisees and other religious types are engaged in the watching/observation (#2). Neither of those things are specific violations of the Sabbath; but if one wanted to hold court and discuss it, surely the latter involves the most amount of work and effort, comparatively speaking.

The religious types essentially want to trap the Lord into doing exactly what they themselves are doing. They are working on the Sabbath, watching the Lord. They are there watching to accuse Him of working on the Sabbath, *if* He heals this man.

Illustration: We see this sort of thing in politics all of the time. Politician A violates the law or ethics; and then he turns around, and before he is found out, he accuses his opponent, politician B, of doing these things. Over the past 20 years (I write this in 2019–2022), there have been some major problems in specific cities: the water in Flint, Michigan was undrinkable and unsafe; and a hurricane which was in New Orleans was particularly devastating. What is the first thing that politicians did in both cases? They found someone in the other party and blamed that person for everything that was wrong. Before they gave a single thought as to what went wrong, where were there failings and how could they fix the problem; their first response was, “So-and-so of the other party made this happen!” And they went right to the media to make these declarations as if they were calling out someone for corruption or an ethical lapse.

Illustration: In one case the governor was blamed; in the other case, the President. In both cases, the person receiving the most blame had about the least to do with the actual problem itself. Both were very local problems, and the harm brought to the citizens was a result of local officials making bad decisions and/or not doing their jobs. But without the least amount of circumspection, these local officials immediately pointed the finger to the nearest person of the other party. They themselves were to blame, but they ran out in front of the cameras immediately, and pointed their finger at someone else, calling them out for this tragedy.

Application: Generally speaking—and this is certainly true of both political parties—if there is a tragedy or a disaster which occurs, and there are failures in the system, that first person who gets out in front of the cameras and blames the other party—he is probably the person most at fault for whatever was done or was not done.

Luke 6:7a-b **And the scribes and the Pharisees watched Him, to see whether He would heal on the Sabbath,...** (ESV, capitalized)

There is another irony here. The pharisees and religious class have decided that they want to remove the Lord from His ministry (discredit Him, remove Him, anything along these lines); so they are going to use the Law in order to do this. This was certainly not what the Law was designed to do, and one would think that the pharisees understood this. Yet, they are going to use the Law to entrap the Lord, something in itself ought to be considered blasphemy. These pharisees are using the Law as their own personal hammer. Is there anything anywhere in the Law which suggests that this is an appropriate use of the Law?

Illustration: Allow me to use an illustration from our very colorful American politics. The FISA courts were designed to allow investigations of terrorists and their immediate contacts; that was their purpose. However, not long after they were instituted, one political party began to use these courts to go after the other political party.

Just as the Mosaic Law was being misused by the religious types here; so the FISA courts were similarly misused. I am not trying to indict one party or the other—there are no doubt horrid people in both parties—I am simply giving an illustration of the depravity of man, and setting up a parallel act in our day, so that we might better understand what was happening then.

It is also quite odd. They want Jesus out of the way; and they will even, at some point, want Him dead. But, they cannot order a hit on Him; they cannot seem to send someone out with that to be done (certainly, it would have been hard to do). They want to do this thing *legally* and they will do anything in order to make that happen (include use eyewitnesses to lie about what they saw and heard). So, they were not above breaking the Mosaic Law themselves; they just were only willing to go so far.

Again, recall that this is very early on in the Lord's ministry. The anger and **mental attitude sins** of the scribes and pharisees is not anywhere near peaking yet. They will become much more forceful in their attempts to stop Him.

Luke 6:7 **The scribes and pharisees were watching [carefully] [to see] if, on the Sabbath, He would continue to heal, so that they might find [reason] to accuse Him [of violating the Mosaic Law].**

The way that this verse is expressed suggests to me that this man with the withered hand is in the synagogue as a set up. He did not just wander in that Saturday morning.

Furthermore, the pharisees here are clearly misusing the Law of Moses. On top of this, they will have to allege a violation of the Mosaic Law where no violation actually occurred. In fact, no regulation falsely established by Jewish tradition is violated either.

Luke 6:6–7 **On the next Sabbath day, this occurred: Jesus entered a synagogue to teach, as was His custom; but there was a man there, whose right hand was withered. The scribes and pharisees watched Him carefully to see whether or not He would heal this man, despite this being the Sabbath. They hoped to accuse Him of violating the Law if He did.**

And He had known the thoughts of them and He said to the man with the withered hand, "Rise up and stand in the midst." And rising up, he stood.

Luke
6:8

Jesus [lit., He] had known their thoughts [from His human perception or from eternity past?]; and He said to the man with the withered hand, "Rise up and stand [here] in the midst [of this room]." So, rising up, the man [lit., he] stood [there].

Jesus had figured out what their game plan was. Nevertheless, He said to the man with the withered hand, "Rise up and stand right here in the midst of this room." So, rising up, the man stood before the congregation.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And He had known the thoughts of them and He said to the man with the withered hand, "Rise up and stand in the midst." And rising up, he stood.**
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) **But he knew their thoughts and said to the man who had the withered hand: Arise and stand forth in the midst. And rising he stood forth.**
- V. Alexander's Aramaic T. .

James Murdock's Syriac NT	And as he knew their thoughts, he said to the man with a withered hand: Rise and come into the midst of the congregation. And when he came and stood [there],...
Original Aramaic NT	But he knew their schemes and he said to that man whose hand was shriveled, "Stand; come to the center of the synagogue", and when he came and stood,...
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	But he knew their thoughts, and said to the man whose hand was withered, Rise up and come to the center of the synagogue. And when he came and stood up.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he had knowledge of their thoughts; and he said to the man whose hand was dead, Get up and come into the middle. And he got up and came forward.
Bible in Worldwide English	But Jesus knew what they were thinking. He spoke to the man whose hand was thin and weak. He said, Come and stand here in front The man stood up.
Easy English	.
Easy-to-Read Version–2001	But Jesus knew what they were thinking. He said to the man with the crippled hand, "Get up and stand before these people." The man got up and stood there.
Easy-to-Read Version–2006	.
God's Word™	But Jesus knew what they were thinking. So he told the man with the paralyzed hand, "Get up, and stand in the center of the synagogue!" The man got up and stood there.
Good News Bible (TEV)	.
The Message	He knew what they were up to and spoke to the man with the crippled hand: "Get up and stand here before us." He did.
NIRV	But Jesus knew what they were thinking. He spoke to the man who had the weak and twisted hand. "Get up and stand in front of everyone," he said. So the man got up and stood there.
New Life Version	Jesus knew what they were thinking. He said to the man with the dried-up hand, "Stand up and come here." The man stood up and went to Jesus.
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	Jesus knew what they were thinking. So he told the man to stand up where everyone could see him. And the man stood up.
The Living Bible	How well he knew their thoughts! But he said to the man with the deformed hand, "Come and stand here where everyone can see." So he did.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Jesus, knowing their every thought, said to the man with the deformed hand, "Come and stand here in the middle of the room." So he got up and came forward.
Unlocked Dynamic Bible	.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	However, because [Jesus] knew what they were thinking, he said to the man with the withered hand: 'Get up and go stand in the center [of the room].' So [the man went over there] and stood.
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Beck's American Translation	.
Breakthrough Version	He realized their considerations. He said to the man who had the dried-up hand, "Get up and stand in the middle." And after he got up, he stood.
Common English Bible	.
International Standard V	But Jesus ^[Lit. he] knew what they were thinking. So he told the man with the paralyzed hand, "Get up, and stand in the middle of the synagogue." ^[The Gk. lacks of the synagogue] So he got up and stood there.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	But he, knowing their thoughts, said to the man, whose hand was blasted, Arise, and stand in the middle. And he arose and stood.
New Advent (Knox) Bible	He knew their secret thoughts, and said to the man who had his hand withered, Rise up, and come forward; whereupon he rose to his feet.
NT for Everyone	He knew what they were thinking. 'Get up,' he said to the man with the withered hand, 'and come out here in the middle.' He got up and came out.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	But Jesus, aware of the trap, said to the man with the crippled hand, "Get up, and present yourself to the people. He stood up and stepped forward. "διαλογισμός" means "purpose" or "design" as well as inner thoughts; best to translate it as "trap" here
Evangelical Heritage V.	But he always knew their thoughts. He said to the man with the withered hand, "Stand up and step forward." [Or <i>Get up and stand in the center</i>] He got up and stood there.
Revised Ferrar-Fenton Bible	Divining their reasoning's, however, He said to the man who had the withered hand, "Get up, and stand out among us." So he arose and stood.
Free Bible Version	But Jesus knew what was in their minds. He told the man with the crippled hand, "Get up, and stand here in front of everyone." The man got up and stood there.
God's Truth (Tyndale)	But he knew their thoughts, and said to the man which had the withered hand: Rise up, and stand forth in the midst. And he arose and stepped forth.
Jubilee Bible 2000	.
Montgomery NT	He was all along aware of their thoughts; and he said to the man with the withered hand, "Rise, and stand there in the midst." Montgomery places the next phrase with v. 9.
NIV, ©2011	But Jesus knew what they were thinking and said to the man with the shriveled hand, "Get up and stand in front of everyone." So he got up and stood there.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he knew their thorough reasonings, and said to the man having the withered hand, Rise up, and rise up into the middle. And he rising up, stood.
New American Bible (2002)	.

New American Bible (2011)	But he realized their intentions and said to the man with the withered hand, "Come up and stand before us." And he rose and stood there. 5:22; 9:47.
New English Bible–1970	.
New Jerusalem Bible	But he knew their thoughts; and he said to the man with the withered hand, 'Get up and stand out in the middle!' And he came forward and stood there.
New RSV	Even though he knew what they were thinking, he said to the man who had the withered hand, 'Come and stand here.' He got up and stood there.
Revised English Bible–1989	But he knew what was in their minds and said to the man with the withered arm, "Stand up and come out here." So he stood up and came out.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he knew what they were thinking and said to the man with the shriveled hand, "Come up and stand where we can see you!" He got up and stood there.
exeGesés companion Bible	But he knows their reasonings, and says to the human with the withered hand, Rise, and stand in the midst. - and he rises and stands.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	But He knew their opinions and said to the man with the paralyzed hand, "Get up and stand in our midst." And getting up, the man stood.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...He but had seen the thoughts [of] them [He] says but [to] the man the [man] dry having the hand rise! and stand! to the [thing] middle and Standing (Up) [He] stands...
Awful Scroll Bible	But He had perceived their thorough-reckoning, and even said to he of the aspects-of-man, the one holding the withered hand, "Be yourself risen up and be stood in the midst!" Even being risen-up, he stood forth.
Concordant Literal Version	Yet He had perceived their reasonings. Now He said to the man having the withered hand, "Rouse and stand in the midst. And rising, he stood."
Orthodox Jewish Bible	But he knew their machshavot (thoughts), and said to the man having the withered hand, Rise and stand in the midst. And the man got up and stood.
Rotherham's Emphasized B.	But, he, knew their reasonings, and said to the man who had the, withered, hand—Arise, and stand forward in the midst! And, arising, he stood forward.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	But he knew what they were thinking, and he said to the man with the ·crippled [paralyzed; shriveled; ^T withered] hand, "Stand up here in ·the middle [front] of everyone." The man got up and stood there.
Jonathan Mitchell NT	Yet He Himself had seen, and thus knew, their reasonings and dialogues, so He said to the adult male – the one having the withered hand, "Proceed to get up, and put yourself into the midst [of us]." And so, upon standing up, he stood [thus].
P. Kretzmann Commentary	But He knew their thoughts, and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. But Jesus knew the hypocritical reasoning of their hearts and took up their challenge. He had the sick man stand forth in the center of the room, in order that

Syndein/Thieme	all those present might see him and the miracle which He proposed to do to him. Jesus now directed a question to His enemies, to show them that He read the thoughts of their hearts, for He was filled with the emotions of anger and pity But He perceived/knew their thoughts, and said to the man with the withered hand, "Get up and stand here {two orders}." And, having risen, he stood.
Translation for Translators	But Jesus knew what they were thinking. So he said to the man with the shriveled hand, "Come and stand here <i>in front of everyone!</i> " So the man got up and stood there.
The Voice	Jesus knew about their plan, and He told the man with the deformed hand to come and stand in front of everyone. The man did so. Then Jesus spoke directly to the religious scholars and Pharisees. A portion of v. 9 is included for context.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. NET Bible®	. But ²⁹ he knew ³⁰ their thoughts, ³¹ and said to the man who had the withered hand, "Get up and stand here." ³² So ³³ he rose and stood there. ^{29tn} Here the conjunction δέ (de) has been translated as contrastive. ^{30sn} The statement that Jesus knew their thoughts adds a prophetic note to his response; see Luke 5:22. ^{31tn} Grk "their reasonings." The implication is that Jesus knew his opponents' plans and motives, so the translation "thoughts" was used here. ^{32sn} Most likely synagogues were arranged with benches along the walls and open space in the center for seating on the floor. ^{33tn} Here καί (kai) has been translated as "so" to indicate the man's action was a result of Jesus' order.
New American Bible (2011) The Passion Translation The Spoken English NT	. . But he knew what they were thinking. ^f He said to the man with the shriveled up arm, "Come up and stand in front." ^g And he got up and stood there. ^{f.} Lit. "But he knew their reasonings." ^{g.} Lit. "Get up and stand into the middle."
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Charles Thomson NT	. Now he knew their thoughts. Therefore when he had said to the man who had the withered hand, Rise and stand in the midst; and he had risen, and was standing there; Jesus said to them, Let me ask you what is allowable on the sabbath days to do good, or to do evil? to save life, or to destroy"? V. 9 is included for context.
Context Group Version Disciples' Literal New T.	. But He knew their reasonings. And He said to the man having the withered hand, "Arise, and stand into the middle".
English Standard Version	But he knew their thoughts, and he said to the man with the withered hand, "Come and stand here." And he rose and stood there.
Far Above All Translation	But he knew their reasonings, and said to the man who had a withered hand, "Get up and stand in full view." And he got up and stood <i>there</i> .
Green's Literal Translation	But He knew their reasonings. And He said to the man having the withered hand, Rise up and stand in the middle! And rising up, he stood.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.

New American Standard B. **But He knew ^[c]what they were thinking, and He said to the man with the withered hand, "Get up and ^[d]come forward!" And he got up and ^[e]came forward.**

- c. Luke 6:8 Lit *their thoughts*
- d. Luke 6:8 Lit *stand into the middle*
- e. Luke 6:8 Lit *stood*

- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. .

And he himself had known their reasonings, and said to the man having the withered hand, 'Rise, and stand in the midst;' and he having risen, stood.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Young's Updated LT .

The gist of this passage: Jesus knows what the thinking is of the religious types who are there. He calls for the man with the withered hand to come forward and stand in the midst of everyone. He does so.

Luke 6:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person singular, pluperfect active indicative	Strong's #1492
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
dialogismos (διαλογισμός) [pronounced dee-al-og-is-MOSS]	<i>a discussion, (an internal) consideration; or (an external) debate, dispute; doubtful (-ing); imagination, reasoning, thought</i>	masculine plural noun, accusative case	Strong's #1261
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

Translation: Jesus [lit., He] had known their thoughts [from His human perception or from eternity past?];...

When it says that Jesus knew their thoughts, this is in the pluperfect, suggesting that He knew their thoughts from eternity past. He knew exactly what these pharisees had planned.

However, there is another way of understanding this. That is, Jesus had come to know the thinking of unbelievers and skeptics and religious types early on in his life. Remember that He had been going to Jerusalem and to the synagogues all of His life. He therefore understood what they were thinking at this time. Their attitudes and their approach to Him were not new to Him. What they were intending to do was not a surprise to Him.

Luke 6:8a **But He knew their thoughts,....** (ESV, capitalized)

This is an interesting phrase to insert here, as this entire narrative could have been presented without including this particular fact. Furthermore, how did Luke know this, as he would have been dependent upon eyewitness testimony for the most part? I can speculate here, but it is only speculation. Jesus told His disciples later that He knew the thinking of the pharisees; or that Luke wrote this, as guided by the Holy Spirit.

This does give us further insight into the thinking and strategy of Jesus Christ. He understood what His enemies were doing; He understood what sort of harm they were intending towards Him (recall that the Lord admonished His disciples to be wise as serpents, yet harmless as doves).

We may understand that Jesus knows exactly what is going on, but He does not seek to bring harm to these religious types; He does not seek the same evil against them as they do against Him. However, bear in mind, what these teachers do is teach that which is false. Therefore, Jesus will publically expose their fraudulent teaching.

Jesus [lit., He] had known their thoughts [from His human perception or from eternity past?];...

What is said here leaves us with another speculation: *is this knowledge from the Lord's omniscience or from His extremely intelligent and perceptive humanity?* Here, I would lean towards the latter. Just because the Lord figured out these people—and, in fact, had them figured out for a long time—this does not necessarily require omniscience in order for Him to know these things (remember that he has been going to the Temple and to synagogues from His youth up).

Some people are able to perceive a great many things about another person, even though they might spend a relatively short amount of time with them. Jesus is about 30 years old, so He has had enough time to accumulate a great deal of psychological information about the people that He encounters. Recall that He has spent a great deal of time in synagogues and among the learned (you may recall that when Jesus was 12, He was with religious scholars discussing their thinking on absolute truth). Jesus is also brilliant and very observant.

Luke 6:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπιω) [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
τῷ (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Luke 6:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; dative, locative or instrumental case	Strong's #435
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
xêros (ξηρός) [pronounced xay-ROSS]	<i>shrunk, wasted, withered [of members of the body deprived of their natural juices]; dry, land, earth, arid [of the land in distinction from the water]</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3584
echô (ἔχω) [pronounced EHKh-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2192
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χεῖρ, χειρός, ἡ) [pronounced khîr]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine singular noun; accusative case	Strong's #5495

Translation: ...and He said to the man with the withered hand,...

Despite knowing that He is being set up by the religious types there, Jesus speaks to the man with the withered hand.

Bear in mind, with a physical deformity like this, there is nothing that even a doctor could do. There was no cure for this man. Even today, with all of our modern medical science, we do not have any way to restore such a man.

Luke 6:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egeirô (ἐγείρω) [pronounced ehg-î-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>	2 nd person singular, present active imperative	Strong's #1453

Luke 6:8c			
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
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact</i>	2 nd person singular, aorist active imperative	Strong's #2476
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</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mesos (μέσος) [pronounced <i>MEH-soss</i>]	<i>middle, midst, in the middle, among</i>	masculine singular adjective; accusative case	Strong's #3319

Translation: ...“Rise up and stand [here] in the midst [of this room].”

We do not know exactly how the ancient synagogues were set up. The NET Bible suggests that there are benches and/or tables around the sides and backs of the room. Because of my background, I tend to think of a classroom set up when I think of any room where learning takes place, but that is not necessarily the case.

Jesus ordered this man to rise up and stand right in the middle of the room, between everyone, so everyone could see clearly what was happening. Asking this man to come up to the front and stand is *not* a work. People were invited to come forward and to read from the scrolls of the Old Testament. They would come up to the front, they would hold out their hand, and a scroll would be handed to them to read.

Jesus often used the people that He healed as teaching aids. The simplest teaching about healing is, Jesus has the power of God and the authority from God to heal men physically. This suggests that Jesus is also able to heal them spiritually (meaning that through Jesus, we may have a relationship with God). Even in the devil's world, Jesus is able to provide spiritual clarity and guidance for man.

Luke 6:8d			
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
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact</i>	3 rd person singular, aorist active indicative	Strong's #2476

Translation: So, rising up, the man [lit., he] stood [there].

The man did what Jesus told him to do. Even though he was an intentional plant, that made little difference to Jesus. He has one useless hand. Jesus was his one hope.

Luke 6:8 Jesus [lit., He] had known their thoughts [from His human perception or from eternity past?]; and He said to the man with the withered hand, "Rise up and stand [here] in the midst [of this room]." So, rising up, the man [lit., he] stood [there].

The scene is this. It is Saturday (the Sabbath) in a local synagogue. Many religious types are there ready to accuse Jesus of violating the sacred Sabbath laws. It appears that they have brought this man with a withered hand to place before Jesus, so that they may see whether Jesus heals him on a Saturday. Jesus is teaching, but He then calls the man to come forward and stand right in the middle of the room, where all could see.

What Jesus says here explains the beginning of v. 8, that He knew what these religious types were thinking. He addresses them, but without naming them specifically.

Luke 6:8 Jesus had figured out what their game plan was. Nevertheless, He said to the man with the withered hand, "Rise up and stand right here in the midst of this room." So, rising up, the man stood before the congregation.

And said the Jesus face to face with them, "I will ask you [all] a question, if he is lawful on the Sabbath to do good, or to do harm? Life to save or to dismiss [possibly, to destroy, to kill]?"

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6:9

Jesus said directly to them, "Let Me ask you [all] a question—if it is permitted to do good or to do harm on the Sabbath? To save a life or to release [possibly, to destroy, kill] [a life on the Sabbath]?"

Jesus said directly to them, "Allow Me to ask you pharisees a question—is it permitted to do good on the Sabbath, or harm? Can a man save a life on the Sabbath, or end a life?"

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And said the Jesus face to face with them, "I will ask you [all] a question, if he is lawful on the Sabbath to do good, or to do harm? Life to save or to dismiss [possibly, to destroy, to kill]?"**
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) **Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good or to do evil? To save life or to destroy?**
- V. Alexander's Aramaic T. .
- James Murdock's Syriac NT **Jesus said to them: I ask you, What is it lawful to do on the sabbath ? that which is good ? or that which is evil ? to save life or to destroy [it] ?**
- Original Aramaic NT **Yeshua said to them, "I ask you, what is legal on the Sabbath: to do good or evil? To save life or to destroy?"**
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) **Jesus said to them, I will ask you, What is lawful to do on the sabbath, that which is good or that which is bad? to save a life or to destroy it?**

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus said, I put the question to you, Is it right to do good on the Sabbath or to do evil? to give life or to take it away?
Bible in Worldwide English	Jesus said to them, I ask you, is it right to do good things on the Sabbath day, or to do wrong things? Is it right to heal people so that they will live, or to let them die?
Easy English	Then Jesus said to the people, 'Let me ask you something. Is it right for us to do good things on our day for rest? Or should we do bad things? Should we save a person's life? Or should we destroy their life?'
Easy-to-Read Version–2001	Then Jesus said to them, "I ask you, which thing is right to do on the Sabbath day: to do good, or to do evil? Is it right to save a life or to destroy one?"
Easy-to-Read Version–2006 <i>God's Word</i> TM	. Then Jesus said to them, "I ask you—what is the right thing to do on a day of rest—a holy day: to do good or evil, to give a person his health or to destroy it?"
Good News Bible (TEV)	Then Jesus said to them, "I ask you: What does our Law allow us to do on the Sabbath? To help or to harm? To save someone's life or destroy it?"
<i>The Message</i>	Then Jesus addressed them, "Let me ask you something: What kind of action suits the Sabbath best? Doing good or doing evil? Helping people or leaving them helpless?"
NIRV	Then Jesus said to them, "What does the Law say we should do on the Sabbath day? Should we do good? Or should we do evil? Should we save life? Or should we destroy it?"
New Life Version	.
New Simplified Bible	.

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

College Press Bible Study Contemporary English V.	. Then Jesus asked, "On the Sabbath should we do good deeds or evil deeds? Should we save someone's life or destroy it?"
The Living Bible	Then Jesus said to the Pharisees and teachers of the Law, "I have a question for you. Is it right to do good on the Sabbath day, or to do harm? To save life, or to destroy it?"
New Berkeley Version	.
New Century Version	.
New Living Translation	Then Jesus said to his critics, "I have a question for you. Does the law permit good deeds on the Sabbath, or is it a day for doing evil? Is this a day to save life or to destroy it?"
The Passion Translation	Jesus said to all who were there, "Let me ask you a question. Which is better: to heal or to do harm on the Sabbath day? I have come to save a life, but you have come to find a life to destroy." Jesus knew there were some present who wanted to "destroy" his life and would soon crucify him. He came to heal; they came to kill. They were the real Sabbath breakers.
Unlocked Dynamic Bible	Then Jesus said to them, "I ask you this: Do the laws that Yahweh gave Moses command people to do good on the Sabbath, or to do harm? To save a life on the Sabbath, or destroy it?"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Then Jesus asked them all: 'Is it legal to do good or bad, or to save a life or destroy it on the Sabbath?'
Beck's American Translation	.
Breakthrough Version	Jesus said to them, "I ask you if it is permitted on the Sabbath to do good or to do bad, to rescue a soul or to ruin one."

Common English Bible	Jesus said to the legal experts and Pharisees, "Here's a question for you: Is it legal on the Sabbath to do good or to do evil, to save life or to destroy it?"
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Then Jesus said to them, I have a question to ask you; which is right, to do good on the sabbath day, or to do harm? To save life, or to make away with it?
NT for Everyone	'Let me ask you something,' Jesus said to them. 'Is it lawful to do good on the sabbath or to do evil? To save life or to destroy it?'
20 th Century New Testament	And Jesus said to them: "I ask you, is it allowable to do good on the Sabbath--or harm? to save a life, or let it perish?"

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND JESUS SAID TO THEM, "I ASK YOU, IS IT LAWFUL TO DO GOOD OR TO DO HARM ON THE SABBATH (<i>7th Day of Rest & Worship. i.e. Saturday</i>), TO SAVE A LIFE OR TO DESTROY IT?"
Christian Standard Bible	.
Conservapedia Translation	Jesus then announced, "I ask you this: is it lawful on the Sabbath to do good, or evil? To be pro-life, or pro-death?" "psychē" is a broader term than just "life", meaning also "soul"; the verb "σώζω" is broader than "save" or "protect", and hence use the broader modern term "pro-life"; likewise "ἀπόλλυμι" is stronger than "destroy", and is translated best by "pro-death".
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	Jesus then said to them, "I ask you plainly, Is it allowable on the Sabbath to benefit or to injure? to save a life or to destroy it?"
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good or to do evil? to save a person or to destroy <i>them</i> ?
Montgomery NT	So he rose and stood. Then Jesus said to them. "I ask you whether it is lawful on the Sabbath Day to do good or to do harm? To save a life or to destroy it?" I believe that the MNT is the only one to place a portion of v. 8 with v. 9.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	Then Jesus said to them, "I put it to you all whether we are allowed to do good on the Sabbath, or to do evil; to save a life, or to destroy it."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then he spoke to them, "I want to ask you: what is allowed by the Law on the sabbath, to do good or to do harm, to save life or destroy it?"
The Heritage Bible	Then Jesus said to them, I will ask you one: Is it lawful on the Sabbaths to do inherent good, or to do bad? To save a soul, or to destroy?
New American Bible (2002)	Then Jesus said to them, "I ask you, is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?"
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Then Jesus said to them, 'I put it to you: is it permitted on the Sabbath to do good, or to do evil; to save life, or to destroy it?'

New RSV

Revised English Bible—1989 .
Then Jesus said to them, “I put this question to you: is it permitted to do good or to do evil on the sabbath, to save life or to destroy it?”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Then Yeshua said to them, “I ask you now: what is permitted on *Shabbat*? Doing good or doing evil? Saving life or destroying it?”

exeGesés companion Bible .
So Yah Shua says to them,
I ask you one:
Is it allowed on the shabbaths to do good?
Or to do evil?
To save soul? Or to destroy?

Hebraic Roots Bible

Israeli Authorized Version

The Scriptures 1998

.
Then עשוהי said to them, “I ask you, is it right to do good on the Sabbath, or to do evil, to save life or to destroy it?”

Tree of Life Version

Yeshua said to them, “I ask you, is it permitted on *Shabbat* to do good or to do evil, to save or to destroy a life?”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament .
...says but The Jesus to them [I] ask you* if is (permissible) [on] the break (weekly) to do (good) or to do (bad) life to save or {someone} to send (away)...

Awful Scroll Bible .
Then said Jesus with regards to them, "I will ask-over-against you that: Is it by- our -existence on the sabbaths, to be effected-good or to be prepared-wrong? To be preserved life sound or to be destroy- it -away?"

Concordant Literal Version .
Now Jesus said to them, "I will be inquiring of you if it is allowed on the sabbath to do good or to do evil, to save a soul or to destroy?"

Orthodox Jewish Bible .
And Rebbe Melech HaMoshiach said to them, I ask you whether it is mutar on Shabbos to do hatov or to do harah, to save nefesh or destroy it?"

Rotherham's Emphasized B.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible .
Then Jesus said to them, “I ask you directly: Is it lawful to do good on the Sabbath or to do evil, to save a life or to destroy it?”

An Understandable Version .
Then Jesus said to them, “I ask you, is it permitted by the Law of Moses to do something good or to do something harmful on the Sabbath day? To save a life or to destroy it?”

The Expanded Bible

Jonathan Mitchell NT

.
Then Jesus said to them, "I now ask you men if on the sabbath it is allowed by custom and Law to do good, perform virtue and produce excellence, or to do bad, perform worthlessness and produce ugliness; to heal (deliver; restore to health and wholeness; save) a person, or to destroy one (or: to rescue someone, or to lose a soul)?"

P. Kretzmann Commentary

Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath-days to do good, or to do evil? to save life, or to destroy it?

He asked them pointblank whether it was the right and proper thing, whether it should be considered an obligation resting upon all those present to do good or to do evil on the Sabbath, to save life or to destroy it. To leave any sick and crippled person in his misery for even one minute longer than is necessary is a transgression of the Fifth Commandment; this fact they should know

Syndein/Thieme	Then Jesus said to them {the scribes and Pharisees}, "I ask you, is it lawful on the Sabbath to do good {agathopoieo} or to do harm {kakopoieo} {?} . . . to save a soul/life {psuche} or to destroy {apollumi} {it}?"
Translation for Translators	Then Jesus said to the others, "I ask you this: Do the laws that God gave Moses permit <i>people</i> to do what is good <on the Sabbath/on the Jewish rest day>, or do they permit <i>people</i> to harm <i>others</i> ? Do they permit us to save a person's life on our day of rest or to let <i>him</i> die [HYP] by refusing to help him?"
The Voice	Jesus: Here's a question for you: On the Sabbath Day, is it lawful to do good or to do harm? Is it lawful to save life or to destroy it?.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. Disciples' Literal New T.	. And Jesus said to them, "I am asking you ^[d] if it is lawful ^[e] on the Sabbath to do-good or to do-harm, to save a life or to destroy it?" [d] This is plural, referring to the scribes and Pharisees [e] The answer is that it makes no difference. It is good to do good and wrong to do harm on all seven days. The Sabbath is a rest from one's work, not from doing good.
NET Bible®	Then ³⁴ Jesus said to them, "I ask you, ³⁵ is it lawful to do good on the Sabbath or to do evil, to save a life or to destroy it?" ^{34tn} Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative. ^{35sn} With the use of the plural pronoun ("you"), Jesus addressed not just the leaders but the crowd with his question to challenge what the leadership was doing. There is irony as well. As Jesus sought to restore on the Sabbath (but improperly according to the leaders' complaints) the leaders were seeking to destroy, which surely is wrong. The implied critique recalls the OT: Isa 1:1-17; 58:6-14.
New American Bible (2011) The Passion Translation The Spoken English NT	. . Jesus said to them, "I want to ask you something. Is it allowed on the Sabbath to do good, or to do harm? Can you save a life, or kill someone?"
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Charles Thomson NT Context Group Version	. . And Jesus said to them, I ask you (pl), Is it lawful on the Sabbath to do good, or to do harm? To rescue a life, or to lose it?
English Standard Version Far Above All Translation	. So Jesus said to them, "I will ask you something. Is it permitted to do good or bad – to save life or to kill – on the Sabbath days?"
Green's Literal Translation	Then Jesus said to them, I will ask you one thing, Is it lawful to do good on the sabbaths, or to do ill, to save a life, or to destroy it?
Literal New Testament Modern English Version Modern Literal Version Modern KJV
New American Standard B. New European Version	. And Jesus said to them: I ask you, is it lawful on the Sabbath to do good, or to do harm? To save a life, or to destroy it?
New King James Version NT (Variant Readings)	. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, °or to destroy it?

	°MT-or to kill?
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	Then said Jesus unto them, 'I will question you something: Is it lawful on the sabbaths to do good, or to do evil? life to save or to kill?'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	Then Jesus said to them, "I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?"
Young's Updated LT	.

The gist of this passage: Jesus asks the religious types whether it is lawful to do good or to do evil; whether to save a life or destroy one.

Luke 6:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπὼ) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
This is bracketed in the WH text. I assume that means that there is some question about it being here.			
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Jesus said directly to them,...

Jesus again directly addressed the pharisees; He engages with them completely. They are not ignored; but He does not ingratiate Himself to them either.

Luke 6:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	1 st person singular, present active indicative	Strong's #1905
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all]; all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: ...“Let Me ask you [all] a question—...

I have probably thrown in too many words here. Jesus simply says, “I am asking you [all] a question:...”

This is legitimate, because these men who are watching him carefully, they are the teachers and enforcers of the Law. If anyone should be able to determine right and wrong, according to the Law, it should be this religious class. In fact, they are there to do that very thing. They are waiting for Jesus to heal this man so that they may accuse Him of working on the Sabbath.

Luke 6:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
exesti (ἔξεστι) [pronounced EX-es-tee]	<i>to be lawful, to be right; to be permitted</i>	3 rd person singular, present impersonal active indicative	Strong's #1832
tō (τῷ) [pronounced toe]	<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
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521
agathopoieō (ἀγαθοποιέω) [pronounced ag-ath-op-oy-EH-oh]	<i>to do good, do something which profits others; to be a good help to someone; to do someone a favour; to benefit; to do well, do right</i>	aurist active infinitive	Strong's #15
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
kakopoieō (κακοποιέω) [pronounced kak-op-oy-EH-oh]	<i>to do harm; to do evil, to do wrong, to sin; to injure</i>	aurist active infinitive	Strong's #2554

Translation: ...if it is permitted to do good or to do harm on the Sabbath?

“What exactly are the ground rules?” Jesus asks these pharisees, which is an interesting question. This is a general question, obviously, where the focus is not upon a specific act.

If memory serves me, Jewish traditions provide about 600 regulations regarding the Sabbath, Jesus cuts to the quick and asks, “Let’s say I want to do something good on the Sabbath; what is your learned opinion here? Or something bad? Is doing good, good? Is doing bad, bad?” It seems like there is a pretty logical answer to this question.

Jesus intends to do good to this man; the pharisees and other religious types seek to do evil against Jesus. Although most of the pharisees will not understand Jesus’ point, Jesus is going to do good to this man. The pharisees are going to do evil to Jesus. Given that simple distinction, who is really violating the Sabbath?

The simple answer is, it is always legitimate to do good; and never legitimate to do evil, whether on the Sabbath or on any other day. Yet Jesus is about to do good; and the religious men there are about to do evil.

Luke 6:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; accusative case	Strong’s #5590
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	aorist active infinitive	Strong’s #4982
ê (ἤ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong’s #2228
apoluô (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	aorist active infinitive	Strong’s #630
There is a slightly different verb in the Scrivener Textus Receptus:			
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	aorist active infinitive (probably)	Strong’s #622
The Robinson-Pierpont Greek text:			
apokteinô (ἀποκτείνω) [pronounced ap-ok-TEE-no]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	aorist active infinitive	Strong’s #615

Translation: To save a life or to release [possibly, to destroy, kill] [a life on the Sabbath]?”

There is some disagreement as to the final verb found here. The Westcott Hort text has the aorist active infinitive of apoluô (ἀπολύω) [pronounced ap-ol-OO-oh] (which means, *to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die*). Strong’s #630. The Scrivener Textus Receptus has the aorist active infinitive of

apollumi (ἀπόλλυμι) [pronounced *ap-OL-loo-mee*], which means, *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*. Strong's #622. The Byzantine Greek text has the aorist active infinitive of apokteinō (ἀποκτείνω) [pronounced *ap-ok-TEE-no*], which means, *to put to death, to kill, to slay; figuratively to destroy*. Strong's #615. Obviously what happened was, the last letter or two on this word had become unreadable, and the copyist did not want to simply leave it blank, as he had most of the word right there. In my opinion, at least two of these scribes simply supplied the final letter (s).

Luke 6:9d *...to save life or to destroy it?*" (ESV, capitalized)

Jesus continues to ask what right to do on the Sabbath. Specifically, Jesus asks, "What if I want to save a life on the Sabbath—is that permitted? What if you want to destroy a life—is that permitted?" I have spelled it out here. Jesus simply gives the generalization.

Bear in mind, these pharisees want to destroy the life of Jesus; they want Him neutralized. They do not want Him out and about teaching and healing.

In each case, Jesus adds an additional possible action—to do wrong on the Sabbath or to let someone die on the Sabbath. What about those things?

In the first pair of questions, Jesus asks about doing good or doing evil. Obviously, Jesus would not do the latter on any day. The second pair of questions is also intriguing. "What if I want to save a life or let a life go?" Letting a life go would Jesus simply deciding to do nothing about this man before him. Jesus, interestingly enough, has the authority to do either, as long as it is within the plan of God.

Jesus wants to make this man's life whole; yet, at the same time, on the same Sabbath day, the pharisees seek to destroy the Lord's life. They are not at all concerned about the life of this man with the withered hand. Not only do they believe that Jesus is capable of healing this man, but they are pretty certain that He will do it on that day, on the Sabbath.

It should be clear that, on any day, it is good to save a life; but wrong to destroy a life (this is a general principle; capital punishment and war excepted). See the **Doctrine of Murder** ([HTML](#)) ([PDF](#)) ([WPD](#)) to understand these distinctions.

Luke 6:9 Jesus said directly to them, "Let Me ask you [all] a question—if it is permitted to do good or to do harm on the Sabbath? To save a life or to release [possibly, to destroy, kill] [a life on the Sabbath]?"

The Easy English version provides us a nice translation: Then Jesus said to the people, 'Let me ask you something. Is it right for us to do good things on our day for rest? Or should we do bad things? Should we save a person's life? Or should we destroy their life?'

The whole idea here is for these religious types to become a bit more introspective. They seem to be all concerned about what Jesus is about to do; yet they have plans regarding what should be done with Him. How many of these religious types are thinking, "Life would be so much better without Jesus being here"?

Luke 6:9 Jesus said directly to them, "Allow Me to ask you pharisees a question—is it permitted to do good on the Sabbath, or harm? Can a man save a life on the Sabbath, or end a life?"

And looking around at all of them, He said to him, “Stretch out the hand of yours.” And the [man] did and was restored the hand of his. And they were filled with rage and they talked face to face with one another whatever they might do to Jesus.

Luke
6:10–11

And looking around at all of them, Jesus [lit., **He**] said to him, “Stretch out your hand.” The [man] did so and his hand was restored [to its proper state]. The pharisees [lit., **they**] were filled with rage and the deliberated with one another what they might do to Jesus.

Jesus first looked around at the pharisees there, waiting for their response. Getting none, He looked at the man and said, “Stretch out your hand.” The man stretched out his hand and it was restored to its normal state. it was no longer withered. The pharisees were filled with rage and they later deliberated about what they could do to Jesus.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And looking around at all of them, He said to him, “Stretch out the hand of yours.” And the [man] did and was restored the hand of his. And they were filled with rage and they talked face to face with one another whatever they might do to Jesus.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth. And his hand was restored. And they were filled with madness: and they talked one with another, what they might do to Jesus.

V. Alexander’s Aramaic T.

James Murdock’s Syriac NT And he looked upon them all; and [then] said to him, Stretch forth thy hand. And he stretched out his hand, and it was restored like the other. And they were filled with envy; and they conferred one with another, what they should do to Jesus.

Original Aramaic NT

And he gazed at all of them and he said to him, "Straighten your hand", and he stretched it out* and his hand was restored like his other. But they were filled with envy*, and they were speaking one with another of what they should do to Yeshua.

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

And he looked at all of them, and said to him, Stretch out your hand. And he stretched it out; and his hand was restored like the other. But they were filled with bitterness, and discussed with each other what to do with Jesus.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And looking round on all of them, he said to him, Put out your hand. And he did so: and his hand was made well. But they were full of wrath, and were talking together about what they might do to Jesus.

Bible in Worldwide English

Easy English

Jesus looked around at everyone. Then he said to the man, ‘Lift up your hand.’ When the man lifted his hand, it became well. He could use it again. Then the Pharisees and the teachers of God’s Law were very angry. They began to talk to each other about what they could do to Jesus.

Easy-to-Read Version–2001

Jesus looked around at all of them. Jesus said to the man, "Let me see your hand." The man put his hand out. His hand was healed. The Pharisees and the teachers of the law became very, very angry. They talked to each other about what they could do to Jesus.

Easy-to-Read Version–2006

Jesus looked around at all of them and then said to the man, “Hold out your hand.” The man held out his hand, and it was healed. The Pharisees and the teachers of

	the law got so mad they couldn't think straight. They talked to each other about what they could do to Jesus.
God's Word™	He looked around at all of them and then said to the man, "Hold out your hand." The man did so, and his hand became normal again. The experts in Moses' Teachings and Pharisees were furious and began to discuss with each other what they could do to Jesus.
Good News Bible (TEV)	He looked around at them all; then he said [said; some manuscripts have <i>said angrily.</i>] to the man, "Stretch out your hand." He did so, and his hand became well again. They were filled with rage and began to discuss among themselves what they could do to Jesus.
The Message	He looked around, looked each one in the eye. He said to the man, "Hold out your hand." He held it out—it was as good as new! They were beside themselves with anger, and started plotting how they might get even with him.
NIRV	.
New Life Version	Jesus looked around at them all and said to the man, "Put out your hand." He put it out and his hand was healed. It was as good as his other hand. The teachers of the Law and the proud religious law-keepers were filled with anger. They talked with each other about what they might do to Jesus.
New Simplified Bible	.

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

College Press Bible Study Contemporary English V.	.
The Living Bible	After he had looked around at everyone, he told the man, "Stretch out your hand." He did, and his bad hand became completely well. The teachers and the Pharisees were furious and started saying to each other, "What can we do about Jesus?" He looked around at them one by one and then said to the man, "Reach out your hand." And as he did, it became completely normal again. At this, the enemies of Jesus were wild with rage and began to plot his murder.
New Berkeley Version	.
New Century Version	.
New Living Translation	He looked around at them one by one and then said to the man, "Hold out your hand." So the man held out his hand, and it was restored! At this, the enemies of Jesus were wild with rage and began to discuss what to do with him.
The Passion Translation	With everyone watching intently, he stretched out his arm, and his hand was completely healed! The room erupted with bitter rage because of this Sabbath-day healing. And from that moment on, the religious leaders plotted among themselves about how they might harm Jesus.
Unlocked Dynamic Bible	.
William's New Testament	Then He glanced around at them all and said to him, "Put out your hand." And he did so, and his hand was at once completely restored. But they were filled with fury and began to discuss what they could do to Jesus.

Partially literal and partially paraphrased translations:

American English Bible	And after looking around at everyone, he said to the man: 'Now stretch out your hand.' And when he did, his hand was healed! Nevertheless, [the scribes and Pharisees] went into a rage and they started talking to each other about what they could do to Jesus.
Beck's American Translation	.

Breakthrough Version	And after He looked around at them all, He said to him, "Put out your hand." The <i>man</i> did, and his hand was reestablished. They were filled with insanity and were speaking around to each other about what they should do to Jesus.
Common English Bible	.
International Standard V	He looked around at all of them and then told the man, ^[Lit. him] "Hold out your hand." The man ^[Lit. He] did so, and his hand was restored to health. The others were furious ^[Or were stupefied] and began to discuss with each other what they could do to Jesus.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And he looked round on them all, and said to him, Stretch out thy hand. And he did so, and his hand was restored to him. And they were overcome with fury, debating with one another what they could do to Jesus. vv. 6-11: Mt. 12.9; Mk. 3.1.
NT for Everyone	.
20 th Century New Testament	Then, looking round at them all, he said to the man: "Stretch out your hand." The man did so; and his hand had become sound. But the Teachers of the Law and the Pharisees were goaded to madness, and consulted together what they could do to Jesus.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	After scanning the audience, Jesus told the man, "Hold out your hand!" When he did, his hand worked perfectly. The intellectuals were furious, and plotted how to harm Jesus. "plotted" rather than "commune"
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	Then looking round upon them all, He said to the man, "Extend your hand!" He did so; and his hand was restored like the other. But they became mad with annoyance; and discussed among themselves what they could do to Jesus.
Free Bible Version	He looked round at all of them there. Then he said to the man, "Hold out your hand." The man did so, and his hand became like new. But they flew into a rage, and began to discuss what they could do to Jesus.
God's Truth (Tyndale)	And he beheld them all in compass, and said unto the man: Stretch forth your hand. And he did so: and his hand was restored, and made as whole as the other. And they were filled full of madness, and communed one with another, what they might do to Jesus.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And looking around upon them all, he said to the man, Stretch out your hand. And he did so: and his hand was restored whole as the other. And they were filled with folly; and conversed with one another what they might do to Jesus.
Weymouth New Testament	.
Wikipedia Bible Project	He looked round at everyone, and then said to the man, "Hold out your hand." The man did so, and his hand was healed. But the religious teachers and the Pharisees became completely mad with rage, and were planning among themselves what action to take against Jesus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible	And looking around at them all, he said to the man, Stretch out your hand, and he did this, and his hand was restored healthy as the other. And they were filled with loss of <i>their</i> mind, ¹¹ and talked throughout the whole company to one another what possibly they might do to Jesus.
	¹¹ 6:11 loss of their mind, anoia, a = anti, or without, and noia = mind. Strong defines it as stupidity or madness from losing the mind. It is used only here and in 2 Tim 3:9.
New American Bible (2002)	Looking around at them all, he then said to him, "Stretch out your hand." He did so and his hand was restored. But they became enraged and discussed together what they might do to Jesus.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	Then he looked round at them all and said to the man, 'Stretch out your hand.' He did so, and his hand was restored. But they were furious and began to discuss the best way of dealing with Jesus.
New RSV	.
Revised English Bible–1989	He looked round at them all, and then he said to the man, "Stretch out your arm." He did so, and his arm was restored. But they totally failed to understand, and began to discuss with one another what they could do to Jesus.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then, after looking around at all of them, he said to the man, "Hold out your hand." As he held it out, his hand was restored. But the others were filled with fury and began discussing with each other what they could do to Yeshua.
exeGesés companion Bible	And looking all round on them all, he says to the human, Spread your hand. - and he does thus: and his hand restores whole as the other. And they fill full with mindlessness; and talk thoroughly one with another of what to do to Yah Shua.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And looking around at them all, He said to the man, "Stretch out your hand." And he did so, and his hand was restored sound as the other. But they were filled with folly, and were speaking with one another what they should do to עשוהי.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testamentand Watching all them [He] says [to] him stretch! the hand [of] you The [Man] but makes {it} and is restored The Hand [of] him They but are filled [of] stupidity and [They] discussed to one another something ever [They] may make [to] the jesus..
Awful Scroll Bible	Indeed Himself being looked-around at them all, said to he of the aspects-of-man, "Be stretched-out your hand!" Even he effects the same-as-this, and his hand is became thoroughly-set-of, wholesome as the other! But they being came to be filled with un-appreciativeness, even persist to speak-throughout with regards to one another, what they might would be done to Jesus.
Concordant Literal Version	.
Orthodox Jewish Bible	And having looked around at all of them, he said to the man, Stretch out your hand. And he did. And his hand was restored. But they (the Sofrim and the Perushim) were filled with ka'as (anger), and they were discussing with one another what they might do to him.
Rotherham's Emphasized B.	.

Third Millennium Bible And looking round about upon them all, He said unto the man, "Stretch forth thy hand." And he did so, and his hand was restored whole as the other. And they were filled with madness, and communed one with another what they might do to Jesus.

Expanded/Embellished Bibles:

The Amplified Bible After looking around at them all, He said to the man, "Stretch out your hand!" And he did, and his hand was [fully] restored. But the scribes and Pharisees were filled with senseless rage [and lacked spiritual insight], and discussed with one another what they might do to Jesus.

An Understandable Version Then He looked around at all of them [there] and said to the man, "Reach out your hand." And [when] he did this, his hand was restored [to normal use]. But the experts in the Law of Moses and the Pharisees became furious and began discussing among themselves what they could do to Jesus.

The Expanded Bible Jesus looked around at all of them and said to the man, "·Hold [Stretch] out your hand." The man ·held [stretched] out his hand, and it was ·healed [restored]. But the Pharisees and the ·teachers of the law [scribes] were very angry and discussed with each other what they could do to Jesus.

Jonathan Mitchell NT Then, after looking around at them all, He said to him, "Stretch out your hand." So he does – and his hand was moved from its fixed, static condition, and was returned to a normal condition (or: restored) as the other one. But they, themselves, became filled with a lack of understanding (an absence of mind, sound thinking, intelligence or good judgment; or: senselessness; madness; insanity), and began thoroughly deliberating (talking it over in detail) to one another [about] what they could (or: should; would) do to, or with, Jesus.

P. Kretzmann Commentary And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. There was no answer forthcoming, however, the Pharisees being convinced in their hearts, but still too stubborn to bear witness to the truth. Jesus therefore once more looked around upon the circle of faces, hoping to find some indication of yielding; but there was none. And so He performed the miracle before their eyes. At His command the sick man stretched forth his hand, and it was restored to full health and strength at once. And they were filled with madness, and communed one with another what they might do to Jesus.

The Pharisees were again foiled, and this fact filled them with insane fury against the Lord. Their senseless anger was directed at Jesus, especially because the miracle would tend to make Him popular with the people, since they had not been able to answer His question. From this time forth they were continually active in considering ways and means to remove Him. They frankly sought His life, Mark 3:6. So far can hypocrisy bring a person that fights against the knowledge of truth that he will excuse the most conspicuous lack of love and mercy, and will conceive a deadly hatred against any one that suggests the proper observance of the summary of the Law. But Jesus gave them no opportunity at this time to carry out their murderous designs

Syndein/Thieme And, having looking around {periblepo} at them all, He {Jesus} said to the man, "Stretch out your hand {an order}." And, the man did so . . . and his hand was 'restored to its former state' {apokathistemi}. But they {the scribes and Pharisees} were filled with 'mindless rage' {anoia} and began debating with one another of the same kind {allelon} what they would do to Jesus.

Translation for Translators *They refused to answer him.* So after he looked around at them all, he said to the man, "Stretch out your *shriveled* hand!" The man did that, and his hand became all right again! But the men who taught the Jewish laws and the Pharisees were very angry, and they discussed with one another what they could do to *get rid of* Jesus.

The Voice

He turned His gaze to each of them, *one at a time*. Then He spoke to the man.
Jesus: Stretch your hand out.
 As the man did, his deformed hand was made normal again. This made the Pharisees and religious scholars furious. They began discussing together what they would do to Jesus.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
 NET Bible®

.
 After³⁶ looking around³⁷ at them all, he said to the man,³⁸ "Stretch out your hand." The man³⁹ did so, and his hand was restored.⁴⁰ But they were filled with mindless rage⁴¹ and began debating with one another what they would do⁴² to Jesus.
^{36tn} Grk "And after." Here καί (kai) has not been translated because of differences between Greek and English style.
^{37tn} The aorist participle περιβλεψάμενος (peribleyameno") has been translated as antecedent (prior) to the action of the main verb. It could also be translated as contemporaneous ("Looking around... he said").
^{38tn} Grk "him"; the referent (the man with the withered hand) has been specified in the translation for clarity.
^{39tn} Grk "he"; the referent (the man) has been specified in the translation for clarity. Here δέ (de) has not been translated.
^{40sn} The passive was restored points to healing by God. Now the question became: Would God exercise his power through Jesus, if what Jesus was doing were wrong? Note also Jesus' "labor." He simply spoke and it was so.
^{41tn} The term ἄνοια (anoia) denotes a kind of insane or mindless fury; the opponents were beside themselves with rage. They could not rejoice in the healing, but could only react against Jesus.
^{42tn} The use of the optative (ποι σαιεν, poihsaien, "might do") in an indirect question indicates that the formal opposition and planning of Jesus' enemies started here (BDF §§385.1; 386.1).

New American Bible (2011)
 The Passion Translation
 The Spoken English NT

.
 .
 And he looked around at them all. He said to the man, "Hold out your arm." And he held it out, and his arm was restored to normal. But they were furious,^h and started talking with each other about what they could do to Jesus.
^h Lit. "But they [the Pharisees and law experts] were filled with mindlessness" (i.e. rage).

Wilbur Pickering's New T.

And when He had looked around at them all, He said to him, "Stretch out your hand!" So he did that, and his hand was restored, as sound as the other.⁴
 The rejection
 But they were filled with rage,⁵ and began to discuss with one another what they might do to Jesus.
 (4) Perhaps 0.5% of the Greek manuscripts, of objectively inferior quality, omit "as sound as the other" (as in NIV, NASB, LB, TEV, etc.).
 (5) Filled by whom, or what? Only someone controlled by Satan could become furious over a good deed like that.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And having looked around at them all, He said to him, "Stretch out your hand!" Then he did so, and his hand was restored whole like the other! But they were filled with extreme rage, and they began discussing with one another what they might do to Jesus.

Charles Thomson NT
 Context Group Version
 Disciples' Literal New T.

.
 .
 And having looked-around at them all, He said to him, "Stretch-out your hand". And the *one* did *it*, and his hand was restored. And **they** were filled *with* rage [Or,

senseless anger.], and were talking-over with one another what they might do to Jesus.

English Standard Version Far Above All Translation . Then he looked round at them all and said to him, "Stretch out your hand." So he did *that* and his hand was restored as sound as the other *one*. But they were filled with senselessness, and they discussed with each other what they might do to Jesus.

Green's Literal Translation .
 Literal New Testament .
 Modern English Version .
 Modern Literal Version . And having looked around on them all, he said to him, Stretch out your hand. Now he did, and his hand was restored like the other. But they were filled with madness, and were talking to one another as to what they might do to Jesus.

Modern KJV .
 New American Standard B. .
 New European Version .
 New King James Version . And when He had looked around at them all, He said to ^[c]the man, "Stretch out your hand." And he did so, and his hand was restored ^[d]as whole as the other. But they were filled with rage, and discussed with one another what they might do to Jesus.
 c. Luke 6:10 NU, M him
 d. Luke 6:10 NU omits as whole as the other

NT (Variant Readings) . And he looked round about on them all, and said unto *[the man], Stretch forth thy hand. And he did [so]: and his hand was restored [whole, as the other]. But they were filled with madness; and communed one with another what they might do to Jesus. *CT/MT-him

Niobi Study Bible .
 Restored Holy Bible 6.0 .
 Revised Young's Lit. Trans. . And having looked round on them all, he said to the man, 'Stretch forth your hand;' and he did so, and his hand was restored whole as the other; and they were filled with madness, and were speaking with one another what they might do to Jesus.

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Young's Updated LT .

The gist of this passage: Jesus looks around at everyone, then calls for the man to hold his hand out, and He makes the man whole. The religious crowd is livid and they discuss what they can do against Jesus.

Luke 6:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
periblepō (περιβλέπω) [pronounced per-ee-BLEP-oh]	looking around (about); looking around one's self; looking for one's self at one near by	masculine singular, aorist middle participle; nominative case	Strong's #4017
hapas (ἅπας) [pronounced HAH-pahs]	the whole, all	masculine plural adjective, accusative case	Strong's #3956

Luke 6:10a			
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
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: And looking around at all of them, Jesus [lit., He] said to him,...

Throughout these narratives (and the Bible is filled with narrative), there are sometimes phrases which stand out simply because they don't stand out. Before Jesus does anything, He looks around at the people there. Perhaps He is pausing for dramatic effect, or, perhaps He is reading their faces (or He is doing both). He just asked them a question and I believe that He is looking at these religious types to see if any of them are actually thinking about what He has just said to them. Is there a single man there—a single expert on the Law—who is able to answer Jesus' two simple questions?

I was a teacher for several decades, and I found out that, sometimes pauses could be quite effective as a teaching technique. Often I used them for pre-disciplinary measures (pausing and looking at a student who is not paying attention), but pause and focus (here, on those in the synagogue) sometimes causes people to concentrate more on what is happening.

Jesus is pausing, and allowing the experts in the Law to respond to his two simple questions. Apparently, no one dares to speak.

Jesus has said a few things, and perhaps He is allowing His words to sink in. Now, with some people, what Jesus said was not sinking in. Their minds were concrete and nothing was seeping into them. However, it would make sense that there are some people there actually interested in the Word of God, actually interested in the words of Jesus. So, perhaps Jesus is allowing them some time to digest this mental food. (Pause)

Jesus has just posed two similar questions. I believe that He was also giving time to the religious intellectuals to think about and then to answer His questions (if only within their own minds). He looks at these men one after the other, as if to say, "You heard the question that I just posed to you; are you able to answer it?"

Jesus said directly to them, "Allow Me to ask you pharisees a question—is it permitted to do good on the Sabbath, or harm? Can a man save a life on the Sabbath, or end a life?" (Kukis paraphrase)

I understand this to mean that, Jesus just posed a question to however many pharisees were there (5? 10?); and it is a question which ought to be easy to answer, and yet, these experts in the Law are unable to answer. How many of these pharisees and scribes hear this question, think about it, and realize, "Well, if I answer correctly, then I am essentially condemning myself for what I am about to do."

Throughout the Lord's ministry, the pharisees continually try to catch Jesus with a question—even a dishonest question. But every time He questions them, they deign to answer, either being unable to or not wanting to set themselves up to be humiliated.

Although this is a setup, Jesus has given these pharisees time to make their case. If it is wrong to do good, but right to do evil, explain that (Jesus plans on doing good; they are doing evil). Should Jesus save a life or simply let this life go? Explain that? Not a single pharisee would come forward and give the principles by which all men should act.

Luke 6:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekteinō (ἐκτείνω) [pronounced ek-TI-no]	to stretch [out, forth, over], to extend, to cast [put] forth [towards, against one]	2 nd person singular, aorist active imperative	Strong's #1614
tên (τὴν) [pronounced tayn]	the, to the	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χείρ, χειρός, ἡ) [pronounced khīr]	hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone	feminine singular noun; accusative case	Strong's #5495
sou (σου) [pronounced sow]	of you, your; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...“Stretch out your hand.”

The pharisees were watching carefully, so that they might accuse Jesus of doing a work on the Sabbath. All Jesus does is say, “Stretch out your hand.” How could that be considered a work?

Luke 6:10c			
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
poieō (ποιέω) [pronounced poi-EH- oh]	to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act	3 rd person singular, aorist active indicative	Strong's #4160
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532

Luke 6:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokathistēmi (ἀποκαθίστημι) [pronounced ap-ok-ath-IS-tay-meef]	<i>to restore [to a former state]; to be in its former state, to reconstitute</i>	3 rd person singular, aorist passive indicative	Strong's #600
hē (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)
cheir (χείρ, χειροός, ἡ) [pronounced khīr]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine singular noun; nominative case	Strong's #5495
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: The [man] did so and his hand was restored [to its proper state].

Jesus, other than those words, does nothing. He only says a few words. Nevertheless, the man stretches out his hand—also, not really a work—and his hand is healed. The pharisees are stymied. What can they say?

What did Jesus actually do? We do not know, but the Bible indicates that most of what He did was in the power of God the Holy Spirit. That being the case, how can Jesus be blamed for anything done here in the synagogue?

Many of us have studied the Scriptures or have known the information found in the gospels for a very long time. It is hard to place our minds back to this time and place, because we know that Jesus healed many people and we know that the religious hierarchy objected to what He did. However, try to imagine what was happening. Jesus was, on many occasions, taking a person who had been suffering for much of their life, and He instantly removes the suffering. Then a group of religious types come along and say, "You can't do that; You just broke the Law!" Do you see just how ridiculous the religious hierarchy was?

Jesus Heals a Man with a Withered Hand (a graphic); from [Group Bible Study](#); accessed January 28, 2022.

Luke 6:10 *And looking around at all of them, Jesus [lit., He] said to him, "Stretch out your hand." The [man] did so and his hand was restored [to its proper state].*



Given what we have read, it is clear that this religious group placed this man before Jesus, hoping that He would heal him; and ready to fly into a frenzy if He

did. And yet, *what exactly did Jesus do?* Jesus simply said, “Stretch out your hand.” How can anyone say, *that is a work?*

Luke 6:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
plêthô (πλήθω) [pronounced PLAY-thoh]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person plural, aorist passive indicative	Strong's #4130
anoia (ἄνοια) [pronounced AN-oy-ah]	<i>rage, anger; want of understanding, folly; madness expressing itself in rage, psychotic, a psychotic condition, madness</i>	feminine singular noun; genitive/ablative case	Strong's #454

Translation: *The pharisees* [lit., *they*] *were filled with rage...*

The pharisees are angry. A man was healed right in front of them, and that should have been cause for celebration; but it angers them instead. They are upset because Jesus did it (or, more accurately, the man held out his bad hand publically and it became whole again). Clearly, Jesus did not do any work on the Sabbath—what exactly was the work that He did? They watched Jesus, they watched the man's hand become healed; but what did Jesus do other than to tell this man to hold up his hand? Furthermore, these religious types were there to watch Jesus carefully and to catch Him doing something wrong—so they themselves were working.

These pharisees are filled with rage because, what else do they have? What exactly can they claim that Jesus did here?

Illustration: We have seen this in the United States with people raging against President Trump (I began writing this chapter in 2019). They are angry at everything he says and at everything he does. There is no way to reason with these people. Trump could say the sky is blue and the leaves of a tree are green, and people would blow a gasket over that.

Luke 6:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dialalê (διαλαλέω) [pronounced dee-al-ah-oh]	<i>to deliberate; to converse together, to talk with; to commune; to publish; to noise abroad</i>	3 rd person plural, imperfect active indicative	Strong's #1255

Luke 6:11b			
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
ἀλλήλων (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i>]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural, reciprocal pronoun; accusative case	Strong's #240
τί (τί) [pronounced <i>tee</i>]; τίς (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
άν (άν) [pronounced <i>ahn</i>]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
ποιεῖν (ποιεῖν) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, aorist active optative	Strong's #4160
τῷ (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: ...and the deliberated with one another what they might do to Jesus.

No doubt they discussed the things which I just said. "He just did a work." "What did He do?" "He just said some words." "We all speak on the Sabbath; we would all get in trouble if that was illegal." "But the man, he stretched out his hand and it was healed." "When someone hands you a scroll, you stretch out your hand to take it." You see? There is no reasonable charge that they can lay against Jesus. All they had to do was think about what they just saw and recognize that no work took place.

Luke 6:11b ...and discussed with one another what they might do to Jesus. (ESV, capitalized)

The religious types were livid. Jesus has done nothing that they can take and use against Him. At some point, 3 years in the future, they will be forced to just lie about what Jesus has done in order to condemn Him.

Illustration: Let me provide you with a parallel situation. I began to study this chapter and write about it in 2019 during the presidency of Donald Trump. There are quite a number of Americans who have their minds made up as to who this man is. About 30% of Americans believe he is the worst president that we have ever had. About 30% believe that he is the best. For the first set of people, there is no going to them and saying, "What about this? What about that?" There is virtually nothing that he does or says which they will admit to approving of. Your words will not reach them when it comes to President Trump.

So it is with the pharisees and Jesus. The religious types apparently hate Him, and this appears to be early on in His ministry. But what exactly can they do?

Luke 6:11 **The pharisees [lit., they] were filled with rage and the deliberated with one another what they might do to Jesus.**

The problem is this: what Jesus just did in front of them—every single one of these men have done the same thing (apart from healing a man with a withered hand). Jesus spoke; these religious types spoke on the Sabbath; the man with the withered hand stretched it out; they stretched out their hand each Sabbath when taking a scroll to read.

Even if they accuse Jesus of healing on the Sabbath (something which does not break any law or regulation, Biblical or not), what exactly did He do in order to make that happen?

Luke 6:10–11 **Jesus first looked around at the pharisees there, waiting for their response. Getting none, He looked at the man and said, “Stretch out your hand.” The man stretched out his hand and it was restored to its normal state. it was no longer withered. The pharisees were filled with rage and they later deliberated about what they could do to Jesus.**

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Chooses 12 of His Disciples to be Called Apostles

Matthew 10:1-4 Mark 3:13-19

We have been studying the healing of the man with the withered hand in the synagogue. We will now leave this situation and move onto something different.

Almost every translation includes verse 12 (which is Jesus praying) with the passage that follows, where Jesus chooses His 12 Apostles.¹⁷ I believe that it is quite reasonable to include His night-long prayer vigil as a part of that process.

The Passion Translations has this note: *This was the pattern of Jesus in the Gospel accounts. Before he made important decisions and before great events in his life, he sought the Father. Once he saw what the Father wanted, Jesus obeyed as the perfect Son. See John 5:19.*¹⁸



When we read the thinking of the translator (s) of the Passion Translation, most would agree that Jesus knew God's will and God's plan and followed that. As to how He ascertained those things, we are not specifically told. I would argue that God the Father did *not* audibly tell Jesus, "Listen, I want you to choose Peter, John, James,...as Your disciples." My argument is this: such a prayer would take about two minutes. On any given day, if God the Father simply gave God the Son marching orders for that day, how long would such a prayer last? 10 minutes tops?

¹⁷ Many translations organize Bible narratives into paragraph form.

¹⁸ From <https://www.biblegateway.com/passage/?search=Luke+6&version=TPT> (V. 12) accessed October 19, 2019.

On the other hand, if Jesus is considering, say, 100 candidates, and He has to consider each one, all of their interactions, and stack this against the Word of God (which Jesus certainly knows), then spending the entire night in prayer makes much more sense.

This lengthy period of time spent in prayer confirms that the Lord is acting within the confines of His humanity. Although Jesus clearly spends much more time in prayer than your or I do, His prayers to God the Father are very similar to ours, inasmuch as, God the Father does not give Him marching orders or a list of things to do the next day.

Luke 6:12–16 Jesus Calls the Twelve (a graphic); from [Mars Hill Church](#); accessed January 7, 2022.

<p>And it was in the days these to go our Him to the mountain to pray. And He was continuing the entire night in the prayer of God.</p>	<p>Luke 6:12</p>	<p>And it happened in those days [that] He goes out to the mountain to pray. He continues the entire night in prayer to [lit., of] God.</p>
<p>And it happened around that time that Jesus went out to the mountain to pray, where He spent the entire night in prayer to God.</p>		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And it was in the days these to go our Him to the mountain to pray. And He was continuing the entire night in the prayer of God.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And it came to pass in those days, that he went out into a mountain to pray: and he passed the whole night in the prayer of God.
V. Alexander’s Aramaic T. James Murdock’s Syriac NT	. And in those days, Jesus retired to a mountain to pray; and he passed the night there, in prayer to God.
Original Aramaic NT	But it occurred in those days that Yeshua* went out to a mountain to pray, and there he was waiting for the morning in the prayer of God.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. It happened in those days, Jesus went out to a mountain to pray, and he remained all night in prayer to God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about in those days that he went out to the mountain for prayer; and he was all night in prayer to God.
Bible in Worldwide English	About that time Jesus went out of the city on the hill to talk with God. He talked with God all night.
Easy English	Jesus chooses 12 men One day Jesus went up a mountain to pray. He remained there all night and he was praying to God.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus Chooses His Twelve Apostles A few days later, Jesus went out to a mountain to pray. He stayed there all night praying to God.
God’s Word™	.
Good News Bible (TEV)	.

*The Message***The Twelve Apostles**

At about that same time he climbed a mountain to pray. He was there all night in prayer before God.

NIRV

Jesus Chooses the Twelve Apostles

On one of those days, Jesus went out to a mountainside to pray. He spent the night praying to God.

New Life Version

Jesus Calls His Twelve Followers

One day Jesus went up on a mountain to pray. He prayed all night to God.

New Simplified Bible

.

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

College Press Bible Study

.

Contemporary English V.

.

The Living Bible

One day soon afterwards he went out into the mountains to pray, and prayed all night.

New Berkeley Version

.

New Century Version

Jesus Chooses His Apostles

At that time Jesus went off to a mountain to pray, and he spent the night praying to God.

New Living Translation

Jesus Chooses the Twelve Apostles

One day soon afterward Jesus went up on a mountain to pray, and he prayed to God all night.

The Passion Translation

Jesus Chooses Twelve Apostles

After this, Jesus went up into the high hills to spend the whole night in prayer to God.

This was the pattern of Jesus in the Gospel accounts. Before he made important decisions and before great events in his life, he sought the Father. Once he saw what the Father wanted, Jesus obeyed as the perfect Son. See John 5:19.

Unlocked Dynamic Bible

One day, some time after that, Jesus went up into the hills to pray. He prayed to Yahweh all night there.

William's New Testament

.

Partially literal and partially paraphrased translations:

American English Bible

It was also about this time that Jesus went up a mountain to pray, and he spent the whole night there in prayer to God.

Beck's American Translation

.

Breakthrough Version

It happened in these days that He went out into the mountain to pray. And He was staying all night in the prayer of God.

Common English Bible

.

International Standard V

Jesus Appoints Twelve Apostles
(Matthew 10:1-4; Mark 3:13-19)

Now it was in those days that Jesus [Lit. he] went to a mountain to pray, and he spent the whole night in prayer to God.

Len Gane Paraphrase

.

A. Campbell's Living Oracles

In those days, Jesus retired to a mountain to pray, and spent the whole night in an oratory.

New Advent (Knox) Bible

.

NT for Everyone

The Beatitudes

It happened around that time that Jesus went up into the mountain to pray, and he spent all night in prayer to God.

20th Century New Testament

.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	IT WAS AT THIS TIME THAT HE WENT OFF TO THE MOUNTAIN TO PRAY, AND HE SPENT THE ENTIRE NIGHT IN PRAYER TO THEOS (<i>The Alpha & Omega</i>).
Christian Standard Bible	.
Conservapedia Translation	As was His habit, Jesus left for the mountain to pray, and continuing praying all night to God.
Evangelical Heritage V.	Jesus Sends Out the Twelve It happened in those days that Jesus went up on the mountain to pray, and he spent all night in prayer to God.
Revised Ferrar-Fenton Bible	The Twelve Chosen. About this time He went out, going into the mountain to pray; and He passed the whole night in prayer to God.
Free Bible Version	One day shortly after, Jesus went up a mountain to pray. He remained there all night, praying to God.
God's Truth (Tyndale)	.
Holman Christian Standard	The 12 Apostles During those days He went out to the mountain to pray and spent all night in prayer to God.
Jubilee Bible 2000	And it fortun-ed in those days, that he went out into a mountain for to pray, and continued all night in prayer to God.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And it came to pass in those days that he went out into a mountain to offer prayers, and continued all night in prayer to Elohim.
Weymouth New Testament	About that time He went out on one occasion into the hill country to pray; and He remained all night in prayer to God.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And it was in those days, he went out into the mountain to pray, and was sitting up all night in prayer to God.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	<i>The Choosing of the Twelve</i> (Galilee)[<i>Lk.6.12-16</i> →] - Mt.10.1-4, Mk.3.13-19 During this time he went out one day into the hills to pray, and spent the night in prayer to God.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It was around that time that Yeshua went out to the hill country to pray, and all night he continued in prayer to God.
exeGesés companion Bible	<u>YAH SHUA SELECTS TWELVE APOSTLES</u> And so be it, in those days, he goes to a mountain to pray,

Hebraic Roots Bible	and continues all night in prayer to Elohim. And it happened in these days, He went out into the mountain to pray. And He was spending the night in prayer to YAHWEH.
Israeli Authorized Version <i>The Scriptures</i> 1998	.
Tree of Life Version	Appointing the Twelve And it was during these days that Yeshua went out to the mountain to pray, and He spent all night in prayer to God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...becomes but in the days these to proceed him to the mountain to pray and [He] was Overnighing in the prayer [of] the god...
Awful Scroll Bible	Furthermore itself came about from-within those days, He went-out to a mountain to be wished-with-regards-to by Himself, and was being throughout-the-night, from-within wishing- to God -with-regards-to.
Concordant Literal Version	Now it occurred in these days that He came out into the mountain to pray, and throughout the night He was in the prayer of God."
Orthodox Jewish Bible	Now it came about in those yamim that Rebbe Melech HaMoshiach went forth to the mountain to daven, and he was spending the whole night b'tefillah to Hashem.
Rotherham's Emphasized B.	And it came to pass, in these days, that he went forth into the mountain to pray, and was spending the night in the prayer-house of God.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Choosing the Twelve Now at this time Jesus went off to the mountain to pray, and He spent the whole night in prayer to God.
An Understandable Version	And it happened during that time that Jesus went out to the mountain [<i>i.e., probably a hillside near Capernaum</i>] to pray, and continued praying to God all night.
The Expanded Bible Jonathan Mitchell NT	. Now it happened (or: came to be) during these days [for] Him to go out into the mountain (or: hill country) to have thoughts with a view towards having goodness, ease and well-being (or: to pray), and so He was continuing through the night within the midst of God's thoughts towards holding goodness (or: in union with possession of the action of God which was directed toward ease; in the influence leading to having well-being, which was God; or: in union with the prayer whose source was God).
P. Kretzmann Commentary	And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. It was in those days, as Luke remarks, that He again withdrew to a mountain. There, in the solitude and silence, He found the right conditions under which He could, without disturbance or distraction, pour out His heart in prayer to His heavenly Father. He spent the entire night in prayer, not a minute too much under the circumstances when He was preparing to extend His ministry. Note: Regular, intimate, importunate prayer to God is the best way of obtaining strength, above all before an important step in life
Syndein/Thieme	{Jesus Selects the Twelve to be Apostles} Now it came to pass in these days, that He {Jesus} went out to the mountain to pray. And He was spending the entire night in prayer to God.
Translation for Translators	Jesus chose twelve apostles. <i>Luke 6:12-16</i> About that time Jesus went up into the hills to pray. He prayed to God all night.

The Voice

Around this time, Jesus went outside the city to a nearby mountain, *along with a large crowd of His disciples*. He prayed through the night to God.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
NET Bible®

Choosing the Twelve Apostles

Now⁴³ it was during this time that Jesus⁴⁴ went out to the mountain⁴⁵ to pray, and he spent all night⁴⁶ in prayer to God.⁴⁷

^{43tn} Grk “Now it happened that in.” 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.

^{44tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{45tn} Or “to a mountain” (εἰς τὸ ὄρος, eis to Joro”).

^{sn} The expression to the mountain here may be idiomatic or generic, much like the English “he went to the hospital” (cf. 15:29), or even intentionally reminiscent of Exod 24:12 (LXX), since the genre of the Sermon on the Mount seems to be that of a new Moses giving a new law.

^{46sn} This is the only time all night prayer is mentioned in the NT.

^{47tn} This is an objective genitive, so prayer “to God.”

New American Bible (2011)

*The Mission of the Twelve.**

^h In those days he departed to the mountain to pray, and he spent the night in prayer* to God.

* [6:12–16] See notes on Mt 10:1–11:1 and Mk 3:14–15.

* [Matt. 10:1–11:1] After an introductory narrative (Mt 10:1–4), the second of the discourses of the gospel. It deals with the mission now to be undertaken by the disciples (Mt 10:5–15), but the perspective broadens and includes the missionary activity of the church between the time of the resurrection and the parousia.

* [Mark 3:14–15] He appointed twelve [whom he also named apostles] that they might be with him: literally “he made,” i.e., instituted them as apostles to extend his messianic mission through them (Mk 6:7–13).

h. [3:8] Jn 8:39.

* [6:12] **Spent the night in prayer:** see note on Lk 3:21.

* [Luke 3:21] Was praying: Luke regularly presents Jesus at prayer at important points in his ministry: here at his baptism; at the choice of the Twelve (Lk 6:12); before Peter’s confession (Lk 9:18); at the transfiguration (Lk 9:28); when he teaches his disciples to pray (Lk 11:1); at the Last Supper (Lk 22:32); on the Mount of Olives (Lk 22:41); on the cross (Lk 23:46).

The Passion Translation
The Spoken English NT

Jesus Names his Closest Twelve Followers “Apostles”—That is, “Sent Ones” (Mt. 10:1-4; Mk 3:13-19a)

Around that time, Jesus¹ went off up the mountain to pray. He spent all night in prayer to God.

ⁱ Lit. “And it happened in these days that he.”

Wilbur Pickering’s New T.

Choosing the Twelve

Now it happened in those days that He went out to the mountain to pray, and He continued all night in prayer to God.⁶

(6) Presumably He was making sure that He made the correct selection of twelve, taken from a larger group of followers. He certainly knew why He was including the Iscariot.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now it happened in those days, He went out into the mountain to pray and was spending the night in the prayer of God [or, in prayer to God].
Charles Thomson NT	Now about that time he went out to the mountain to pray, and spent the whole night in a place set apart for prayer to God.
Context Group Version	.
Disciples' Literal New T.	After Choosing The Twelve, Jesus Stands Before a Huge Crowd To Teach Them And it came about during these days that He went out to the mountain to pray. And He was spending the night in prayer to God.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	The Choosing of the Twelve Apostles In these days He went out to the mountain to pray and continued all night in prayer to God.
Modern Literal Version	Now it happened in these days, that he went out into the mountain to pray, and he was persisting through the night in prayer to God.
Modern KJV	.
New American Standard B.	Choosing the Twelve It was [g]at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.
New European Version	Jesus calls and teaches His disciples And it came to pass in these days that he went out into the mountain to pray; and he continued all night in prayer to God.
New King James Version	The Twelve Apostles Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.
NT (Variant Readings)	.
Niobi Study Bible	Jesus Chooses Twelve Disciples (Apostles) And it came to pass in those days that He went out onto a mountain to pray, and continued all night in prayer to God.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And it came to pass in those days, he went forth to the mountain to pray, and was passing the night in the prayer of God,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	And it came to pass in those days, that he went out to a mountain to pray, and continued all night in prayer to God.
World English Bible	.
Young's Updated LT	.
The gist of this passage:	Jesus then goes off by Himself and spends the entire night in prayer.

Luke 6:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 indicative	Strong's #1096

Luke 6:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
tautais (ταύταις) [pronounced TAOW-tace]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778
This phrase is variously translated <i>in these days, in those days, at this time, during that time, about that time.</i>			
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	aorist active infinitive	Strong's #1831
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
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, hill</i>	neuter singular noun; dative, locative and instrumental cases	Strong's #3735
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>to pray face to face with, to pray to God</i>	aorist (deponent) middle infinitive	Strong's #4336

Translation: *And it happened in those days [that] He goes out to the mountain to pray.*

I have taken some liberties with the translation here. *He* is actually in the accusative case and not the subject of the verb; and the verb in an infinitive rather and aorist active indicative.

Throughout the Lord's ministry, we read of Him going off to be alone to commune with God. We may think that, since He only has a very short time on earth, He should be out teaching and healing as often as possible. But that is not Jesus' approach to His ministry. It was beneficial to Him in His humanity and beneficial to His ministry to be able to spend a considerable amount of time with His heavenly Father. Despite having 4 biographies of the Lord, the exact nature of these prayers is never laid out for us.

Just as I am certain that there are healings and teaching sessions left out of the gospels (several chapters in John are devoted to Jesus teaching essentially over a period of a few hours). I also believe that there are many occasions where Jesus got away from all of the people and communed with God, and these sessions are not recorded either. I would make the assumption that Jesus, on most occasions, had similar access that we have. That is, we pray to God; and we do not expect to hear an audible voice respond, "That prayer will be answered; that prayer will not be. Also, here is something that you need to do..." That is not for our time period; and even though God the Father does speak on a limited number of occasions, there is nothing to indicate that He ever does when Jesus is in prayer.

Again, I have suggested that, if God was simply giving Jesus audible marching orders, then His prayers ought to last 1–10 minutes.

You may wonder, why don't we have any more details about Jesus praying? The writers of the gospels would have known that Jesus was going out to pray (two of them being actual eyewitnesses); but they would not have gone with Jesus and Jesus did not tell them what a *prayer session* entailed. Therefore, what Jesus said and what Jesus actually heard (if anything) is a matter of speculation.

This continual need or desire for the Lord to pray to His Father is completely consistent with the **Doctrine of Kenosis** ([HTML](#)) ([PDF](#)) ([WPD](#)). That is, these prayers are completely consistent with the concept that Jesus does not access His Deity for most or all of His earthly ministry. If Jesus is functioning as God, then He would have no need to pray to God the Father. They would be perfectly aligned in all things. But, as a man, Jesus has great limitations which He has fully accepted and embraced. Jesus has chosen to function strictly as a man. Therefore, His humanity would want to be in close contact with God the Father, for guidance, strength, and **fellowship**.

Being creatures of God, all men—with or without the **sin nature**—require some sort of communion with God. Let me suggest that the bulk of our interaction with God is going to be with His Word (for most of us, being taught His Word regularly—I believe that daily teaching is the only way to go).

Luke 6:12b			
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
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Luke 6:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dianuktereúō (διανυκτερεύω) [pronounced <i>dee-an- ook-ter-YOO-oh</i>]	<i>spending the night, passing the whole night, sitting up the whole night, continuing all night</i>	masculine singular, present active participle; nominative case	Strong's #1273
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
proseuchê (προσευχή) [pronounced <i>pros-yoo- KHAY</i>]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4335
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh- OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: He continues the entire night in prayer to [lit., of] God.

There are many occasions when Jesus prays throughout the night, setting sleep aside for prayer. This is a form of **fasting**, where normal and legitimate activities are set aside for spiritual pursuits.

We do not know the content of Jesus' prayer, or exactly how He prayed when He was alone. I would suggest that, in His humanity, He knew a great deal of doctrine. In the context of this particular prayer, Jesus has met dozens of men who are following Him. He has a good read on these men, and has watched them carefully as students, to see how they have responded to His teaching. I would think that, during the time the Jesus is praying, He is also thinking about each person in His entourage, knowing that these will be the men who represent Him after His death, burial, resurrection and ascension. He knows who has asked Him questions or has asked for clarification. He has listened to the men discuss various things. Therefore, I would suggest that Jesus thought about all of these men. He thinks about their interest in His teaching, their potential as teachers, their obedience, their thinking, as they reveal it by what they say.

Let me add, what would really be difficult is to be able to get a read on these men and see their potential. None of the men that Jesus is considering would be spiritually mature at this time.

The alternative to this kind of prayer is, God the Father said, "Okay, these are the guys you are going to choose." However, I do not see that as the case. God speaks at the beginning of the Lord's public ministry; and when Jesus is glorified before James, John and Peter—but there is no indication that God the Father speaks continually to Jesus. It would be my view that the Lord's prayers are much more in line with our own prayers than with two Entities (Jesus and God the Father) talking back and forth.

Another alternative is, Jesus draws upon His omniscience and decides on which men to choose. However, I believe that Jesus *choose* to function within the confines of His humanity. Furthermore, Jesus does not need to *get away* in order to access His omniscience (making the assumption that He does). In fact, one could make the argument that, if Jesus, from time to time, did access His omniscience, why would He pray? Logically, if Jesus is continually functioning within the realm of His humanity, then it would make more sense for Him to seek out His Father in prayer more often.

In the alternatives which I have suggested—Jesus interacts with God the Father much like a conversation or Jesus accesses His Deity for guidance—how long would his prayers be? 10 minutes, tops? But here, He spends the entire night in prayer. Sure, there are other concerns that He has and other kinds of guidance, but if the wall between His humanity and Deity was taken down, then He would be praying for 20–30 seconds at most. So, again, logically, the wall between His humanity and Deity seems to remain up. This again suggests that, during His life, Jesus continually chose to maintain a wall between His Own Deity and His humanity.

When we consider the Lord's prayer and that it takes all night, then we need to consider what Jesus is praying and what He is thinking about and pondering. If He is functioning within the limitations of humanity, this all makes perfect sense.

Luke 6:12 **And it happened in those days [that] He goes out to the mountain to pray. He continues the entire night in prayer to [lit., of] God.**

Jesus, as a man acting fully within His humanity, would logically spend an entire night in prayer. Jesus, as One Who accessed His Own Deity, would have no such need for prayers to extend for that length of time.

I believe that there is a solid connection between Luke 6:12 (where Jesus goes out and prays) and vv. 13–16 (where He chooses His disciples). Even though the specific disciples chosen is foreordained; this does not mean that Jesus knows, from His Deity, which men to choose. He is followed by perhaps 50 or 100 disciples (students)—maybe more. Jesus has taken time, apparently, to come to know these men. Many of them, He has called specifically to join Him. Many of them, of their own volition, heard Jesus speak, and followed Him, recognizing, **“I have never heard a man who spoke like this before.”** (see John 7:46).

I believe in v. 12, Jesus is praying for guidance in choosing His disciples. I don't think that there is any cheating involved here where Jesus the man knows what Jesus as God knows. I believe that, based upon His interactions with these men, based upon His knowledge of them, based upon things which they have said, that Jesus chose these men, from His humanity and completely apart from His omniscience.

One of the things that Jesus must consider is *potential*. Even after several interactions, how does one measure potential? This is something which leaders in an organization must assess quite often.

Illustration: Let me suggest a simple example. There are large construction companies which specialize in the remodeling of homes. One job may involve the remodeling of an existing bathroom; another of a room addition which includes a bathroom; and another includes the addition of a suite of rooms. Does the company send out the exact same set of men to complete each project? No, of course not. The person overseeing the project and the number of people sent out is going to be different in each case. Jesus is selecting a team, the potential of these men to be able to complete a project is essential to determine.

This is why the book of Acts is so interesting. These men whom Jesus will choose function in the book of Acts without Jesus (but with the Holy Spirit). However, what is fascinating is, the book of Acts first focuses on Peter (which one might see as the lead person in Acts 1–12). However, Acts then abruptly changes to a focus upon Barnabas and Paul from Acts 13 to the end. But I digress.

Luke 6:12 **And it happened around that time that Jesus went out to the mountain to pray, where He spent the entire night in prayer to God.**

And when it was day, He called the disciple of Him and choosing from them twelve, whom He also apostles designated: Simon, whom also He named Peter; and Andrew the brother of him; and James; and John; and Philip; and Bartholomew; and Matthew; and Thomas; [and] James of Alphaeus; and Simon, the one called zealot; and Judas of James; and Judas Iscariot, who became a betrayer.

Luke
6:13–16

And when it was day, Jesus [lit., He] called His disciples and He chose 12 from them, [men] whom He also designated as Apostles: Simon, whom He also named Peter; and Andrew, his brother; James and John; Philip; Bartholomew; Matthew; Thomas; James [son] of Alphaeus; Simon called the zealot; Judas [son] of James; and Judas Iscariot, who became a traitor.

And when it became day, Jesus called His disciples to Him and He chose 12 from this group, men whom he designated as His Apostles. He chose Simon, whom He also had named Peter; and Andrew his brother; brothers James and John; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Simon, also known as the zealot; Judas, the son of James; and Judas Iscariot, the man who would betray the Lord.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And when it was day, He called the disciple of Him and choosing from them twelve, whom He also apostles designated: Simon, whom also He named Peter; and Andrew the brother of him; and James; and John; and Philip; and Bartholomew; and Matthew; and Thomas; [and] James of Alphaeus; and Simon, the one called zealot; and Judas of James; and Judas Iscariot, who became a betrayer.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And when day was come, he called unto him his disciples: and he chose twelve of them (whom also he named apostles): Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, And Jude the brother of James, and Judas Iscariot, who was the traitor.

V. Alexander's Aramaic T.
James Murdock's Syriac NT .
And when the day dawned, he called his disciples, and selected from them twelve, whom he named Legates : Simon whom he named Cephas, and Andrew his brother, and James, and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Simon who was called Zelotes, and Judas the son of James, and Judas Iscariot, who became a traitor.

Original Aramaic NT
And when it was dawn he called his disciples and he chose twelve of them, whom he named Apostles: Shimeon, whom he named Kaypha, and Andrew his brother, Yaqob and Yohannan and Phillipus and Bar Tolmay And Mattay and Thoma and Yaqob Bar Halphai, Shimeon who is called The Zealot, And Yehuda Bar Yaqob and Yehuda Scariota who was the traitor.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac) .
And at daybreak, he called his disciples; and he chose twelve from them, whom he called apostles; Simon who is called Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, And Matthew and Thomas, and James the son of Alphaeus and Simon who is called the Zealot, And Judas the son of James, and Judas of Iscariot, who became the traitor.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the day came and, turning to his disciples, he made a selection from among them of twelve, to whom he gave the name of Apostles; Simon, to whom he gave the name of Peter, and Andrew, his brother, and James and John and Philip and Bartholomew, And Matthew and Thomas and James, the son of Alphaeus, and Simon, who was named the Zealot, And Judas, the son of James, and Judas Iscariot, he who was false to him.
Bible in Worldwide English	In the morning he called his disciples to him. He chose twelve of them and called them apostles <special messengers> . They were Simon, whom Jesus called Peter, and his brother Andrew, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon the freedom fighter, Judas the son of James, and Judas Iscariot, the one who gave Jesus over to people who hated him.
Easy English	In the morning, he asked all his disciples to come to him. Then he chose 12 of them and he called them his apostles. These are their names: Simon (Jesus gave him the name Peter), Andrew (he was Simon's brother), James, John, Philip, Bartholomew, Matthew, Thomas, James, the son of Alphaeus, Simon the Zealot, Judas, son of James, Judas Iscariot. He later gave Jesus to the people who were against him.
	6:16 Many people were following Jesus. Only 12 of these were called apostles. The word apostle means someone who is sent out to do a job. Jesus taught them how to tell people the good news about himself. Later, he sent them to do that.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The next morning he called his followers. He chose twelve of them and called them apostles. These are the ones he chose: Simon (Jesus named him Peter), Andrew, brother of Peter, James, John, Philip, Bartholomew, Matthew, Thomas, James, the son of Alphaeus, Simon, called the Zealot, Judas, the son of James, Judas Iscariot (the one who turned against Jesus).
God's Word™	.
Good News Bible (TEV)	.
The Message	.
NIRV	He chose 12 of them and made them apostles. Here are their names. Simon, whom Jesus named Peter, and his brother Andrew James John

Philip
 Bartholomew
 Matthew
 Thomas
 James, son of Alphaeus
 Simon who was called the Zealot
 Judas, son of James
 and Judas Iscariot who would later hand Jesus over to his enemies.

New Life Version In the morning He called His followers to Him. He chose twelve of them and called them. There were Simon, whom He also named Peter, and his brother Andrew. There were James and John, Philip and Bartholomew, Matthew and Thomas. There were James the son of Alphaeus, and Simon the Canaanite. There were Judas, who was the brother of James, and Judas Iscariot who would hand Jesus over to be killed.

New Simplified Bible .

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

College Press Bible Study
 Contemporary English V.

.
 The next morning he called his disciples together and chose twelve of them to be his apostles. One was Simon, and Jesus named him Peter. Another was Andrew, Peter's brother. There were also James, John, Philip, Bartholomew, Matthew, Thomas, and James the son of Alphaeus. The rest of the apostles were Simon, known as the Eager One, Jude, who was the son of James, and Judas Iscariot, who later betrayed Jesus.

The Living Bible

At daybreak he called together his followers and chose twelve of them to be the inner circle of his disciples. (They were appointed as his "apostles," or "missionaries.") Here are their names: Simon (he also called him Peter), Andrew (Simon's brother), James, John, Philip, Bartholomew, Matthew, Thomas, James (the son of Alphaeus), Simon (a member of the Zealots, a subversive political party), Judas (son of James), Judas Iscariot (who later betrayed him).

New Berkeley Version
 New Century Version
 New Living Translation

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 .
 At daybreak he called together all of his disciples and chose twelve of them to be apostles. Here are their names:
 Simon (whom he named Peter),
 Andrew (Peter's brother),
 James,
 John,
 Philip,
 Bartholomew,
 Matthew,
 Thomas,
 James (son of Alphaeus),
 Simon (who was called the zealot),
 Judas (son of James),
 Judas Iscariot (who later betrayed him).

The Passion Translation

At daybreak he called together all of his followers and selected twelve from among them, and he appointed them to be his apostles.^[d]
 Here are their names: Simon, whom he named Peter; Andrew, Peter's brother; Jacob;^[e] John; Philip; Bartholomew;^[f] Matthew; Thomas; Jacob the son of Alpheus; Simon, known as a fiery political zealot; Judah^[g] the son of Jacob; and Judas the locksmith,^[h] who later betrayed Jesus.

d. Luke 6:13 Apostle means "ambassador," "missionary," or "sent one." The apostles were all different in their personalities and came from different backgrounds. The

people Jesus chooses today don't all look, act, or sound alike. The first ministry Jesus established was the apostolic. See 1 Cor. 12:28; Eph. 4:11.

- e. Luke 6:14 Or "James." Both Greek and Aramaic leave the Hebrew name as it is, Jacob. This translation will use Jacob, throughout.
- f. Luke 6:14 Many scholars believe that Bartholomew was the Nathaniel mentioned in John 1:45-46.
- g. Luke 6:14 He is also called Thaddeus, as mentioned in Matt. 10:3 and Mark 3:18.
- h. Luke 6:14 The name Judas is actually Judah. Iscariot is not his last name, but could be taken from the name of the town, Kerioth, twelve miles south of Hebron. More plausibly, it is from a Hebrew word meaning "lock": Judah the locksmith. Most likely he was chosen to lock the collection bag, which means he had the key and could pilfer the funds at will. Sadly, he wanted to lock up Jesus and control him for his own ends.

Unlocked Dynamic Bible
William's New Testament

When day came, He called His disciples to Him, and selected from them twelve whom He also named apostles: Simon whom he named Peter, his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called the Zealot, Judas the son of James, and Judas Iscariot, who afterward turned traitor.

Partially literal and partially paraphrased translations:

American English Bible

Then the next day, he called his disciples to him and chose twelve of them whom he started calling Apostles (Sent Ones). There was Simon (whom he also named Peter) and his brother Andrew, James, John, Philip, BarTholomew ([NathaniEl]), Matthew, Thomas, James ([the son] of AlphaEus), Simon (who is called the zealous one), Judas ([ThadDaeus]) [the son] of James, and Judas IsCariot (who turned traitor).

Beck's American Translation
Breakthrough Version

And when it became day, He hollered out for His students. And after selecting twelve from them, whom He also named missionaries, Simon (whom He also named Peter), Andrew (his brother), James, John, Philip, Bartholomew, Matthew, Thomas, James (of Alphaeus), Simon (the one who was called Zealot), Judas (James's brother), and Judas Iscariot (who became a traitor),...

Common English Bible
International Standard V
Len Gane Paraphrase

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A. Campbell's Living Oracles

When it was day, he called to him his disciples; and of them he chose twelve, whom he named Apostles. Simon, whom he also named Peter, and Andrew, his brother, James, and John, Philip, and Bartholomew; Matthew, and Thomas, James, son of Alphaeus, and Simon called the Zealous, Judas, brother of James, and Judas Iscariot, who proved a traitor.

New Advent (Knox) Bible

It was at this time that he went out on to the mountain-side, and passed the whole night offering prayer to God, and when day dawned, he called his disciples to him, choosing out twelve of them; these he called his apostles. Their names were, Simon, whom he also called Peter, his brother Andrew, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon who is called the Zealot, Jude the brother of James, and Judas Iscariot, the man who turned traitor. V. 12 is included for context.

vv. 12-16: Mt. 10.1; Mk. 3.13. v. 16: Jude brother of James, the author of the epistle, seems to have also been called Thaddaeus (Mt. 10.3; Mk. 3.18).

NT for Everyone
20th Century New Testament

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Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

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Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	And when it was day, He called His disciples, and from among them He chose twelve, whom he named Apostles: Simon, whom He also named Peter; and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus; Simon, who was called the Zealot; Judah the son of James; and Judas of Iscariot, who, however, became His betrayer.
Free Bible Version	When morning came he called together his disciples, and chose twelve of them. These are the names of the apostles: Simon (also called Peter by Jesus), Andrew his brother, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon the Revolutionary, Judas the son of James, and Judas Iscariot (who became a traitor).
God's Truth (Tyndale)	And as soon as it was day, he called his disciples, and of them he chose twelve, which also he called Apostles. Simon whom he named Peter, and Andrew his brother. James and John, Philip and Bartlemew, Matthew and Thomas, James the son of Alphaeus and Simon called Zelotes, and Judas James son, and Judas Iscarioth, which same was the traitor.
Holman Christian Standard	When daylight came, He summoned His disciples, and He chose 12 of them—He also named them apostles: Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; Judas the son of James, and Judas Iscariot, who became a traitor.
Jubilee Bible 2000	.
Montgomery NT	And when day dawned he called his disciples, and from among them he selected twelve, whom also he called Apostles missionaries. They were Simon, whom he had also called Peter, and Andrew his brother; James and John; Philip and Bartholomew; Mathew and Thomas, James the son of Alphaeus, Simon called the Zealot; Jude the son of James, and Judas Iscariot who was the traitor.
NIV, ©2011	When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot, who became a traitor.
Riverside New Testame	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	In the morning he called together his disciples, and chose twelve of them as apostles: Simon (who Jesus also called Peter), Andrew his brother, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon the Revolutionary, Judas the son of James, and Judas Iscariot (who turned traitor).

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) When day came, he called his disciples to him and chose twelve of them whom he called apostles: Simon, whom he named Peter, and his brother Andrew, James and John; Philip and Bartholomew; Matthew and Thomas; James son of Alphaeus and Simon called the Zealot; Judas son of James, and Judas Iscariot, who would be the traitor.
- The Heritage Bible And when it became day, he called to himself his disciples, and chose twelve from them, whom also he named apostles:
Simon, whom he also named Peter, and Andrew, his brother, James and John, Philip and Bartholomew,
Matthew and Thomas, James, the one of Alphaeus, and Simon, the one being called Zealot,
And Judas of James, and Judas Iscariot, who also became the one who gave him over.
- New American Bible (2002) .
- New American Bible (2011) When day came, he called his disciples to himself, and from them he chose Twelve,* whom he also named apostles:
ⁱ Simon, whom he named Peter,* and his brother Andrew, James, John, Philip, Bartholomew,
Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot,* and Judas the son of James, and Judas Iscariot,* who became a traitor.
* [6:13] **He chose Twelve:** the identification of this group as the **Twelve** is a part of early Christian tradition (see 1 Cor 15:5), and in Matthew and Luke, the **Twelve** are associated with the twelve tribes of Israel (Lk 22:29–30; Mt 19:28). After the fall of Judas from his position among the Twelve, the need is felt on the part of the early community to reconstitute this group before the Christian mission begins at Pentecost (Acts 1:15–26). From Luke’s perspective, they are an important group who because of their association with Jesus from the time of his baptism to his ascension (Acts 1:21–22) provide the continuity between the historical Jesus and the church of Luke’s day and who as the original eyewitnesses guarantee the fidelity of the church’s beliefs and practices to the teachings of Jesus (Lk 1:1–4). **Whom he also named apostles:** only Luke among the gospel writers attributes to Jesus the bestowal of the name **apostles** upon the Twelve. See note on Mt 10:2–4. “Apostle” becomes a technical term in early Christianity for a missionary sent out to preach the word of God. Although Luke seems to want to restrict the title to the Twelve (only in Acts 4:4, 14 are Paul and Barnabas termed apostles), other places in the New Testament show an awareness that the term was more widely applied (1 Cor 15:5–7; Gal 1:19; 1 Cor 1:1; 9:1; Rom 16:7).
* [6:14] **Simon, whom he named Peter:** see note on Mk 3:16.
* [Mk 3:16] **Simon, whom he named Peter:** Mark indicates that Simon’s name was changed on this occasion. Peter is first in all lists of the apostles (Mt 10:2; Lk 6:14; Acts 1:13; cf. 1 Cor 15:5–8).
* [6:15] **Simon who was called a Zealot:** the Zealots were the instigators of the First Revolt of Palestinian Jews against Rome in A.D. 66–70. Because the existence of the Zealots as a distinct group during the lifetime of Jesus is the subject of debate, the meaning of the identification of Simon as a Zealot is unclear.
* [6:16] **Judas Iscariot:** the name Iscariot may mean “man from Kerioth.”
i. [6:14–16] Acts 1:13.
- New English Bible–1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible–1989 When day broke he called his disciples to him, and from among them he chose twelve and named them apostles:
Simon, to whom he gave the name Peter, and Andrew his brother, James and John, Philip and Bartholomew,

Matthew and Thomas, James son of Alphaeus, and Simon who was called the Zealot,
Judas son of James, and Judas Iscariot who turned traitor.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When day came, he called his <i>talmidim</i> and chose from among them twelve to be known as emissaries: Shim'on, whom he named Kefa; Andrew, his brother; Ya'akov; Yochanan; Philip; Bar-Talmi; Mattityahu; T'oma; Ya'akov Ben-Halfai; Shim'on, the one called the Zealot; Y'hudah Ben-Ya'akov; and Y'hudah from K'riot, who turned traitor.
exeGesés companion Bible	And being day, he calls his disciples to him: and he selects twelve of them whom also he names apostles: Shimon, whom he also named Petros and Andreas his brother, Yaaqovos and Yahn, Phillipos and Bar Talmay, Matthaios and Taom, Yaaqovos of Heleph and Shimon called the Zealot and Yah Hudah of Yaaqovos and Yah Hudah the urbanite - who also becomes traitor.
Hebraic Roots Bible Israeli Authorized Version	. And when it was day, he called unto him his talmidim: and of them he chose twelve, whom also he named emissaries; Shimon, (whom he also named Kefa,) and Andrew his brother, Yaakov and Yochanan, Philip and Bar-Talmi, Mattityahu and Toma, Yaakov-Ben-Halfai, and Shimon called Zealot, And Yhudah the brother of Yaakov, and Yhudah Kriot, which also was the traitor.
<i>The Scriptures</i> 1998	And when it became day, He called near His taught ones and chose from them twelve, whom He also named emissaries: Shim'on whom He also named Kēpha, and his brother Andri, Ya'aqob and Yoḥanan, Philip and Bartholomi, Mattithyahu and T'oma, Ya'aqob the son of Alphai and Shim'on, the one called the Ardent One, Yehudah the son of Ya'aqob and Yehudah from Qerioth who also became the betrayer.
Tree of Life Version	.

Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Accurate New Testament	...and when becomes Day [He] calls the students [of] him and [He] Choosing {is} from them twelve [ones] whom* and delegates [He] names simon whom and [He] names peter and andrew the brother [of] him and james and john and philip and bartholomew and matthew and thomas and james [of] alphaeus and simon the [man] being called enthusiast and judas [of] james and judas iscariot Who becomes Traitor...
Awful Scroll Bible	Now as-when itself became day, He called- His disciples -to, and out of them, Himself is being called-out two- and -ten, who are also known as they segregate-out: Simon, who is also know-as Peter, and Andrew, he of the same-womb, James and John, Philip and Bartholomew, Matthew and Thomas, James of Alphaeus, and Simon, coming to be called 'The Zealot', Judas, the brother of James, and Judas Iscariot, who himself also became the giver-over-before.

Concordant Literal Version .
Orthodox Jewish Bible .

And when boker came, Rebbe Melech HaMoshiach summoned his talmidim, and chose from them Shneym Asar (Twelve), whom he also named Shlichim: Shimon, whom also he called Kefa; Andrew his brother; Yaakov, Yochanan, Philippos, Bar-Talmai, Mattityahu, Toma, Yaakov Ben-Chalfai, Shimon, the one being called the Zealot, Yehudah Ben Yaakov, and Yehudah from Kriot, who became the boged (traitor, betrayer) of Rebbe, Melech HaMoshiach.

Rotherham's Emphasized B. .
Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

When day came, He called His disciples and selected twelve of them, whom He also named ^[c]apostles (special messengers, personally chosen representatives): Simon, whom He also named Peter, and his brother Andrew; and [the brothers] ^[d]James and John; and Philip, and Bartholomew [also called Nathanael]; and Matthew (Levi, the tax collector) and Thomas; and ^[e]James the son of Alphaeus, and Simon who was called the Zealot; Judas [also called Thaddaeus] the son of James, and Judas Iscariot, who became a traitor [to the Lord].

- c. Luke 6:13 In general usage the word "apostle" (Gr apostolos) means "sent one" or "messenger." In this passage and others in reference to the "twelve," the word "apostles" is used in a technical sense of the twelve disciples, and later Paul, whom Jesus chose. An apostle was one who had witnessed Christ's resurrection (Acts 1:21, 22) or (in Paul's case) had seen the resurrected Christ (1 Cor 9:1, 2). They validated their apostleship by performing "signs and wonders and miracles" (2 Cor 12:12), and were the foundation of the church.
- d. Luke 6:14 The sons of Zebedee and Salome. Salome is believed to be a sister of Mary, the mother of Jesus.
- e. Luke 6:15 Also called James the Less or James the Younger. His mother Mary (Gr Maria) is believed to be a sister or sister-in-law of Mary, the mother of Jesus.

An Understandable Version

And when it was daylight, He called His disciples and chose from among them twelve, whom He also called apostles. [They were] Simon, also called Peter, and his brother Andrew, James and John [also brothers], Philip, Bartholomew [i.e., the person same as Nathaniel. See John 1:45], Matthew [i.e., the same person as Levi. See Mark 2:14], Thomas [i.e., the same person as Didymus. See John 11:16], James, the son of Alphaeus, Simon, called the Zealot [i.e., the same person as the Cananaean. See Matt. 10:4], Judas, the son of James [i.e., the same person as Thaddaeus. See Matt. 10:3] and Judas Iscariot, who became a traitor [to Jesus].

The Expanded Bible

·The next morning [¹When the day dawned], Jesus called his ·followers [disciples] to him and chose twelve of them, whom he ·named [designated] apostles: Simon (Jesus named him Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon (called the Zealot), Judas son of James, and Judas Iscariot, who later ·turned Jesus over to his enemies [¹became a traitor].

Jonathan Mitchell NT

So when day was birthed (or: when it came to be day) He summoned His disciples, and was then selecting twelve from them whom He also named emissaries (sent-forth ones; commissioned representatives): Simon, whom He also named Peter (Rock), then Andrew, his brother, and Jacob (James). Also John, Philip and Bartholomew. Then Matthew, as well as Thomas, Jacob (James) [the son of] Alphaeus, and Simon, the one being normally called Zealot (or: a zealous person).

Next Judah [the son of] Jacob (James), and then Judah (or: Judas) – who came to be (was birthed) one who gives in advance (or: one who gives-over before, in front or in preference).

P. Kretzmann Commentary

Verses 13-16

The Twelve Apostles. Luke 6:13-16

And when it was day, He called unto Him His disciples; and of them He chose twelve, whom also He named apostles:

Having prepared Himself for this important step by an all-night vigil and prayer, Jesus now carried out His plan. He called all His disciples to Him, and from their total number He selected twelve, to whom He gave the honoring title apostles, those sent forth. Their principal work was to continuing going forth in His name and spreading the glorious Gospel of His redemption.

Simon (whom He also named Peter) and Andrew, his brother, James and John, Philip and Bartholomew,

A few notices concerning the work of these men, taken from Scripture and history, may prove of interest. Simon, who later became a true Peter or rock-man, was actively engaged in missionary work in the East and West. He is said to have suffered martyrdom in Rome under Nero, by being crucified. His brother Andrew did his principal work in Scythia, north of the Black Sea, where he also suffered death by crucifixion. James, the son of Zebedee, was the first martyr from the ranks of the apostles, dying by the sword of Herod, Acts 12:2. His brother John was the beloved disciple of the Lord. He died at an advanced age in the midst of his congregation at Ephesus. Philip is said to have proclaimed the Gospel in Phrygia, where he suffered martyrdom by crucifixion. Bartholomew, or Nathanael, worked in India and suffered a like fate.

Matthew and Thomas, James, the son of Alphaeus, and Simon, called Zelotes, Matthew Levi is said to have been the first apostle of the Ethiopians. He was put to death in a frightful manner by nails driven through his body. Thomas Didymus, the Doubter, brought the Gospel-message into the far East, into Media, Persia, and India, where he also died as a martyr. James, the son of Alphaeus, also known as the Younger, Mark 15:40, is probably to be distinguished from James, the brother of the Lord, the author of the Epistle of James. Simon of Cana, called Zelotes, is said to have journeyed as far as the British Isles and there suffered martyrdom.

and Judas, the brother of James, and Judas Iscariot, which also was the traitor.

Judas, the son of James, to be distinguished from the brother of James of the same name, was known also as Lebbaeus or Thaddaeus. His field of activity was Arabia. The last apostle, Judas of Kerioth, was the traitor.

Syndein/Thieme

And when it became day, He called His disciples/students {machetes} and chose twelve of them . . . whom He also named 'apostles' {apostolos - means to go forth as an ambassador under the authority of another}.

Simon - whom He named Peter {Petros - name means a little chip or rock (when Jesus said upon this Rock I will build My church, He used 'Petras' meaning Bolder. Jesus is the huge Rock - the Rock of Ages - and Peter is the 'little chip' - just as the other great man to be an Apostle - Paul - Paul's name means 'little' - humans are small and He is great!}

and his brother Andrew {so Peter and Andrew are brothers};

and James and John {they are brothers we saw earlier},

and Philip, and Bartholomew,

and Matthew, and Thomas,

and James - the son of Alphaeus -

and Simon - who was called the Zealot

and Judas - the son of James -

and Judas Iscariot - who became a traitor.

Translation for Translators

The next day he summoned all his disciples to come near him. From them he chose twelve men, whom he called apostles. They were Simon, to whom he gave the *new* name, Peter; Andrew, Peter's *younger* brother; James and *his younger brother*, John; Philip; Bartholomew; Matthew, whose other name was Levi; Thomas; another James, the son of Alpheus; Simon, who belonged to the party *that encouraged people to rebel against the Roman government*; Judas, the son of another James; and Judas Iscariot (OR, Judas from the town of Kerieth), the one who later **◀betrayed Jesus./enabled the Jewish leaders to seize Jesus.▶**

The Voice

He prayed through the night to God. The next morning, He chose 12 of them and gave each a new title of “emissary.”

They are no longer simply disciples, which means “learners”; now they are also apostles, which means “emissaries.”

They included Simon (Jesus called him Peter) and Andrew (Simon's brother); James and John; Philip and Bartholomew; Matthew and Thomas; James (son of Alphaeus) and Simon (known as the Zealot); Judas (son of James) and the other Judas (Judas Iscariot, who later betrayed *Jesus*).

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
NET Bible®

.
When⁴⁸ morning came, he called his disciples and chose twelve of them, whom he also named apostles.⁴⁹ Simon⁵⁰ (whom he named Peter), and his brother Andrew; and James, John, Philip, Bartholomew,⁵¹ Matthew, Thomas,⁵² James the son of Alphaeus, Simon who was called the Zealot,⁵³ Judas the son of James, and Judas Iscariot,⁵⁴ who became a traitor.

⁴⁸tn Grk “And when.” Here *kai* (*kai*) has not been translated because of differences between Greek and English style.

⁴⁹sn The term apostles is rare in the gospels, found only in Matt 10:2, possibly in Mark 3:14, and six more times in Luke (here plus 9:10; 11:49; 17:5; 22:14; 24:10).

⁵⁰sn In the various lists of the twelve, Simon (that is, Peter) is always mentioned first (Matt 10:1-4; Mark 3:16-19; Acts 1:13) and the first four are always the same, though not in the same order after Peter.

⁵¹sn Bartholomew (meaning “son of Tolmai” in Aramaic) could be another name for Nathanael mentioned in John 1:45.

⁵²sn This is the “doubting Thomas” of John 20:24-29.

⁵³sn The designation Zealot means that Simon was a political nationalist before coming to follow Jesus. He may not have been technically a member of the particular Jewish nationalistic party known as “Zealots” (since according to some scholars this party had not been organized at that time), but simply someone who was zealous for Jewish independence from Rome, in which case the descriptive term applied to Simon means something like “Simon the patriot” (see L&N 25.77 and especially 11.88).

⁵⁴sn There is some debate about what the name Iscariot means. It probably alludes to a region in Judea and thus might make Judas the only non-Galilean in the group. Several explanations for the name Iscariot have been proposed, but it is probably transliterated Hebrew with the meaning “man of Kerieth” (there are at least two villages that had that name). For further discussion see D. L. Bock, *Luke* (BECNT), 1:546; also D. A. Carson, *John*, 304.

New American Bible (2011)
The Passion Translation
The Spoken English NT

.
When morning came, he called his followers over. And he chose twelve of them, which he named “apostles.”^j There was Simon, whom he also named “Peter”; Andrew, his brother; James; John; Philip; Bartholomew; Matthew; Thomas; James, Alphaeus's son;^k Simon, who was called “the Zealot”; Judas, James's son; and Judas Iscariot, who became a traitor.

^j See “Bible Words.”

Apostleship: The commission or office of being an apostle (see e.g. Acts 1:25; Rom. 1:5; 1Cor. 9:2; Gal. 2:8 “Apostle”).

^k Prn. al-fee-us or al-fee-us.

Wilbur Pickering’s New T. .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation .

Charles Thomson NT

And when it was day, he called together his disciples, and out of them chose twelve, whom he named Apostles Simon, whom he surnamed Peter, and Andrew, his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, son of Alpheus, and Simon, surnamed Zelotes, Judas the brother of James, and Judas Iscariot, even he who was a traitor.

Context Group Version

And when it was day, he called his apprentices; and he chose from them twelve, whom also he named emissaries:

Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James [the son] of Alphaeus, and Simon who was called the Zealot, and Judas [the son] of James, and Judas Iscariot, who became a traitor;...

Disciples’ Literal New T.

English Standard Version

Far Above All Translation

Then when day came, he called his disciples and chose twelve of them, whom he also named apostles:

Simon, whom he also named Peter, and Andrew his brother, James and John, Philips and Bartholomew,

Matthew and Thomas, James *the son* of Alphaeus, and Simon who *was called the Zealot*,

Judas *the son* of James, and Judas Iscariot, who for his part became a traitor.

Green’s Literal Translation .

Literal New Testament .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B. .

New European Version .

New King James Version

And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles: Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; Judas the son of James, and Judas Iscariot who also became a traitor.

NT (Variant Readings) .

Niobi Study Bible .

Restored Holy Bible 6.0 .

Revised Young’s Lit. Trans.

...and when it became day, he called near his disciples, and having chosen from them twelve, whom also he named apostles, (Simon, whom also he named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James of Alphaeus, and Simon called Zelotes, Judas of James, and Judas Iscariot, who also became betrayer;)... One weakness of this translation is, there are many times where Young has a sentence that continues for many verses which could easily be broken down into 2 or more sentences.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster’s Translation .

World English Bible .

Young's Updated LT

The gist of this passage: Jesus chooses His 12 disciples out from among His followers.

Luke 6:13a			
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
ὅτε/ἥτε/τότε (ὅτε/ἥτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
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 indicative	Strong's #1096
ἡμέρα (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; nominative case	Strong's #2250

Translation: *And when it was day,...*

Jesus has been praying all night; He has been communing with God all night. I think that this was related directly to what Jesus would do next—He would choose 12 specific disciples out of the many who followed Him.

Luke 6:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
προσφώνεω (προσφωνέω) [pronounced <i>pros-fo-NEH-oh</i>]	<i>to call to, to address (by calling); to call to one's self, to summon</i>	3 rd person singular, aorist active indicative	Strong's #4377
τούς (τούς) [pronounced <i>toos</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
μαθητής (μαθητής) [pronounced <i>math-ay-TAYZ</i>]	<i>disciple, a learner, pupil</i>	masculine plural noun; accusative case	Strong's #3101
αυτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...Jesus [lit., He] called His disciples...

What appears to be the case is, Jesus traveled with a great many disciples. We do not know exactly how many, but in one passage of Scripture, He sends out 72 disciples; so that suggests that He had at least 72 disciples who went with Him.

Logically, Jesus would have culled specific men out from this group, which suggests that there were many more people following Him than just 72.

Logically, it also makes sense that Jesus had both men and women following Him; and there would be people who follow Him for a time, and then return to their lives.

It is reasonable to supposed that, from time to time, He had a great many more; and other times when He had fewer. And there were specific times—such as His night before the crucifixion, where He appears to have had just the 12 with Him.

Luke 6:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eklegomai (ἐκλέγομαι) [pronounced <i>ek-LEHG-om-ahēe</i>]	<i>selecting, making a choice, choosing (out); those chosen</i>	masculine singular, aorist middle participle; nominative case	Strong's #1586
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
δώδεκα (δώδεκα) [pronounced <i>DOH-dek-ah</i>]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427

Translation: ...and He chose 12 from them,...

From the disciples who are with Him, Jesus will choose 12 specifically, although in this context, He does not say, "I am selecting you 12 for these reasons."

So, many of us think of Jesus as wandering about, from city to city, with 12 disciples in tow; but, there were apparently many disciples who followed Him (in fact, when Jesus approaches Jerusalem for the last time in His public ministry, He will have so many disciples that it is almost impossible for someone to break through and come into direct contact with Jesus).

So far, in the book of Luke, Jesus has specifically called a few men to follow Him: Peter, Andrew (we know that Jesus chose Andrew from parallel passages), James, John and Matthew. Apparently, they are not considered separate yet from His other followers. Assuming that Luke writes in some sort of chronological order, Jesus has called these 5 men specifically—very possibly some others—but now He is making a further differentiation between this set of 12 men and His other followers.

Just exactly what this means is not revealed to us, apart from giving them a very specific title.

Luke 6:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hous (οὓς) [pronounced <i>hoos</i>]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apostolos (ἀπόστολος) [pronounced <i>ap-OSS- tol-os</i>]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine singular noun; accusative case	Strong's #652
onomazô (ὀνομάζω) [pronounced <i>on-om- AD-zoh</i>]	<i>to name, to designate, to assign a name; by extension to utter, mention, profess, to call</i>	3 rd person singular, aorist active indicative	Strong's #3687

Translation: ...[men] whom He also designated as Apostles:...

The only thing different is, Jesus specifies that these 12 will be known as Apostles. Although this designation had a somewhat different meaning at this time, it would become a person who Jesus sent forth with the gospel message; one who would represent Jesus to others.

The word used here is apostolos (ἀπόστολος) [pronounced *ap-OSS-tol-os*], and it means, *one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]*. Strong's #652. These men specifically were going to be the Lord's ambassadors or delegates.

From the Passion Translation: Apostle means "ambassador," "missionary," or "sent one." The apostles were all different in their personalities and came from different backgrounds. The people Jesus chooses today don't all look, act, or sound alike.¹⁹

The Amplified Bible: An apostle was one who had witnessed Christ's resurrection (Acts 1:21, 22) or (in Paul's case) had seen the resurrected Christ (1 Cor 9:1, 2). They validated their apostleship by performing "signs and wonders and miracles" (2 Cor 12:12), and were the foundation of the church.²⁰

The word *apostle* (s) is actually rare in the gospels. It is only found in Matt 10:2, Mark 3:14, and six more times in Luke (here and Luke 9:10; 11:49; 17:5; 22:14; 24:10). Because Luke examines the nascent church in the book of Acts, where the authority is found with the Apostles, we would expect him to mention this word more often. This particular gift was not really central to the gospels, however (which we would expect, as Jesus is the central figure of the gospels).

The ESV (capitalize) is used below.

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1. The Greek word is apostolos (ἀπόστολος) [pronounced *ap-OSS-tol-os*]. It means, *one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]*. It is transliterated, *apostle*.

¹⁹From <https://www.biblegateway.com/passage/?search=Luke+6&version=TPT> (footnotes), accessed October 20, 2019.

²⁰From <https://www.biblegateway.com/passage/?search=Luke+6&version=AMP> (footnote), accessed October 20, 2019.

The Doctrine of Apostleship

Strong's #652. This is originally an Attic Greek word which originally meant, *Admiral, supreme commander, one who has the highest rank.*

2. The Apostles exercised absolute spiritual authority over all local churches until the canon of scripture was completed. Today, the Canon is the absolute authority.
3. These two facts combine to tell us, the gift of Apostleship no longer exists because the gift is no longer necessary. Where do we go for absolute authority in this life? The Bible. That means that we cannot have various men who claim to be Apostles running around at the same time, exercising complete authority over all local churches. Today, that authority rests in the Scriptures, as taught by the local **pastor-teacher**, who is the man with the highest authority today in the Church Age. His authority extends over one local church, whether that is a congregation of 5, 50, or 5000. So that there is no misunderstanding, he has complete authority as your teacher. He does not have the authority to run your life. The pastor-teacher, from the pulpit, might tell you to go out and do X, Y and Z. You, as a congregant, can go out into the world and do not-X, not-Y and not-Z. It is not the pastor's job to follow you around and reprimand you or excommunicate you for doing the opposite of what he says.
 - 1) As a footnote to this, the pastor does have some authority regarding activity in and around the local church building.
 - 2) Quite obviously, the pastor-teacher can enforce academic discipline inside of the auditorium where he is teaching.
 - 3) There can also be church policies enacted when necessary. For instance, when a prostitute comes to church, there ought not to be any regulation against that. However, if she begins to ply her trade in the parking lot, that is quite a different matter.
 - 4) Generally speaking, what a congregant does in the outside world is between him and God; but what they do on church grounds is something entirely different. To put it in a different way, a local church cannot have believers engaged in overt sins on church property.
4. What I have described above is mostly about the pastor-teacher. However, this same sort of authority existed in the Apostles over many churches. That is, Peter or Paul could walk into any local church in Antioch, Caesarea, or Ephesus and begin teaching with authority. If Paul wants to send a letter to the congregations in Corinth, then his letter has ultimate authority.
 - 1) Let's say I sent a letter to a number of churches and decided to tell them what they should be doing and how they should be running things, do you think that they are going to pay attention to my mandates? Of course not!
 - 2) Many men with the gift of pastor-teacher were recognized in Berachah Church under the ministry of R. B. Thieme, Jr. Would it be legitimate for him to contact these various men and tell them what they should and should not do? Of course not!
 - 3) 2000 years ago, Paul or Peter could do this. Today, there is no one who can do these things.
5. Jesus chose 12 Apostles during His earthly ministry. Although these men seemed to have additional responsibilities as disciples of His during His earthly ministry, their exact spiritual function is not clearly defined in the gospel records.
 - 1) The chosen Apostles had some sort of leadership function, under Jesus. They continued to walk with Him and learn from Him.
 - 2) They certainly had an eternal future with Him (which was true of all those who believe in Jesus).
 - 3) Some of them had specific privileges. Jesus chose Peter, James and John to go with him to the Mount of Transfiguration.
 - 4) Some of the Apostles had specific duties. Judas (Iscaiot) handled the money.
 - 5) The original chosen Apostles were specially Apostles to Israel, *not* to the church (as there was no church at this time). The church was first formed on the Day of Pentecost after the death, resurrection, and ascension of our Lord.
 - 6) It is a misinterpretation that Jesus is building the church upon the foundation of Peter (see Matthew 16:18–19).
 - (1) First let's see the entire context of this passage:
 - (2) Matt. 16:15 **He said to them, "But who do you say that I am?"**
 - (3) Mat 16:16 **Simon Peter replied, "You are the Christ [or, Messiah], the Son of the living God."**

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- (4) Mat 16:17–19 **And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father Who is in heaven. And I tell you, you are Peter [which means, a piece of a rock], and on this rock [= a large rock] I will build My church [or, a gathering or assembly of people; here a reference to those who have believed in Jesus], and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."**
 - (5) Peter has given the testimony that Jesus is the Messiah, the Son of the living God.
 - (6) It is upon this testimony that a large assembly of people (believers) will be formed.
 - (7) Peter is not the rock upon which this assembly is founded; his testimony is that rock upon which we are all founded.
 - (8) When Jesus gives the parable about building a house on the solid foundation of a rock, Jesus was saying essentially the same thing, but in another way. (Jesus is the Rock upon Which we should build our lives.)
- 7) In what appears to have been a limited gift, the disciples in Luke 6 are being chosen to be sent out to Israel to proclaim the gospel of Jesus Christ.
 - 8) Although their function will actually have changed at the beginning of the Church Age, they still consider themselves sent out to the nation Israel to proclaim the gospel (good news) of Jesus Christ.
 - 9) By Acts 12, it becomes clear that the Apostles have an equal responsibility to the gentiles.
6. The gift of Apostleship began to take shape and have specific function at the beginning of the Church Age.
 7. The Apostles had a false start in Acts 1 where they cobbled together some Scripture, and decided that it was their job to elect a twelfth Apostle to replace Judas. At no time did Jesus suggest that they do this. They just came up with it on their own (I think this was mostly Peter's doing, but they all agreed to it). They elected a man, Matthias, who might have been a terrific man, to be the 12th Apostle. We never hear from Matthias again because he was *not* the 12th Apostle.
 8. It is clear from Paul's writings and his dominance in the book of Acts that he is the 12th Apostle.
 9. Apart from Paul, there are other men, not of the twelve, who are called Apostles. Let me offer two views on that:
 - 1) These may or may not have been full-blown Apostles. Maybe they were junior Apostles, whatever that title means.
 - 2) We actually can develop a roster of such men:
 - (1) Barnabas — Acts 14:14 Galatians 2:9
 - (2) James, the Lord's half-brother — 1Corinthians 15:7 Galatians 1:19
 - (3) Apollos — 1 Corinthian 4:6,9
 - (4) Sylvanus and Timothy — 1Thessalonians 1:1; 2:6
 - 3) I would assume that their close association with the other Apostles and their writings and their teaching gave them enough associated authority to teach in more than one church.
 - 4) Let me suggest that these men did not necessarily come up with any doctrine on their own, but that they learned from Peter or Paul or from whomever they were associated with. That doctrine was solid, and they would teach that.
 - 5) Today, on occasion, a pastor from one church might be invited to teach or substitute in another church. Let me suggest that these axillary Apostles were sort of like *guest pastors* in the sense that they functioned very much like the Apostles did. They could step in to teach in any church willing to hear them; and they could help guide a local church until a pastor-teacher was selected (and they might be that pastor-teacher).
 - 6) We cannot lose sight of the fact that we have books of the New Testament written by men who were not specifically chosen by Jesus as Apostles (John Mark, Luke, Jude and James, the Lord's half-brother). They, by the grace of God, had this kind of authority.
 10. The gift of Apostleship was temporary, until the canon of Scripture was completed. What I mean is, the canon of Scripture was closed, but not necessarily recognized. Recognizing the canon of Scripture for

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- the New Testament was a very organic process.
11. In any case, you cannot have two highest authorities. For a time, the Apostles could exercise authority over all of the local churches; but, after that, the Bible became that authority.
 12. The gift of Apostleship is bestowed.
 - 1) Jesus, in this context, selects the 12 men to be called Apostles.
 - 2) Logically, because we are in the plan of God, those with the gift of Apostleship were originally determined to have that gift from God the Father.
 - 3) The Holy Spirit gives various gifts at salvation, which can include the gift of Apostleship. 1Corinthians 12:8–11 Ephesians 4:8–11
 13. The Apostles appear to have had many of the sign gifts of the 1st century, including tongues, healing, and signs (not really well-defined in the NT). These gifts established the authority of the Apostles to the world. They first came for the healing, but then they stayed for the message. Acts 5:15 16:16-18 28:8–9 2Corinthians 12:12
 - 1) Peter and the other Apostles did many signs and miracles. Acts 5:12
 - 2) Peter is miraculously freed from prison. Acts 12
 - 3) Paul essentially blinds a man. Acts 13:9–11
 - 4) Barnabas and Paul did signs and wonders in Iconium. Acts 14:3
 - 5) Paul healed. Acts 14:9–11
 - 6) However, there came a time when Paul apparently did not have the gift of healing. He leaves Trophimus sick at Miletus, and he suggests wine for Timothy’s upset stomach. 2Corinthians 12:6-10 Philippians 2:27 2Timothy 4:20.
 - 7) As we would expect, once their authority has been well-established, the sign gifts are no longer necessary for the Apostles. There was a point at which, when Paul spoke in a church, no one asked his neighbor, saying, “Now, who is this guy again?”
 14. Because we have the completed canon of Scripture, there is no longer a need for any person to establish their authority apart from the Word of God. Therefore, each local church should be self-governed under the authority of one pastor-teacher. That pastor-teacher will establish his authority through teaching the Word of God.
 15. If the pastor teacher wants to have an assistant, another person to call in to substitute, or if he plans to teach the church with no one else, that is his choice. I do not find any clear established set of authorities in the local church apart from the pastor-teacher of that church.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 6:13 **And when it was day, Jesus [lit., He] called His disciples and He chose 12 from them, [men] whom He also designated as Apostles:...**

Jesus has many students who follow Him. Some may follow Him for a few days or weeks; and some may have followed him for several months (we are still early in His ministry). But now there are going to be 12 men whom He will specifically choose; and they will be differentiated from the rest.

Luke 6:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Simôn (Σίμων) [pronounced SEE-mohn]	<i>hearing</i> ; transliterated <i>Simon, Simeon, Symeon</i>	masculine singular proper noun, accusative case	Strong’s #4613

Luke 6:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose</i>	masculine singular relative pronoun; accusative case	Strong's #3739
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
onomazō (ὀνομάζω) [pronounced on-om-AD-zoh]	<i>to name, to designate, to assign a name; by extension to utter, mention, profess, to call</i>	3 rd person singular, aorist active indicative	Strong's #3687
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074

Translation: ...Simon, whom He also named Peter;...

The first Apostle named is Simon Peter. Simon is his given name; Jesus gave him the name Peter. Now, logically, that has not occurred yet. However, Luke is not writing a diary; Luke is gathering information for this biography, and everyone knows, by this time (decades later), that Jesus gave Simon the name Peter. Therefore, Luke includes that bit of information right here; but Jesus has not given Simon this name quite yet in our narrative (although some quote Mark 3:16 to support Simon being renamed at this time; I do not believe that is the case).

Peter's name will always be first in any list of Apostles: Matthew 10:2 Luke 6:14 Acts 1:13; cf. 1Cor. 15:5–8.

Luke 6:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Andreas (Ἀνδρέας) [pronounced an-DREH-as]	<i>manly; transliterated Andrew, Andreas</i>	masculine singular proper noun; accusative case	Strong's #406
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
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun; accusative case	Strong's #80
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and Andrew, his brother;...

Andrew is Peter's brother. It is Andrew who first told Peter about Jesus. Andrew told Peter, "We have found the Messiah." (John 1:41) Apparently, a few of the disciples go all the way back to John's ministry.

Luke 6:14c			
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
lakōbos (Ἰάκωβος) [pronounced ee-AK-oh-boss]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; accusative case	Strong's #2385

There are 4 men with this name in the NT: 1) son of Zebedee, an apostle and brother of the apostle John, commonly called James the greater or elder, slain by Herod, Acts 12; 2) an apostle, son of Alphaeus, called the less; 3) James the half-brother of Christ; 4) an unknown James, father of the apostle Judas (?).

Translation: ...James...

James is a part of the fishing business, which is composed of Peter, Andrew, John and James.

There are 4 men with the name *James* in the New Testament: 1) son of Zebedee, an Apostle and brother of the Apostle John, commonly called James the greater or elder. He is often referred to as *James, son of Zebedee*. He will be slain by Herod in Acts 12. 2) There is another Apostle named James, who is the son of Alphaeus. He is often referred to as *James the less*. 3) There is James the half-brother of Christ. He will become the head of the Jerusalem church. 4) Finally, there is an unknown James, father of the Apostle Judas (Luke 6:16).

Most Bible translations use the common name *James*, but a significant number favor the name *Jacob*. In both the Greek and Aramaic, the name here is actually *Jacob*. In the Greek, the name is lakōbos (Ἰάκωβος) [pronounced ee-AK-oh-boss] (there is no *j* in the Greek or Hebrew, despite the dozens of saints whose names begin with a *j*). Strong's #2385.

Luke 6:14d			
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
Iōannēs (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; accusative case	Strong's #2491

Translation: ...and John;...

John is also a part of this fishing business. It appears that Simon, Andrew, James and John were all involved in a fishing business together. Peter and Andrew appear to own one boat; James and John the other (certainly the boats may be owned by the business or specifically by just one of the brothers).

John is the Apostle who wrote the book of John, and he wrote it many years after the fact (circa A.D. 90). John's Greek is extremely simple (as compared to Luke or anyone else), which suggests that Greek was a language

which John learned later in life. It is certainly possible that John was simply average or below average in intelligence. In any case, his gospel stands out from the other three, as being dramatically different from them.

I picture John as having had access to the other three gospels, at some point or another; and having a strong desire to give the record of the Lord's life as he saw it. Some things stayed with John for a very long time, such as the teaching which Jesus did on the eve of His crucifixion. What John remembered so many years out was extraordinary.

The Amplified Bible: *[James and John are the] sons of Zebedee and Salome. Salome is believed to be a sister of Mary, the mother of Jesus.*²¹

Salome is only mentioned by name in Mark 15:40 16:1. In similar lists of women, there is the mother of the sons of Zebedee named (Matt. 27:56); so many believe this to be a reference to the same woman, as both are references to the women going to the tomb of Jesus (see also Matt. 20:20).

Luke 6:14e			
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
Philippos (Φίλιππος) [pronounced FIHL-ip-positive]	<i>lover of horses; transliterated Philip</i>	masculine singular proper noun; accusative case	Strong's #5376

Translation: ...Philip;...

This is the first mention of Philip in the book of Luke. We know nothing about Philip from the synoptic gospels (Matthew, Mark and Luke); but John tells us a lot about him in John 1:43–48 6:5–7 and elsewhere.

Jesus apparently looked at Philip, evaluated him, and then simply said to him, "Follow Me." (John 1:43)

Philip is the disciple who once said to Jesus, "Just show us the Father, and that will be enough." This the point at which Jesus famously responded to him, saying, "Have I been with you so long, and you still do not know Me, Philip? Whoever has seen Me has seen the Father. How can you say, 'Show us the Father'?" (John 14:9b; ESV; capitalized)

Luke 6:14f			
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
Bartholomaios (Βαρθολομαῖος) [pronounced bar-thol-om-AH-yos]	<i>son of Tolmai; transliterated, Bartholomew, Bartholomeus</i>	masculine singular proper noun; accusative case	Strong's #918

Translation: ...Bartholomew;...

²¹ From <https://www.biblegateway.com/passage/?search=Luke+6&version=AMP> (footnote), accessed October 20, 2019.

This is the first mention of Bartholomew in the book of Luke.

By process of elimination, most people believe this man to be equivalent to the Nathaniel mentioned in John 1:45-51. Not every reference to Bartholomew makes this same identification.

From ISBE: From the 9th century onward, Bartholomew has generally been identified with Nathanael, but this view has not been conclusively established.²²

ISBE: A "Gospel of Bartholomew" is mentioned by Hieronymus (Comm. Proem ad Matth.), and Gelasius gives the tradition that Bartholomew brought the Hebrew gospel of Matthew to India. In the "Preaching of Bartholomew in the Oasis" (compare Budge, II, 90) he is referred to as preaching probably in the oasis of Al Bahnâsâ, and according to the "Preaching of Andrew and Bartholomew" he labored among the Parthians (Budge, II, 183). The "Martyrdom of Bartholomew" states that he was placed in a sack and cast into the sea.²³

Philip brought his friend, Bartholomew (Nathaniel), to meet Jesus, and Jesus told him, "Behold, an Israelite indeed, in whom there is no deceit!" (John 1:47b).

Nathanael [= Bartholomew] said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." (John 1:48)

Even though Jesus is a man operating apart from His Divine Nature, He was certainly a genius and He could both evaluate a person in a very short amount of time and remember virtually anyone whom He met.

This suggests that Jesus noticed Bartholomew before Bartholomew had given Him much thought, and Jesus had already formed some acute observations about him. This actually parallels Divine omnipotence, where God knows us before we are even born.

Most of the time that Bartholomew is mentioned, it is simply in one of the lists of the names of the Apostles (Matt. 10:3 Mark 3:18 Luke 6:14 Acts 1:13).

Luke 6:14 ...Simon, whom He also named Peter; and Andrew, his brother; James and John; Philip; Bartholomew;...

Peter, Andrew, James and John had been previously called. Philip and Bartholomew have not been mentioned before by Luke.

Luke 6:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
Matthaios (Ματθαῖος) [pronounced mat-THAH-yoss]	gift of Jehovah; transliterated, Matthew, Matthaëus, Matthitjah	masculine singular proper noun; accusative case	Strong's #3156

Translation: ...Matthew;...

²² The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Bartholomew.

²³ The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Bartholomew.

Matthew, a tax collector, has already been called by Jesus. He held a great banquet for Jesus and His other disciples. It is reasonable—in fact, necessary—for Jesus to have had some contact with His disciples prior to calling them.

Matthew is also called Levi (Mark 2:14). He will write the gospel of Matthew, a biography of Jesus.

Luke 6:15b			
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
Thomas (Θωμᾶς) [pronounced <i>thoh-MAÇ</i>]	<i>a twin; transliterated, Thomas</i>	masculine singular proper noun; accusative case	Strong's #2381

Translation: ...Thomas;...

Thomas is named for the first time in Luke right here.

Thomas is called the *twin* (or, *Didymus*) in John 11:16. Most Bible students know him as *doubting Thomas*, as he was not going to believe that Jesus had been resurrected until he could verify this with his own eyes and hands.

When the other disciples told Thomas that Jesus had been raised from the dead, he said, “Unless I see in His hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into His side, I will never believe.” (John 20:25b; ESV; capitalized)

Luke 6:15c			
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
In brackets in my WH text.			
Iakōbos (Ἰάκωβος) [pronounced <i>ee-AK-oh-boss</i>]	<i>supplanter; transliterated, James</i>	proper singular masculine noun; accusative case	Strong's #2385
Alphaios (Ἀλφαῖος) [pronounced <i>al-FAH-yoç</i>]	<i>changing; transliterated, Alphaeus, Alpheus</i>	masculine singular proper noun; genitive/ablative case	Strong's #256

Translation: ...James [son] of Alphaeus;...

James of Alphaeus suggests that Alphaeus is the father of this James. He is so identified to distinguish him from the other James.

In the Greek, both men are actually *Jacob*.

The Amplified Bible: *Also called James the Less or James the Younger. His mother Mary (Gr Maria) is believed to be a sister or sister-in-law of Mary, the mother of Jesus.*²⁴ I do not know that we have a reason for this, apart from tradition.

Luke 6:15d			
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
Σίμων (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, accusative case	Strong's #4613
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
καλεῶ (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular, present passive participle, dative, accusative case	Strong's #2564
ζηλωτής (ζηλωτής) [pronounced <i>dzay-low-TAYZ</i>]	zealot, zealous; one burning with zeal	masculine singular noun; accusative case	Strong's #2207

Translation: ...Simon called the zealot;...

There are two disciples named Simon; so this one is distinguished by being called the zealot. There is a specific religious group/cult known as zealots. It is not clear if Simon is from this group or not.

From the New American Bible: *[T]he Zealots were the instigators of the First Revolt of Palestinian Jews against Rome in A.D. 66–70. Because the existence of the Zealots as a distinct group during the lifetime of Jesus is the subject of debate, the meaning of the identification of Simon as a Zealot is unclear.*²⁵

The NET Bible: *The designation Zealot means that Simon was a political nationalist before coming to follow Jesus. He may not have been technically a member of the particular Jewish nationalistic party known as "Zealots" (since according to some scholars this party had not been organized at that time), but simply someone who was zealous for Jewish independence from Rome, in which case the descriptive term applied to Simon means something like "Simon the patriot".*²⁶

Luke 6:15 ...Matthew; Thomas; James [son] of Alphaeus; Simon called the zealot;...

In the Scriptures, we know a few things about Matthew and Thomas; but nearly nothing about James of Alphaeus and Simon the Zealot.

²⁴ From <https://www.biblegateway.com/passage/?search=Luke+6&version=AMP> (footnote), accessed October 20, 2019.

²⁵ From <http://www.usccb.org/bible/luke/6> (footnote); accessed October 20, 2019.

²⁶ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote), accessed October 20, 2019.

Luke 6:16a			
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
Ἰουδας (Ἰουδάς) [pronounced <i>ee-oo-DAHS</i>]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun; accusative case	Strong's #2455
Ἰακώβος (Ἰάκωβος) [pronounced <i>ee-AK-oh-boss</i>]	<i>supplanter; transliterated, James</i>	proper singular masculine noun; genitive/ablative case	Strong's #2385

Translation: ...Judas [son] of James;...

There are two men named Judas; this one has a father named James.

This man is also known as Thaddeus, as mentioned in Matt. 10:3 and Mark 3:18. Just like today, if a father and son have the same name, then the son is often given a nickname. Or a son receives a nickname in his youth.

Luke 6:16b			
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</i>	conjunction	Strong's #2532
Ἰουδας (Ἰουδάς) [pronounced <i>ee-oo-DAHS</i>]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun; accusative case	Strong's #2455
Ἰσκαριώτης (Ἰσκαριώτης) [pronounced <i>is-kar-ee-OH-tayç</i>]	<i>men of Kerioth; transliterated, Iscariot, Iscariotes, Keriothite</i>	masculine singular proper noun; indeclinable noun	Strong's #2469
ὃς (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong's #3739
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 indicative	Strong's #1096
προδοτής (προδότης) [pronounced <i>prod-OT-ace</i>]	<i>a betrayer, traitor; one giving another into his enemy's hands</i>	masculine singular noun; nominative case	Strong's #4273

Translation: ...and Judas Iscariot, who became a traitor.

I believe that Iscariot refers to a tribe or group of people that Judas belongs to. This is Judas the betrayer. Obviously, at the time of this narrative, no one has any idea what Judas is going to do (although Jesus, Who knew people quite well, likely picked Judas for that reason, recognizing his instability and dishonesty).

From the Passion Translation: *The name Judas is actually Judah. Iscariot is not his last name, but could be taken from the name of the town, Keriath, twelve miles south of Hebron. More plausibly, it is from a Hebrew word meaning "lock": Judah the locksmith. Most likely he was chosen to lock the collection bag, which means he had the key and could pilfer the funds at will. Sadly, he wanted to lock up Jesus and control him for his own ends.*²⁷

The NET Bible: *There is some debate about what the name Iscariot means. It probably alludes to a region in Judea and thus might make Judas the only non-Galilean in the group. Several explanations for the name Iscariot have been proposed, but it is probably transliterated Hebrew with the meaning "man of Keriath" (there are at least two villages that had that name).*²⁸

Luke 6:16 ...Judas [son] of James; and Judas Iscariot, who became a traitor.

The last two men are named here. They are distinguished by one being the son of James (not the Apostles James) and the other is possibly named for his home down.

Jesus had been on a mountain praying and afterwards, He had called His disciples to Him (there may have been 50, there may have been more than 100) and chose from them 12, whom He called *Apostles*.

Given what is about to happen, the number of people with Jesus is either very large at this time; or, massive crowds have gathered to hear Him.

Luke 6:13–16 *And when it became day, Jesus called His disciples to Him and He chose 12 from this group, men whom he designated as His Apostles. He chose Simon, whom He also had named Peter; and Andrew his brother; brothers James and John; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Simon, also known as the zealot; Judas, the son of James; and Judas Iscariot, the man who would betray the Lord.*

So Jesus had a number of people following Him, many of whom He has personally called to follow Him. But, at this point, He designates specific men from a group of disciples (followers, students) as *Apostles*.

I seriously doubt that any of them appreciates the position that they are in.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Healing and Teaching on the Plain

Jesus heals all who come to Him

Matthew 4:24-25 Mark 3:7-12

The two passages referenced above may or may not be parallel passages. Matthew just says that people came to Jesus from all over to be healed by Him. Mark sounds as if it is the same set of circumstances (however, the narrative in Mark takes a far different turn from the narrative in Luke).

²⁷ From <https://www.biblegateway.com/passage/?search=Luke+6&version=TPT> (footnotes) accessed October 20, 2019.

²⁸ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote), accessed October 20, 2019.

Luke presents a number of vignettes throughout his gospel. In this chapter, he has presented Jesus as *the Lord of the Sabbath*; Jesus on another Sabbath very visibly heals the withered hand of a man in the synagogue; and He chooses His 12 Apostles.

In the rest of this chapter (vv. 17–49) is the sermon on the plain. The actual sermon will be preceded by Jesus healing a great number of people who come to Him (vv. 17–19). Such healings confirmed Jesus' authority as being from God.

And going down with them, He stood on a place level. And a crowd large of disciples of His and a multitude large of the people from the Judæa and Jerusalem and of the coast of Tyre and Sidon, who came to hear from Him and to be cured from the diseases of theirs; and the troubling from the spirits unclean they were being healed. And all the crowd was seeking to touch Him that power from Him was going out. And He was curing [them] all.

Luke
6:17–19

Going down with His disciples [lit., *them*], Jesus [lit., *He*] stood on a level place [in their midst]. [There was] a large crowd of His disciples and a great multitude of people from Judæa, Jerusalem, and [also] from the coast of Tyre and Sidon, who came to hear Him and to be cured of their diseases. Also, they were healed from the unclean spirits [that] were troubling [them]. Everyone [in] the crowd was seeking to touch Him so that power was going out from Him. But He kept on curing all [of them].

Jesus then went down from that mountain with His disciples and found a level place from which to minister. All around Him was a large crowd of His disciples as well as a great multitude of people from Judæa, Jerusalem and also the coast of Tyre and Sidon. They all came to hear Him and to be healed of the unclean spirits who kept troubling them. Everyone in the crowd wanted to touch Him, so that He could perceive the power going out from Him. Nevertheless, He continued curing all of them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And going down with them, He stood on a place level. And a crowd large of disciples of His and a multitude large of the people from the Judæa and Jerusalem and of the coast of Tyre and Sidon, who came to hear from Him and to be cured from the diseases of theirs; and the troubling from the spirits unclean they were being healed. And all the crowd was seeking to touch Him that power from Him was going out. And He was curing [them] all.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And coming down with them, he stood in a plain place: and the company of his disciples and a very great multitude of people from all Judea and Jerusalem and the sea coast, both of Tyre and Sidon, Who were come to hear him and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him: for virtue went out from him and healed all.

V. Alexander's Aramaic T.
James Murdock's Syriac NT .
And Jesus descended with them, and stood in the plain; and a great company of his disciples, and a multitude of assembled people, from all Judæa, and from Jerusalem and from the seashore of Tyre and Sidon; who came to hear his discourse, and to be healed of their diseases; and they who were afflicted by unclean spirits: and they were healed. And the whole multitude sought to touch him; for there went a virtue out of him and healed them all.

Original Aramaic NT
And Yeshua descended with them and he stood in the valley and a great crowd of his disciples and a multitude of crowds of people from all of Judea and from Jerusalem and from the sea coast of Tyre and Sidon Who came to hear his

message and to be healed of their sicknesses, and those who were afflicted by foul spirits, and they were healed. And all the crowds were seeking to touch him, for power was proceeding from him and it was healing all of them.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

.
And Jesus went down with them and stood up in the plain; and a large group of his disciples, and a large crowd of people, from all over Judaea, and from Jerusalem, and from the sea coast of Tyre and Sidon, who had come to hear his word, and to be healed of their diseases; And those who were suffering from unclean spirits were healed. And all the people wanted to touch him; because power proceeded from him, and he healed them all.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And he came down with them to a level place, and a great band of his disciples, and a very great number of people from all Judaea and Jerusalem and from the parts of Tyre and Sidon by the sea, came to give hearing to him, and to be made well from their diseases; And those who were troubled with unclean spirits were made well. And all the people were desiring to be touched by him, for power came from him and made them all well.

Bible in Worldwide English
Easy English

Jesus teaches people

.
After Jesus had chosen these 12 men, they all came down the hill. He stopped and he stood on a flat place. A large crowd of his disciples stood round him. There were also many people from Jerusalem, and from other towns of Judea, and from places on the coast near Tyre and Sidon. These people had all come to hear Jesus teach. Those people who were ill wanted him to make them well. He also made well those people who had bad spirits. All the people were trying to touch him, because he was using great power to make each person well.

Easy-to-Read Version–2001

Jesus and the apostles came down from the mountain. Jesus stood on a flat place. A large group of his followers were there. Also, there were many people from all around Judea, Jerusalem, and the seacoast cities of Tyre and Sidon. They all came to hear Jesus teach and to be healed of their sicknesses. Jesus healed those people that were troubled by evil spirits {from the devil}. All the people were trying to touch Jesus, because power was coming out from him. Jesus healed them all!

Easy-to-Read Version–2006

Jesus Teaches and Heals the People

Jesus and the apostles came down from the mountain. Jesus stood on a flat place. A large crowd of his followers was there. Also, there were many people from all around Judea, Jerusalem, and the seacoast cities of Tyre and Sidon. They all came to hear Jesus teach and to be healed of their sicknesses. He healed the people who were troubled by evil spirits. Everyone was trying to touch him, because power was coming out from him. Jesus healed them all.

God's Word™

Many People Are Cured

Jesus came down from the mountain with them and stood on a level place. A large crowd of his disciples and many other people were there. They had come from all over Judea, Jerusalem, and the seacoast of Tyre and Sidon. They wanted to hear him and be cured of their diseases. Those who were tormented by evil spirits were cured. The entire crowd was trying to touch him because power was coming from him and curing all of them.

Good News Bible (TEV)
The Message

You're Blessed

.
Coming down off the mountain with them, he stood on a plain surrounded by disciples, and was soon joined by a huge congregation from all over Judea and

Jerusalem, even from the seaside towns of Tyre and Sidon. They had come both to hear him and to be cured of their ailments. Those disturbed by evil spirits were healed. Everyone was trying to touch him—so much energy surging from him, so many people healed!

NIRV

Jesus Gives Blessings and Warnings

Jesus went down the mountain with them and stood on a level place. A large crowd of his disciples was there. A large number of other people were there too. They came from all over Judea, including Jerusalem. They also came from the coastland around Tyre and Sidon. They had all come to hear Jesus and to be healed of their sicknesses. People who were troubled by evil spirits were made well. Everyone tried to touch Jesus. Power was coming from him and healing them all.

New Life Version

Jesus Heals Many People

Then Jesus came down and stood on a plain with many of His followers. Many people came from the country of Judea and from Jerusalem and from the cities of Tyre and Sidon. They came to hear Him and to be healed of their diseases. Those who were troubled with demons came and were healed. All the people tried to put their hands on Jesus. Power came from Him and He healed them all.

New Simplified Bible

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

College Press Bible Study
Contemporary English V.

Jesus and his apostles went down from the mountain and came to some flat, level ground. Many other disciples were there to meet him. Large crowds of people from all over Judea, Jerusalem, and the coastal cities of Tyre and Sidon were there too. These people had come to listen to Jesus and to be healed of their diseases. All who were troubled by evil spirits were also healed. Everyone was trying to touch Jesus, because power was going out from him and healing them all.

The Living Bible

When they came down the slopes of the mountain, they stood with Jesus on a large, level area, surrounded by many of his followers who, in turn, were surrounded by the crowds. For people from all over Judea and from Jerusalem and from as far north as the seacoasts of Tyre and Sidon had come to hear him or to be healed. And he cast out many demons. Everyone was trying to touch him, for when they did, healing power went out from him and they were cured.

New Berkeley Version
New Century Version
New Living Translation

Crowds Follow Jesus

When they came down from the mountain, the disciples stood with Jesus on a large, level area, surrounded by many of his followers and by the crowds. There were people from all over Judea and from Jerusalem and from as far north as the seacoasts of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those troubled by evil[b] spirits were healed. Everyone tried to touch him, because healing power went out from him, and he healed everyone.

The Passion Translation

Jesus and his apostles came down from the hillside to a level field, where a large number of his disciples waited, along with a massive crowd of people who had gathered from all over Judea, Jerusalem, and the coastal district of Tyre and Sidon.^[j] They had all come to listen to the Manifestation so that they could be healed of their diseases^[i] and be set free from the demonic powers that tormented them. The entire crowd eagerly tried to come near Jesus so they could touch him and be healed, because a tangible supernatural power emanated from him, healing all who came close to him.

i. Luke 6:17 The non-Jewish people flocked to hear Jesus, and he healed them all.

j. Luke 6:18 This is the literal translation of the Aramaic text.

Unlocked Dynamic Bible Jesus came down from the hills with his disciples and stood on a level area. There was a great crowd of his disciples there. There was also a large group of people who had come from Jerusalem and from many other places in the region of Judea, and from the coastal areas near the cities of Tyre and Sidon. They came to hear Jesus teach them and to be healed from their diseases. He also healed those whom evil spirits had troubled. Everyone in the crowd tried to touch him, because he was healing everyone by his power.

William's New Testament Then He came down with them and took His stand on a level place, where there was a great throng of His disciples and a vast crowd of people from all over Judea and from Jerusalem and the seacoast district of Tyre and Sidon, who had come to hear Him and to be cured of their diseases. Even those who were troubled by foul spirits were being cured. So all the people were trying to touch Him, because power continued to go forth from Him and to cure them all.

Partially literal and partially paraphrased translations:

American English Bible Well, after they came down [the mountain], he found a level spot where a large group of his disciples, as well as a huge crowd of people from Judea, JeruSalem, and the seaside areas of Tyre and Sidon came to listen to him and to be healed of their illnesses. And there, as many people who had been bothered by unclean spirits were being healed, everyone in the crowd was trying to touch him. So power flowed from him, and he healed them all.

Beck's American Translation .
Breakthrough Version ...and after walking down with them, He stood on a level place, also a big crowd of His students, and a very large number of the ethnic group from all of Judea, Jerusalem, and the sea coast of Tyre and Sidon, who came to listen to Him and to be cured of their illnesses. And the people crowded in from spirits that were not clean were being healed. And the entire crowd was looking to be touching Him because ability was going out from the side of Him and curing everyone.

Common English Bible **Jesus' popularity increases**
Jesus came down from the mountain with them and stood on a large area of level ground. A great company of his disciples and a huge crowd of people from all around Judea and Jerusalem and the area around Tyre and Sidon joined him there. They came to hear him and to be healed from their diseases, and those bothered by unclean spirits were healed. The whole crowd wanted to touch him, because power was going out from him and he was healing everyone.

International Standard V **Jesus Ministers to Many People**
(Matthew 4:23-25)
Then Jesus ^[Lit. he] came down with them and stood on a level place, along with many of his disciples and a large gathering of people from all over Judea, Jerusalem, and the seacoast of Tyre and Sidon. They had come to hear him and to be healed of their diseases. Even those who were being tormented by unclean spirits were being healed. The entire crowd was trying to touch him, because power was coming out from him and healing all of them.

Len Gane Paraphrase He came down with them and stood in the plain, and the group of his disciples along with a great crowd of people from all of Judea, Jerusalem, and from the sea coast of Tyre and Sidon came to hear him and to be healed of their diseases. Those who were vexed with unclean spirits were healed. The whole multitude sought to touch him, for miraculous power went out of him and healed all.

A. Campbell's Living Oracles Afterward, Jesus, coming down with them, stopped on a plain, where a company of his disciples, with a vast multitude from all parts of Judea, Jerusalem, and the maritime country of Tyre and Sidon, were come to hear him, and to be healed of their diseases. Those also who were infested with unclean spirits, came, and were

cured. And every one strove to touch him, because a virtue came from him, which healed them all.

New Advent (Knox) Bible

With them he went down and stood on a level place; a multitude of his disciples was there, and a great gathering of the people from all Judaea, and Jerusalem, and the sea-coast of Tyre and Sidon. These had come there to listen to him, and to be healed of their diseases; and those who were troubled by unclean spirits were also cured; so that all the multitude was eager to touch him, because power went out from him, and healed them all.

NT for Everyone

He went down with them, and took up a position on a level plain where there was a large crowd of his followers, with a huge company of people from all Judaea, from Jerusalem, and from the coastal region of Tyre and Sidon. They came to hear him, and to be cured from their diseases. Those who were troubled by unclean spirits were healed, and the whole crowd tried to touch him, because power was going out from him and healing everybody.

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation

He descended the mountain and reached a plateau with them and many others from Judaea and Jerusalem, and Tyre and Sidon along the coast, who came to learn and be cured by Him [NASB puts last part of this verse into next verse]. Those who were possessed were freed [issue in how to translate θεραπεύω here; perhaps using "exorcism"?] from the Devil. Crowds sought merely to touch Him in order to receive His healing power [δύναμις: power?].

Evangelical Heritage V.

Jesus Heals Many

He went down with them and stood on a level place with a large crowd of his disciples and a large number of people from all Judea and Jerusalem, as well as from the coastal area of Tyre and Sidon. These people came to listen to him and to be healed of their diseases. Those who were troubled by unclean spirits were also cured. The whole crowd kept trying to touch him, because power was going out from him and healing them all.

Revised Ferrar-Fenton Bible

And descending with them, He stopped upon a level place, with a large number of his disciples, and a great crowd of people from all parts of Judea and Jerusalem, and the neighborhood of Tyre and Sidon; who came to listen to Him, and to be cured of their mental sufferings. Those also He cured who were tormented by foul spirits. And all the crowd tried to touch Him; because power issued from Him, and cured them all.

Free Bible Version

God's Truth (Tyndale)

And he came down with them and stood in the plain field with the company of his disciples, and a great multitude of people out of all parts of Jurie (Jewry) and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases: and they also that were vexed with foul spirits, and they were healed. And all the people pressed to touch him: for there went virtue (virtue) out of him, and healed them all.

Holman Christian Standard

Teaching and Healing

After coming down with them, He stood on a level place with a large crowd of His disciples and a great number of people from all Judea and Jerusalem and from the seacoast of Tyre and Sidon. They came to hear Him and to be healed of their diseases; and those tormented by unclean spirits were made well. The whole crowd was trying to touch Him, because power was coming out from Him and healing them all.

Jubilee Bible 2000 .

Montgomery NT

With these he came down till he reached a level place, where there was a great crowd of his disciples and a great many people from all Judea and Jerusalem and from the seacoast of Tyre and Sidon. These came to hear him, and to be healed of their diseases. Those who were tormented by unclean spirits were healed also. The whole crowd were trying to touch him, because power emanated from him and cured them all.

NIV, ©2011

Blessings and Woes

He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, and the people all tried to touch him, because power was coming from him and healing them all.

Riverside New Testament .

Leicester A. Sawyer's NT .

Unlocked Literal Bible .

Urim-Thummim Version .

Weymouth New Testament .

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And coming down with them, he stood in a level place, and a crowd of his disciples, and a large multitude of people from all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon who came to hear him, and to be healed from their diseases, And those being mobbed by unclean spirits, and they were healed. And all the crowd sought to touch him, because power went out alongside of him, and healed them all.

New American Bible (2002) .

New English Bible–1970

Ministering to a Great Multitude [Lk.6.17-19 →] - Mt.4.23-25

He came down the hill with them and took his stand on level ground. There was a large concourse of his disciples and great numbers of people from Jerusalem and Judaea and from the seaboard of Tyre and Sidon, who had come to listen to him, and to be cured of their diseases. Those who were troubled with unclean spirits were cured; and everyone in the crowd was trying to touch him, because power went out from him and cured them all.

New Jerusalem Bible .

New RSV .

Revised English Bible–1989

He came down the hill with them and stopped on some level ground where a large crowd of his disciples had gathered, and with them great numbers of people from Jerusalem and all Judaea and from the coastal region of Tyre and Sidon, who had come to listen to him, and to be cured of their diseases. Those who were troubled with unclean spirits were healed; and everyone in the crowd was trying to touch him, because power went out from him and cured them all.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then he came down with them and stood on a level place. A large crowd of his *talmidim* was there with great numbers of people from all Y'hudah, Yerushalayim and the coast around Tzor and Tzidon; they had come to hear him and be healed of their diseases. Those who were troubled with unclean spirits were being healed; and the whole crowd was trying to touch him, because power kept going out from him, healing everyone.

exeGeser companion Bible	<p>And he descends with them and stands on a level place: and the multitude of his disciples and a vast multitude of people from all Yah Hudah and Yeru Shalem and from the sea coast of Sor and Sidon come to hear him and to be healed of their diseases: and those vexed by impure spirits are cured: and the whole multitude seeks to touch him: for dynamis comes from him and heals them all.</p>
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	<p>.</p> <p>.</p> <p>And coming down with them He stood on a level place with a crowd of His taught ones and a great number of people from all Yehud^{ah} and Yerushalayim, and from the coast country of Tsor and Tsid^{on}, who came to hear Him, and to be healed of their diseases, and those who were troubled with unclean spirits – and they were healed. And all the crowd were seeking to touch Him, for power went out from Him, and healing them all.</p>
Tree of Life Version	<p>The Sermon on the Plain</p> <p>Then <i>Yeshua</i> came down with them and stood on a level place. A large crowd of His disciples and a multitude of people, from all Judea, Jerusalem, and the coastal region of Tyre and Sidon, had come to hear Him and to be healed of their diseases. Even those disturbed by defiling spirits were being healed. Everyone in the crowd was trying to touch Him, because power flowed from Him and He was healing them all.</p>
<p>Weird English, Old English, Anachronistic English Translations:</p>	
Accurate New Testament	<p>...and Descending with them [He] stands on place level and Crowd Much [of] students [of] him and Crowd Much [of] the people {are} from every the judea and jerusalem and the coastal tyre and sidon Who* come to hear him and to be healed from the diseases [of] them and The [Men] Being Troubled from spirits unclean were relieved and Every The Crowd sought to touch him for Power from him proceeded and [He] healed all [men]...</p>
Awful Scroll Bible	<p>Then being walked-down with them, He stood at a level place. Indeed His disciples at the adjoining area, and a large multitude of people from all over Judaea and Jerusalem, also they by-the-salty waters of Tyre and Sidon, who themselves came to be listened to Him, and themselves to be healed from their diseases, and they coming to be rabbled by un-clean breaths, surely they retain come about serviced. Indeed all they of the adjoining area, keep to endeavor to contact Him for themselves, certainly-of-what there itself sustains to come-out Power from Him, and Himself continues to heal everyone.</p>
Concordant Literal Version	<p>And, descending with them, He stood on an even place. And a vast throng of His disciples and a vast multitude of people from entire Judea and Jerusalem and maritime Tyre and Sidon, who came to hear Him and to be healed of their diseases" and who are annoyed by unclean spirits, were cured." And the entire throng sought to touch Him, for power came out of Him, and He healed all."</p>
Orthodox Jewish Bible	<p>And having come down with them, he stood on a level place, and a great multitude of his talmidim, and a great multitude of the Am Berit from all Yehudah and Yerushalayim and the coastal region of Tzor and Tzidon Came to hear him and to receive refuah (healing) from their machlot (illnesses), and the ones being troubled by ruchot hatemeiot (unclean spirits, shedim) were given refuah,</p>

And all were seeking to touch Rebbe, Melech HaMoshiach because koach (power) was going out from him, and he was giving refuah to everyone.

Rotherham's Emphasized B. ...and, coming down with them, he stood upon a level place, also a great multitude of his disciples,—and a great throng of the people, from all Judaea and Jerusalem and the sea-coast of Tyre and Zidon, who had come to hearken unto him and to be healed from their diseases;

and, they who were molested by impure spirits, were being cured;

and, all the multitude, were seeking to touch him, because, power, from him, was coming forth, and healing all.

Third Millennium Bible

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version Then He came down [from the mountain] with them and stood on a level place [where] a large crowd of His disciples and a large group of people had gathered to hear Him and be healed from their diseases. And [also] those who were tormented by evil spirits were healed. Then the whole crowd tried to touch Him because [supernatural] power was coming from His body, and He healed all of them.

The Expanded Bible

Jesus Teaches and Heals

Jesus and the apostles came down from the mountain [^Lcame down; ^Cperhaps to a level place on the side of the mountain], and he stood on level ground. A large group [great crowd] of his followers [disciples] was there, as well as many people from all around Judea, Jerusalem, and the seacoast cities of Tyre and Sidon. They all came to hear Jesus teach and to be healed of their sicknesses [diseases], and he healed those who were troubled by evil [defiling; ^Lunclean; 4:33] spirits. All the people were trying to touch Jesus, because power was coming from him and healing them all.

Jonathan Mitchell NT

Then after walking down with them He stood upon a flat, level place, and a large crowd of His students (learners; disciples) [gathered around] – as well as a great multitude of people from all the Judean [district], Jerusalem, and the coastal regions of Tyre and Sidon, who came to hear Him and to be healed and cured from all of their sicknesses and diseases.

Even folks who were being continuously mobbed with trouble and annoyance from unclean breath-effects (spirits; attitudes) kept on, one after another, being treated or cured.

Then all the crowds kept on seeking (= attempting) to be one after another touching Him – because power and ability was continuously flowing (or: issuing) out from beside Him (= from His presence; or: from at His side), and it continued healing everyone.

P. Kretzmann Commentary

Verses 17-19

Miracles of Healing and Preaching. Luke 6:17-49

Healings of various kinds:

And He came down with, them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, This passage shows how far the influence of Christ's ministry extended. As Jesus came down from the summit of the mountain and reached a plateau on the mountainside, He had before His eyes a great gathering of people. Not only was there a large number of His own disciples, but a large multitude of people from all Judea, from proud Jerusalem, from Tyre and Sidon, the cities by the Mediterranean Sea. which came to hear Him, and to be healed of their diseases;

and they that were vexed with unclean spirits; and they were healed.

They all had come to hear Jesus and to be healed of various diseases. But there were also many of such as were bothered or troubled with evil spirits: all of them gathered about the great Teacher and Healer. The popularity of Jesus had reached its greatest height.

And the whole multitude sought to touch Him; for there went virtue out of Him, and healed them all.

All these sick people sought to touch Him; and the pity and sympathy of His Savior's heart went out to them. Strength, the power of the almighty Physician, went out from His person, and they were all healed.

Syndein/Thieme

{The Sermon on the Plain}

Then, having gone down with them, He {Jesus} stood on a level place. And a great crowd of His disciples/students had gathered along with a great many people from all Judea, from Jerusalem, and from the seacoast of Tyre and Sidon. They came to hear Him and to be healed of their diseases . . . and those who suffered from unclean spirits {akathartos pneuma - synonym for fallen angels} were being healed. And all in the crowd were trying to touch Him {Jesus} . . . because power {dunamis} was coming out from Him and healing them all.

Translation for Translators

Jesus taught them which people God would be pleased with and which people he would be displeased with.

Luke 6:17-26

Jesus came down from the hills with his disciples and stood on a level area. There was a very big crowd of his disciples there. There was also a large group of people who had come from Jerusalem and from many *other* places *in Judea district*, and from the coastal areas near Tyre and Sidon *cities*. They came to hear Jesus talk to them and to be healed {and for him to heal them} from their diseases. He also healed those whom evil spirits had troubled. Everyone *in the crowd* tried to touch him, because he was healing everyone by *his/God's* power.

The Voice

The whole crowd of disciples (*including the 12 now designated as His emissaries*) came down together, and they stood on a level area nearby. They were joined by an even greater crowd of people who had come from across the whole region—from all of Judea, from Jerusalem, from the coastal areas of Tyre and Sidon. These people came to hear Jesus teach and to be healed by Jesus of their diseases. Those who were troubled by demonic spirits were liberated.

Everyone wanted to touch Jesus because when they did, power emanated from Him and they were healed.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
NET Bible®

The Sermon on the Plain

Then⁵⁵ he came down with them and stood on a level place.⁵⁶ And a large number⁵⁷ of his disciples had gathered⁵⁸ along with⁵⁹ a vast multitude from all over Judea, from⁶⁰ Jerusalem,⁶¹ and from the seacoast of Tyre⁶² and Sidon.⁶³ They came to hear him and to be healed⁶⁴ of their diseases, and those who suffered from⁶⁵ unclean⁶⁶ spirits were cured. The⁶⁷ whole crowd was trying to touch him, because power⁶⁸ was coming out from him and healing them all.

⁵⁵tn Here *kai* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

⁵⁶tn Or “on a plateau.” This could refer to a message given in a flat locale or in a flat locale in the midst of a more mountainous region (Jer 21:13; Isa 13:2). It is quite possible that this sermon is a summary version of the better known Sermon on the Mount from Matt 5-7.

⁵⁷tn Grk “large crowd.”

⁵⁸tn There is no verb in Greek at this point, but since “a large crowd” (see preceding tn) is in the nominative case, one needs to be supplied.

⁵⁹tn Grk “and.”

^{60tn} Grk “and from,” but *kaí* (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{61map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{62map} For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

^{63sn} These last two locations, Tyre and Sidon, represented an expansion outside of traditional Jewish territory. Jesus’ reputation continued to expand into new regions.

map For location see Map1-A1; JP3-F3; JP4-F3.

^{64sn} To hear him and to be healed. Jesus had a two-level ministry: The word and then wondrous acts of service that showed his message of God’s care were real.

^{65tn} Or “were oppressed by,” “were troubled with.” See L&N 22.17.

^{66sn} Unclean spirits refers to evil spirits. See Luke 4:33.

^{67tn} Grk “And the.” Here *kaí* (*kai*) has not been translated because of differences between Greek and English style.

^{68sn} There was a recognition that there was great power at work through Jesus, the subject of a great debate in 11:14-23. Luke highlights Jesus’ healing ministry (5:17; 6:18; 7:7; 8:47; 9:11, 42; 14:4; 17:15; 18:42-43; 22:51; Acts 10:38).

New American Bible (2011) *Ministering to a Great Multitude.*^j

* And he came down with them and stood on a stretch of level ground. A great crowd of his disciples and a large number of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon came to hear him and to be healed of their diseases; and even those who were tormented by unclean spirits were cured. Everyone in the crowd sought to touch him because power came forth from him and healed them all.

* [6:17] **The coastal region of Tyre and Sidon:** not only Jews from Judea and Jerusalem, but even Gentiles from outside Palestine come to hear Jesus (see Lk 2:31–32; 3:6; 4:24–27).

j. [6:17–19] Mt 4:23–25; Mk 3:7–10.

New American Bible (2011)
The Passion Translation
The Spoken English NT

Jesus Teaches and Heals a Big Crowd (Mt. 4:23-25; Mk 1:35-39)

Jesus came down with them and stood on a flat place. There was a big crowd of his followers, and a huge number of people from all of Judea and Jerusalem and the coasts of Tyre and Sidon.^l They were coming to hear him and to get healed from their illnesses. People who were troubled by unclean spirits were getting healed too. The whole crowd was trying to touch him, because power was coming out from him and healing everybody.

^l Prn. sye-din.

Wilbur Pickering’s New T.

A sermon on a level place⁷

Then He came down with them and stood on a level place, with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, also from the seacoast of Tyre and Sidon, who came to hear Him and to be healed of their diseases, as well as those who were being harassed by unclean spirits—and they were being healed! So the whole crowd kept trying to touch Him, because power was going out from Him and was healing all.⁸

(7) Although similar to the ‘sermon on the mount’ recorded by Matthew, this is clearly a different time and place. During His ministry the Lord doubtless repeated His basic concepts over and over.

(8) The crowd would be constantly shifting, because those who were healed would back off to make room for others.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **And having come down with them, He stood on a level place with a crowd of His disciples and a large crowd of the people from all Judea and Jerusalem and the costal region of Tyre and Sidon, who came to hear Him and to be healed from their**

diseases; and the ones being harassed by unclean [*or, defiling*] spirits, and they were being healed. And the whole crowd was trying to be touching Him, because power was going out from Him, and He was healing [*them*] all.

Charles Thomson NT
Context Group Version

...and he came down with them, and stood on a level place, and a great multitude of his apprentices, and a great number of the people from all Judea and Jerusalem, and the seacoast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and those that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came out from him, and healed [*them*] all.

Disciples' Literal New T.

...— and having come down with them, He stood on a level place. And *there was* a large crowd of His disciples, and a great multitude of the people from all Judea and Jerusalem and the coastal-region of Tyre and Sidon, who came to hear Him and to be healed from their diseases. And the *ones* being troubled by unclean spirits were being cured. And all the multitude were seeking to touch Him because power was going forth from Him and healing everyone.

English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament

AND DESCENDING WITH THEM HE STOOD ON A PLACE LEVEL, AND A CROWD OF DISCIPLES HIS AND A MULTITUDE GREAT OF THE PEOPLE FROM ALL JUDEA AND JERUSALEM AND THE SEA COAST OF TYRE AND SIDON, WHO CAME TO HEAR HIM, AND TO BE HEALED OF THEIR DISEASES, AND THOSE BESET BY SPIRITS UNCLEAN, AND THEY WERE HEALED. AND ALL THE CROWD SOUGHT TO TOUCH HIM; FOR POWER FROM HIM WENT OUT AND HEALED ALL.

Modern English Version

Ministering to a Great Crowd

He came down with them and stood on a level place with a crowd of His disciples and a great crowd of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, including those who were vexed by unclean spirits. And they were healed. The whole crowd tried to touch Him, for power went out from Him and healed them all.

Modern Literal Version
Modern KJV
New American Standard B.
New European Version

And he came down with them and stood on a level place; and a great crowd of his disciples, and a great number of the people from all Judea and Jerusalem and the sea coast of Tyre and Sidon, came to hear him and to be healed of their diseases. And they that were disturbed with unclean spirits were healed. And all the crowd sought to touch him, for power went out from him and healed them all.

New King James Version

Jesus Heals a Great Multitude

And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, as well as those who were tormented with unclean spirits. And they were healed. And the whole multitude sought to touch Him, for power went out from Him and healed them all.

NT (Variant Readings)
Niobi Study Bible
Restored Holy Bible 6.0
Revised Young's Lit. Trans.

...and having come down with them, he stood upon a level spot, and a crowd of his disciples, and a great multitude of the people from all Judea, and Jerusalem, and the maritime Tyre and Sidon, who came to hear him, and to be healed of their sicknesses, and those harassed by unclean spirits, and they were healed, and all

the multitude were seeking to touch him, because power from him was going forth, and he was healing all. I would have begun a new sentence with v. 17.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Young's Updated LT .

The gist of this passage: Jesus is with a crowd on a plain, and people from all over have come to hear Him, and to be healed of diseases and demon possession.

Luke 6:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine singular, aorist active participle; nominative case	Strong's #2597
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Going down with His disciples [lit., them],...

At this point, Jesus goes down from this mountain with His disciples.

Luke 6:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact</i>	3 rd person singular, aorist active indicative	Strong's #2476
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest; genitive/ablative case	Strong's #1909
topos (τόπος) [pronounced <i>TOP-oss</i>]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117

Luke 6:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pedinos (πεδινός) [pronounced ped-ee-NOSS]	level, plain; ground easy on the feet	masculine singular adjective; genitive/ablative case	Strong's #3977

Translation: ...Jesus [lit., He] stood on a level place [in their midst].

Jesus comes down to a level area, where I would assume that the ground is relatively level for a few football fields or more. This would allow people easy access to Him.

This level place is why this portion of the chapter is known as *the sermon on the plain*.

Luke 6:17c

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
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; nominative case	Strong's #3793
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	masculine singular adjective; nominative case	Strong's #4183
mathētēs (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil</i>	masculine plural noun; genitive/ablative case	Strong's #3101
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: [There was] a large crowd of His disciples...

Jesus has many disciples. There are His 12 chosen ones, the other people who have traveled along with Him; and now many more who came to hear Him.

Luke 6:17d

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

Luke 6:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace</i>	neuter singular noun; nominative case	Strong's #4128
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	neuter singular adjective; nominative case	Strong's #4183
του (τουῦ) [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
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
pasês (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Ioudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	proper noun/locative; genitive/ablative case	Strong's #2449

Translation: ...and a great multitude of people from Judæa...

Even though Judæa was what remained of the united kingdom of Israel, Jesus did not go into Judæa very often. However, many people came out from there to see and hear Him. In fact we are told here that a great multitude of people from all over who had also come to Him. We do not know exactly how this came about, as certainly, notices were not sent out. But people knew where He was and they knew about Him, and they were coming to Him.

Remember that this is still very early in His public ministry.

A concept central to the faith of the Jewish people was **Messiah**, just as Jesus is central to the Christian faith. Because we stand upon Jesus as our righteousness; take away Jesus and there is no Christianity. The same was true of the Jewish faith at that time. If you removed the Messiah from their faith, there was very little left.

On the other hand, today, Jewish people are aware of Messiah and they have a variety of ideas as to who that is or what exactly that means, but Messiah is no longer the central feature of their faith.

But, at this time, circa A.D. 25, Messiah was central to the thinking of nearly every **Jew**. So when Charley Brown told Lucy about this Man Who is teaching and healing, many times the words, *I think that He is (might be) the Messiah*, were used (John 1:40–41, 45). This is why there were times when thousands of people came to Jesus to hear Him. Certainly, the promise of healing was important to those who needed to be healed, but more important was Who this Man might be.

Considering that Jesus was almost killed when He told that people of His hometown that He was the Messiah, this seems almost contradictory. However, Jesus is the ultimate divider of people. Some come to Him hoping or even believing that He is the Messiah; and many others see Him as something entirely different.

Luke 6:17e			
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
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...**Jerusalem**,...

Specifically, many people came to Jesus from Jerusalem, once the capitol of the sovereign nation of Israel (and it is again today).

Jerusalem is their national and religious capitol.

Jesus spent very little time in Judah (*southern* Israel). Most of His ministry took place in what was traditionally northern Israel, known at this time as Galilee or the Galilean region (the northern kingdom at its peak was much larger than the Galilean region). A **map** will be provided in this passage to help you see where everything is.

Luke 6:17f			
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
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
paralios (παράλιος) [pronounced <i>par-AL-ee-oss</i>]	<i>by the sea, maritime, the sea coast</i>	feminine singular adjective; genitive/ablative case	Strong's #3882
I am surprised that this word only occurs here in the New Testament.			
Turos (Τύρος) [pronounced <i>TOO-ross</i>]	<i>a rock; transliterated, Tyre, Tyrus, Tsor</i>	proper feminine singular noun; genitive/ablative case	Strong's #5184

Luke 6:17f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
Sidon (Σιδών) [pronounced sihd-OWN]	hunting; transliterated, Sidon, Zidon, Sidon	feminine singular proper noun/location; genitive/ablative case	Strong's #4605

Translation: ...and [also] from the coast of Tyre and Sidon,...

People also came from north of Him, from up along the northern coast of the Mediterranean, from Tyre and Sidon. So, many gentiles were interested in what Jesus was saying and doing. There were some Jews who lived in these areas as well.

People just somehow seemed to know to come to Him and, somehow, they were able to figure out where to go to see this Man.

Luke 6:17 Going down with His disciples [lit., them], Jesus [lit., He] stood on a level place [in their midst]. [There was] a large crowd of His disciples and a great multitude of people from Judæa, Jerusalem, and [also] from the coast of Tyre and Sidon,...

Israel at the Time of Jesus (a second map); from [Christianity Today](#); accessed February 25, 2022. Jesus is teaching in the Galilee region. North of Him are the cities of Tyre and Sidon. South of Him is Judæa.



Chapter Outline

Charts, Graphics and Short Doctrines

The original author, Luke, did not divide his book up into chapters and verses. This occurred hundreds of years later. Sometimes, the division into verses was less than logical, as here, where the sentence of v. 17 continues into the first half of v. 18.

Luke 6:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced ho]	who, which, what, that, whose	masculine plural relative pronoun; nominative case	Strong's #3739

Luke 6:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
ακούô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aorist active infinitive	Strong's #191
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...who came to hear Him...

The people came to Jesus for several purposes. Many came to hear Him speak, as it had been said of Him, "Nowhere have I heard a man like Him." Jesus was a very interesting man, and His take on the Law was much different from that proposed by the pharisees and religious class. The religious class would focus upon strict adherence to the customs which had been developed by them over centuries which related to the Law of Moses. For instance, there were 39 categories of work/creative activity (known as the 39 Melachot) which were forbidden on the Sabbath.²⁹ This does not come out of the Bible, so Jesus did not teach any of that. Jesus' fundamental text to teach from was always the Bible.

Luke 6:18b			
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
ιαομαι (ἰάομαι) [pronounced ee-AH-om-ah-ee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	aorist passive infinitive	Strong's #2390
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
nosos (νόσος) [pronounced NOS-oss]	<i>disease, sickness, infirmity, malady</i>	feminine plural noun; genitive/ablative case	Strong's #3554

²⁹ Of the many websites, see www.chabad.org/library/article_cdo/aid/95907/jewish/The-Shabbat-Laws.htm and https://en.wikipedia.org/wiki/39_Melachot on this.

Luke 6:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person feminine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...and to be cured of their diseases.

There were people from all over who had various diseases and ailments, and they heard that this Man could heal them. No doubt, many people came to Jesus for this reason specifically.

Jesus' primary purpose was not to come and heal people, otherwise, Jesus could have snapped His fingers and everyone in the world would have been healed. These healings illustrated what occurred in a person's soul once they believed in Him. The soul was made whole, the soul was healed. The inner man was born again.

Luke 6:18c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
I am following the WH text; other manuscripts begin v. 18 right here.			
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
enochleō (ἐνοχλέω) [pronounced en-okh- LEH-oh]	<i>exciting, disturbing, troubling, annoying; being crowded in</i>	masculine plural, present passive participle; nominative case	Strong's #1776
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
pneuma (πνεῦμα) [pronounced PNYOO- mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter plural noun, genitive/ablative case	Strong's #4151
akathartos (ἀκάθαρτος) [pronounced ak-ATH- ar-toss]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter plural adjective; genitive/ablative case	Strong's #169
therapeuō (θεραπεύω) [pronounced there-ap- YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 rd person plural, imperfect passive indicative	Strong's #2323

Translation: Also, they were healed from the unclean spirits [that] were troubling [them].

There were many people who were possessed by demons; and I would assume that there were various degrees of control; and various numbers of demons in each.

There are people today who hear voices, who are guided to do awful things by these voices. There are people today who are troubled in their souls in such a way that most of us cannot relate to. Whether these are demon possessions or influence, I would not know. It certainly sounds like demon-possession.

It often occurs that there are people today experiencing an entirely different objective reality than what we see around us. They hear things that we do not hear; they see things which we cannot see. They feel emotions and drives very different from what other people deal with. We are not talking about many people percentage-wise; but there are enough people who fit into this category that drugs have been developed for them.

Luke 6:18c **And those who were troubled with unclean spirits were cured.** (ESV, capitalized)

Regarding this latter category, we would be driven to the conclusion that not all demon possession is the same. So far, in the book of Luke, there was been one case of demon possession which Jesus has dealt with (Luke 4:31–36). The demon-possessed man was in the synagogue. Although we do not get a full background of this man, he does not appear to have been full-on out-of-control (as others in later chapters will appear to be).

How these people with unclean spirits came to Jesus is not given. Did friends and family bring them there? Were they brought by force? Did some have enough free will in order to come on their own?

Based upon this verse and Luke 4, the logical conclusion is, demon possession can result in a variety of manifestations.

Luke 6:18 **...who came to hear Him and to be cured of their diseases. Also, they were healed from the unclean spirits [that] were troubling [them].**

Luke offers three categories of people who would come to see Jesus: those who wanted to hear Him speak, those who wanted healing, and those troubled by spirits.

Luke 6:19a			
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
πάς (πάς) [pronounced <i>pahs</i>]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ó) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; nominative case	Strong's #3793

Luke 6:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person plural, imperfect active indicative	Strong's #2212
haptomai (ἅπτομαι) [pronounced HAHP-toh-mai]	<i>to touch, to attach oneself to</i>	present middle infinitive	Strong's #680
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Everyone [in] the crowd was seeking to touch Him...

Let me suggest that some—perhaps most of them—understood that contact with Jesus meant healing. I would not be surprised if many believed that contact with Him was some sort of good luck or blessing.

The parallel here is between physical healing and the healing of the soul. Any physical contact with the Lord (even with the hem of His garment) could result in a complete physical healing. Similarly, even the smallest amount of faith in Him would result in eternal spiritual healing.

Luke 6:19b			
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
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; nominative case	Strong's #1411
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1831

Translation: ...so that power was going our from Him.

This I do not fully understand. Jesus Christ is guided by and indwelt by God the Holy Spirit. I would assume that it is the power of the Holy Spirit that heals. So, in some way or another, Jesus is able to feel the power going out from Him to heal someone. This does not mean that He is getting progressively weaker; but He is aware that it is happening.

This does not mean that there is power inherent in the humanity of Jesus; but that power could come through Him somewhat like a conduit. For instance, there is no inherent power in an electrical extension cord. However, when it is plugged into an electrical circuit, it then carries power or acts as a conduit for power. My suggestion is, the power of God worked through the Lord's humanity, in such a way that He was aware of it.

Luke 6:19c			
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
ιαομαι (ἰάομαι) [pronounced <i>ee-AH-om-ahēe</i>]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #2390
πantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all</i>	masculine plural adjective, accusative case	Strong's #3956

Translation: But He kept on curing all [of them].

People came from all over and Jesus kept on curing them.

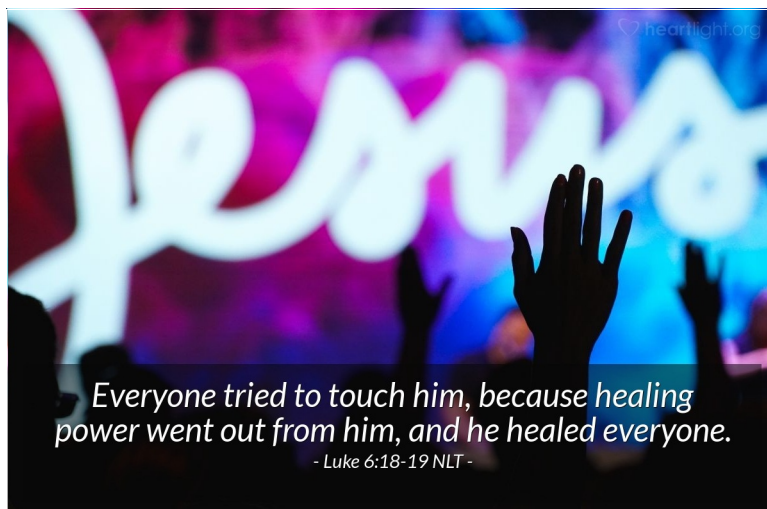
Healing people from their diseases and casting out demons was a means to an end. It was not disputed that Jesus was able to do this. In fact, many came to Him specifically for this reason; and many who opposed Jesus understood that He could heal (although they accepted this without understanding or believing where the power came from). But this ability to heal indicated that Jesus was from God, that God is able to heal all and cure all. Furthermore, this was a representative analogy, that all those who come to Jesus would be healed completely—meaning, eternal salvation.

Luke 6:19 Everyone [in] the crowd was seeking to touch Him so that power was going our from Him. But He kept on curing all [of them].

People understood that any sort of contact with Jesus either guaranteed their healing or at least gave them a good shot at being healed.

Luke 6:18–19 (New Living Testament) (a graphic); from **Heartlight**; accessed January 7, 2022.

Luke 6:17–19 Jesus then went down from that mountain with His disciples and found a level place



from which to minister. All around Him was a large crowd of His disciples as well as a great multitude of people from Judæa, Jerusalem and also the coast of Tyre and Sidon. They all came to hear Him and to be healed of the unclean spirits who kept troubling them. Everyone in the crowd wanted to touch Him, so that He could perceive the power going out from Him. Nevertheless, He continued curing all of them.

Jesus teaches the beatitudes

Matthew 5:3-12

Introduction to teaching the Beatitudes:

From here to the end of the chapter, Jesus is teaching material which is very similar to the sermon on the mount (Matthew 5–7). This portion of Luke is known as the sermon on the plain. No doubt, there were many times where Jesus taught the same or similar material, but the sermon on the mount (in Matthew) is not the same event as the sermon on the plain (in Luke). So the parallel passages noted are parallel teachings, but taught at different times in different places.

Jesus very likely taught 5–7 days a week. Even though His public ministry was a scant 3–4 years long, the amount of teaching which He did must have been quite extensive and often repetitive (we do not feel the repetitive nature of His teaching in any of the gospels). Let me suggest that, once Luke recorded the beatitudes, he did not see a reason to record them again, even if Jesus taught them on a different occasion.

The gospels were clearly not designed to be exhaustive studies of the Lord's ministry. After all, John writes: **Now there are also many other things that Jesus did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.** (John 21:25; ESV) Any of the gospel writers could have included that line at the end of their book.

Quite frankly, an exhaustive biographical book would be exhausting. Furthermore, if Jesus taught the beatitudes 20 times during His ministry, is there any reason why we would need to read them 20 times in a gospel? Although Jesus taught in a very small geographic area, He taught a variety of hearers. The crowd which He taught in Bethsaida would not know what He had taught recently in Capernaum, so Jesus cannot simply build upon what He has taught previously. He realizes that, wherever He teaches, there will be people there who have heard Him teach 100 times (the disciples who are with Him and travel with Him), there are people who have heard Him speak 4 or 5 times already (perhaps in the same town on previous days); and there are people there who are hearing Jesus teach for the first time. Therefore, just like a minister teaching today, Jesus ideally has material suitable for people in all these different categories.

R. B. Thieme, Jr. is a good example of this. I listened to his teaching of the Life of David decades ago, soon after he taught that material (circa 1980). Then many years later, I went back and re-listened to it (circa 2010), and it was like hearing a new series. The only thing that was striking in both times that I listened is, the series seemed up-to-date and on point for life in the United States at that time. What happened was, I heard and digested the material as a relatively new Christian the first time through; and the next time, I heard it as a believer who had enjoyed some spiritual growth. There was good information for me both times that I heard the study. I got more out of it the second time, but that was mostly because I had a greater background for the material.

The Complete Teachings of Jesus:

Jesus spent most of His public ministry teaching; and this is perhaps captured in the gospel of Luke more clearly than in any other gospel. With v. 20, we begin an extended set of lessons taught by the Lord, known by many as the *Sermon on the Plain*. This is similar to, but not exactly the same as the *sermon on the mount*. We might best understand this to be an expression of the Lord's beginning public ministry to Israel.

Whereas the sermon on the mount stretches out over 3 chapters, the sermon on the plain will continue from this point just to the end of the chapter. Was there more to this sermon? Probably, but this is all we have of it.

Jesus' teachings will be extensively featured in Luke 10–18. Most of those words will be in red (if you have a red-letter edition of the Bible, where all the words of Jesus are in red).

As an aside, all of the words of the Bible are inspired and we can learn from them. Very importantly, for current doctrine and understanding, we actually learn more from the Apostle Paul in his epistles (letters) than we learn from Jesus (I know that may sound vaguely blasphemous). Obviously, we learn a great deal from the Son of God; but, it is important to realize to whom He spoke and that He spoke during a very specific period of time (during the **Age of the Hypostatic Union**).

God speaks to Moses throughout much of Exodus and Leviticus. However, we do not go to those chapters and read in order to live our lives from day-to-day. The information in those chapters is important; but much of what is being taught—although directly from the mouth of God—is designed for believers in the Age of Israel. We don't offer up goats or lambs or rams to God; but they did. That was essential to their lives at that time. We can learn from those words spoken by God, but we do not offer up animal sacrifices. If we were to read the very words of God from those books, and then to do what He said to do (start observing the Sabbath and offer up lambs periodically to a priesthood of some sort), we would actually be accursed—not just by PETA but by God Himself. Those instructions were not directed towards us. We can learn from them and we can even apply that information to our lives—but only in a limited sense. But we are not to take those words and apply them directly as the citizens of ancient Israel did.

Now, what Jesus will do here, for the most part, is teach the Law of Moses. It may seem like it is all brand new; and too often it is portrayed that Moses taught the Law but Jesus taught love and grace, but that is not entirely true. Moses taught the Law; but he also taught love and grace. Jesus taught love and grace, but He also taught the Law. The Law of Moses is actually the Law of Jesus Christ for Israel.

Jesus is *not* correcting or updating Moses' teachings. He is correcting the false teachings of the Jewish religious hierarchy of that day. They were teaching their own traditions, not the traditions found in their Scriptures.

Jesus taught for just a sliver of time. Most of what He taught was specifically for the people of Israel, who had been incorrectly taught the Law by the pharisees. The pharisees have been teaching them legalism and the accumulated traditions of Jewish teachers. Jesus certainly taught more than this; but this is, without a doubt, much of what He taught during His public ministry.

What Jesus' disciples taught, as a result of being trained by Him, is very much colored by the fact that, many of those in that region hated Jesus—they hated Him enough to murder Him without a cause. And after Jesus rose from the dead and then ascended into heaven, the disciples were not rehashing or re-teaching what Jesus had taught. Primarily, the disciples were teaching Jesus (that is, they were evangelizing that region).

They did not know how much time they had remaining before Jesus would return; and they did not know how much time they had remaining before the state of Rome or the pharisees would grab them up and either kill or imprison them.

At some point, the disciples would begin teaching specifically Church Age concepts. This is the information designed for us, and it is not the same as what Jesus taught; and it is certainly not the Law of Moses. We do not find these teachings in the gospels or even in the book of Acts, but in the epistles which the Apostles and other disciples wrote.

It is important for the believer to have a thorough knowledge of the Law, the Prophets and Jesus; but it is more important for us to understand what is directed towards us; and what is simply historic. It is the same God, but

He had a different program (surely you can understand what happens after the public ministry of Jesus and His crucifixion, resurrection and ascension is different from what takes place prior to His birth. We also need to discern that what Jesus taught was at a very specific time to a very specific people—not us.

The Spiritual Solution for the United States:

Today, there is certainly limited teaching in the land (I am referring to the land of the United States). There is quite a lot of pap being taught in the churches today; with few churches even getting the most fundamental spiritual skill right (the naming of one's sins to God to restore us to fellowship). And since they get that wrong, they get so much of the rest of Scripture wrong as well (how many churches believe that their most important function of their local church is the teaching of the Word of God? 1 in 100?). How many supply enough teaching for a believer to actually grow spiritually? 1 in 100? If that.

I will always be thankful for the time I was able to spend in Berachah Church, when the pastor R. B. Thieme, Jr. was teaching 6 days a week, 9 different lessons per week (something which is unheard of, even today among the many excellent teachers spawned by Berachah Church). And he caught no little flack for this dedication; and one can even go to the internet today and find people blogging about what a terrible man or pastor that he was. He caught it from all sides. But his teaching was exceptional; and thousands upon thousands of people learned from his ministry and, I believe, the intake of doctrine by thousands of believers saved our country from destruction at that time.

The United States has great enemies out in the world right now; enemies who, if they could, would topple our country. I believe that there is a reasonable chance that the United States might not survive the 22nd century as a world power—and certainly not as *the prominent world power*. Right now, as you read this, there are men throughout the world plotting the destruction of the United States (and some of them plotting against our country from within our borders). There are people in the United States trying to undermine our Constitution and our way of life. And as we move further and further way from the Word of God, we will see the fruits of the labor of evil men from within and without come to pass.

Just below the surface of all that we see is a great spiritual battle taking place. The United States, with all of its many imperfections, is a client nation. As a client nation, some of our churches teach the Word of God; and we send out missionaries to other nations to teach them about Jesus. We also have great work being done on the Bible taking place in the United States. Are those things happening in China or in Russia? We have little appreciation as to how much the governments of those countries would like to reduce the United States to rubble. The only thing that protects us is God Himself.

And no matter what period of time that you read this, the solution to our national problems is not electing the next Ronald Reagan or the next Donald Trump³⁰, but in the evangelization of our country and the spiritual advance of as many believers as possible (R. B. Thieme, Jr. called these believers the *pivot*).

God has blessed this country unlike any other country in human history. I know my own life, the lives of my family, friends and associates, and many of us enjoy a life far and above what any generation has had before. We have great freedoms and great options for living and great prosperity. But there is one thing and one thing only that preserves this for the citizens of this country—our relationship to the God of the Bible. The more tenuous that relationship is, the more tenuous is the survival and prosperity of our nation.

The Spiritual Fall of Great Britain:

Right now, God has blessed us in the United States like He has never blessed a country before; but, this could go away virtually overnight. If you don't believe this, look at Great Britain. At one time, Great Britain ruled the

³⁰ I write this in 2018.

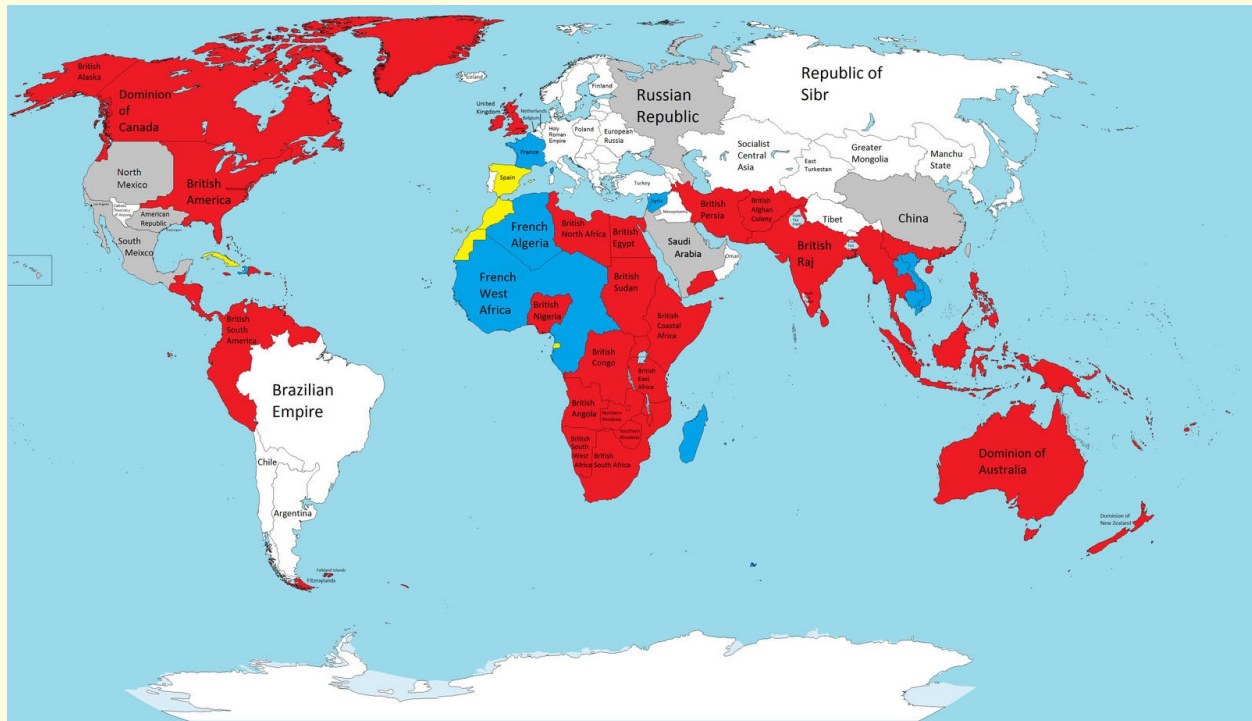
world. They were the dominant power all over the globe. It was said that the sun never set on the Union Jack (= the Union Flag, the flag of the United Kingdom). The union jack was the flag of Great Britain, which flew in dozens of countries around the world. As the sun's rays went from place to place, in that light, somewhere below, would be large populations who were blessed by their association with Great Britain, and the Union Jack proudly flew in that land.

The Union Jack Flag (a graphic); from [Walmart](#); accessed October 21, 2019. This is also known as the flag of Great Britain.



But, in less than a century, Great Britain went from being the premier power in the world—the greatest nation in the world up to that time—to being the tiny country of England that it is today, beset by economic woes and terrorism. They are certainly a great ally of the United States, but they are clearly a 2nd rate power as well.

The British Empire Map (by Duke-Nidhoggr); from [Deviant Art](#); accessed March 11, 2022. The regions in red were those controlled by the British Empire, which was one of the greatest entities in human history. However, as evangelism and Christian teaching in England decreased in Great Britain, so did her great empire.



What changed? Great Britain went from being the world's center of Christian teaching and doctrine to a nation which rejected God's Word.

Here is a little test: there are new translations of the Bible coming out each year. Now, easily, the most important and transformative translation of the Bible to date is the King James' Version, produced in England at the request of King James. For many people today, that translation is nearly unreadable; so what is the new transformative translation? The New International Version (the NIV) translated here in the US (as well as the New American Standard Version and the New King James Version). These are the foremost translations of the Bible today, and

they were produced in the United States³¹. Furthermore, there are many translations into English, the largest majority of them being done in the United States.

This does not mean that no work is being done on translating the Bible in England and this does not mean that they do not send out missionaries. There is real spiritual activity in Great Britain today, but not like it was before. As a result, they are blessed, but not like they were before.

Today, this blessing from God that was upon Great Britain is now on the United States. But this could change; and the key is Bible doctrine. There are perhaps 350 million souls living in the United States. How many of those souls have their thinking saturated with Bible doctrine? It is that saturation level which will determine the future of our nation.

From here to the end of this chapter, it will be very much like studying a New Testament version of Proverbs. Each thought will be relatively short, most of them spoken in 1 or 2 verses (or even a half a verse). Sometimes there is some sort of connection as we go from one thought to the next, but not always.

And He, lifting up the eyes of Him towards the disciples of Him, was speaking: "Blessings [to] the poor ones, for you [all] is the kingdom of the God. Blessings to those hungering now for you [all] will be fed. Blessings [to] the ones weeping now for you [all] will laugh.

Luke
6:20–21

He lifted up His eyes toward His disciples and He [began to speak], saying, "Blessings [to] the poor, for yours is the Kingdom of God. Blessings to those who hunger now, for you [all] will be satiated; blessings [to] those who now weep, for you [all] will laugh.

Jesus then signaled His disciples by lifting up His eyes, and He began to speak. "Happinesses to the poor, for the Kingdom of God is for you. Happinesses to those who are now hungry, for you will be filled; happinesses to those of you who now weep, for in the future, you will laugh.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And He, lifting up the eyes of Him towards the disciples of Him, was speaking: "Blessings [to] the poor ones, for you [all] is the kingdom of the God. Blessings to those hungering now for you [all] will be fed. Blessings [to] the ones weeping now for you [all] will laugh.**
- Douay-Rheims 1899 (Amer.) **And he, lifting up his eyes on his disciples, said: Blessed are ye poor: for yours is the kingdom of God.
Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh.**
- James Murdock's Syriac NT **And he lifted his eyes upon his disciples, and said: Blessed are ye poor; for the kingdom of God is yours.
Blessed are ye that hunger now; for ye will be satisfied. Blessed are ye that weep now; for ye will laugh.**
- Original Aramaic NT **And he lifted his eyes upon his disciples and he said, "Blessed are you poor ones, because yours is the Kingdom of God."
"Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh."**
- Plain English Aramaic Bible
Lamsa Peshitta (Syriac) **And he lifted up his eyes on his disciples and said, Blessed are you poor, for the kingdom of God is yours. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh.**

³¹ The NKJV was originally published by Thomas Nelson in Scotland; but now by Harper Collins in the United States.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And turning his eyes to his disciples he said, Happy are you who are poor: for the kingdom of God is yours.</p> <p>Happy are you who are in need of food now: for you will be made full. Happy are you who are weeping now; for you will be glad.</p>
Bible in Worldwide English	<p>Jesus looked at his disciples and said, God will make happy you who are poor. The kingdom of God is for you.</p> <p>God will make happy you who are hungry now. You will be filled. God will make happy you who cry now. You will laugh.</p>
Easy English	<p>Jesus looked at his disciples. He spoke this message to them:</p> <p>'Happy are you people that are poor. The kingdom of God belongs to you.</p> <p style="margin-left: 20px;">6:20 Jesus was not only speaking about people that have no money. Matthew 5:3 shows us that. Some people know that they need God. He was also speaking about those people.</p> <p>Happy are you people that are hungry now. God will feed you until you are full.</p> <p style="margin-left: 20px;">6:21 Jesus was not only speaking about people that have nothing to eat. Matthew 5:6 shows us that. He was also speaking about people that really want to know more about God. They want all that God has to give them.</p> <p>Happy are you people that are crying now. Later, you will laugh.</p> <p style="margin-left: 20px;">6:21 Matthew 5:4 shows that Jesus was not only speaking about sad people. Some people are sorry for the bad things that they have done. He was also speaking about those people.</p>
Easy-to-Read Version–2001	<p>Jesus looked at his followers and said, "What great blessings there are for you poor people! God's kingdom belongs to you. What great blessings there are for you people that are hungry now! You will be filled. What great blessings there are for you people that are crying now! You will be {happy and} laughing.</p>
Easy-to-Read Version–2006	<p>Jesus looked at his followers and said,</p> <p style="margin-left: 20px;">"Great blessings belong to you who are poor. God's kingdom belongs to you. Great blessings belong to you who are hungry now. You will be filled. Great blessings belong to you who are crying now. You will be happy and laughing.</p>
God's Word™	<p>Jesus Teaches His Disciples</p> <p>Jesus looked at his disciples and said,</p> <p style="margin-left: 20px;">"Blessed are those who are poor. God's kingdom is theirs. Blessed are those who are hungry. They will be satisfied. Blessed are those who are crying. They will laugh.</p>
Good News Bible (TEV)	<p>Happiness and Sorrow</p> <p>Jesus looked at his disciples and said,</p> <p style="margin-left: 20px;">"Happy are you poor; the Kingdom of God is yours! "Happy are you who are hungry now; you will be filled! "Happy are you who weep now; you will laugh!</p>
The Message	<p>Then he spoke:</p>

You're blessed when you've lost it all.
 God's kingdom is there for the finding.
 You're blessed when you're ravenously hungry.
 Then you're ready for the Messianic meal.
 You're blessed when the tears flow freely.
 Joy comes with the morning.

NIRV Jesus looked at his disciples. He said to them,
 "Blessed are you who are needy.
 God's kingdom belongs to you.
 Blessed are you who are hungry now.
 You will be satisfied.
 Blessed are you who are sad now.
 You will laugh.

New Life Version

Jesus Teaches on the Mountain

He looked at His followers and said, "Those of you who are poor are happy, because the holy nation of God is yours. Those of you who are hungry now are happy, because you will be filled. Those of you who have sorrow now are happy, because you will laugh.

New Simplified Bible

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

College Press Bible Study
 Contemporary English V.

.
 Jesus looked at his disciples and said: God will bless you people who are poor. His kingdom belongs to you! God will bless you hungry people. You will have plenty to eat! God will bless you people who are crying. You will laugh!

The Living Bible

Then he turned to his disciples and said, "What happiness there is for you who are poor, for the Kingdom of God is yours! What happiness there is for you who are now hungry, for you are going to be satisfied! What happiness there is for you who weep, for the time will come when you shall laugh with joy!

New Berkeley Version

.

New Century Version

.

New Living Translation

The Beatitudes

Then Jesus turned to his disciples and said,
 "God blesses you who are poor,
 for the Kingdom of God is yours.
 God blesses you who are hungry now,
 for you will be satisfied.
 God blesses you who weep now,
 for in due time you will laugh.

The Passion Translation

Jesus Taught Them What Matters Most

Looking intently at his followers, Jesus began his sermon. "How enriched[k] you become when you are poor,[l] for you will experience the reality of God's kingdom realm.

"How filled you become when you are consumed with hunger and desire, for you will be completely satisfied.

"How content you become when you weep *with complete brokenness*, for you will laugh with unrestrained joy.

Unlocked Dynamic Bible

Then he looked at his disciples and said, "It is very good for you who are poor, because Yahweh is ruling you. It is very good for you who are hungry now, because Yahweh will give you everything you need. It is very good for you who are grieving now, because Yahweh will someday make you laugh with joy.

William's New Testament

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Partially literal and partially paraphrased translations:

American English Bible	Then he looked at his disciples and he said this to them: 'Blest are the poor, for theirs is the Kingdom of God; Blest are the hungry, for they will be filled; And blest are those who are crying, For they will find reasons to laugh.
Beck's American Translation Breakthrough Version	. And when He raised His eyes to His students, He was saying, " <i>You poor people are blessed because God's empire is yours. You, the people who are hungry now, are blessed because you will be full. You, the people who are crying now, are blessed because you will laugh.</i> "
Common English Bible	Happy people and doomed people Jesus raised his eyes to his disciples and said: "Happy are you who are poor, because God's kingdom is yours. Happy are you who hunger now, because you will be satisfied. Happy are you who weep now, because you will laugh.
International Standard V	<i>Jesus Pronounces Blessings and Judgment (Matthew 5:1-12)</i> Then Jesus ^[Lit. he] looked at his disciples and said, "How blessed are you who are destitute, because the kingdom of God is yours! How blessed are you who are hungry now, because you will be satisfied! How blessed are you who are crying now, because you will laugh!"
Len Gane Paraphrase A. Campbell's Living Oracles	. .
New Advent (Knox) Bible	Then he lifted up his eyes towards his disciples, and said; Blessed are you who are poor; the kingdom of God is yours. Blessed are you who are hungry now; you will have your fill. Blessed are you who weep now; you will laugh for joy.
NT for Everyone	He lifted up his eyes and looked at his disciples, and said: 'Blessings on the poor: God's kingdom belongs to you! 'Blessings on those who are hungry today: you'll have a feast! 'Blessings on those who weep today: you'll be laughing!.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND TURNING HIS GAZE TOWARD HIS DISCIPLES, HE BEGAN TO SAY, "BLESSED are YOU who are POOR, FOR YOURS IS THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>). BLESSED ARE YOU WHO HUNGER NOW, FOR YOU SHALL BE FED TO THE FULL. BLESSED are YOU WHO CRY NOW, FOR YOU SHALL LAUGH.
Christian Standard Bible Conservapedia Translation	. Focusing on his disciples, Jesus said, "Blessed are the powerless, for yours is the paradise of God. ὀφθαλμός: literal (eyes) or figurative here (focus of mind)? Figurative seems more appropriate, as Luke would not know or care where Jesus looked. NASB gets this wrong. πτωχός: often mistranslated as poor, but the disciples were powerless rather

than poor. βασιλεία: translate as "paradise (of God)" rather than the archaic "kingdom"

Blessed are you who earnestly try, for you shall be satisfied. Blessed are you who mourn, for you shall rejoice.

πεινάω: its figurative meaning is to "to crave ardently," which applies better than simply "hunger"; "mourn" captures the connotation better than "weep", which could even mean selfish tears.

Evangelical Heritage V.

Revised Ferrar-Fenton Bible ~~The Happy and the Miserable.~~

Then gazing upon His disciples, He so said: "Blessed are you poor; for yours is the Kingdom of God.

"Blessed are you who hunger now; for you shall be satisfied. "Blessed are you who weep now; for you shall laugh.

Free Bible Version

God's Truth (Tyndale)

Jubilee Bible 2000

Montgomery NT

Then raising his eyes upon his disciples he began to say to them. "Blessed are you poor, For the kingdom of God is yours.

"Blessed are you who are hungry now, For you shall be filled. "Blessed are you who are wailing now, For you shall laugh.

NIV, ©2011

Riverside New Testament

He raised his eyes to his disciples and said: "Blessed are you poor! For yours is the kingdom of God.

"Blessed are you who are hungry now! For you will be abundantly fed. "Blessed are you who are weeping now! For you will laugh.

Leicester A. Sawyer's NT

Unlocked Literal Bible

Urim-Thummim Version

Weymouth New Testament

Then fixing His eyes upon His disciples, Jesus said to them, "Blessed are you poor, because the Kingdom of God is yours.

"Blessed are you who hunger now, because your hunger shall be satisfied. "Blessed are you who now weep aloud, because you shall laugh.

Wikipedia Bible Project

Looking his disciples in the eye, Jesus told them:

"How happy for you who are poor, for the kingdom of God is yours. How happy for you who are hungry now, because your will eat your fill. How happy for you who are weeping now, because you will laugh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Then lifting up his eyes to his disciples, Jesus said, "Fortunate are you who are poor, the kingdom of God is yours." Fortunate are you who are hungry now, for you will be filled. Fortunate are you who weep now, for you will laugh.

The Heritage Bible

New American Bible (2002)

THEN TURNING TO HIS DISCIPLES he began to speak:

'How blest are you who are poor; the kingdom of God is yours.

'How blest are you who now go hungry; your hunger shall be satisfied.

'How blest are you who weep now; you shall laugh.

New Jerusalem Bible

Then fixing his eyes on his disciples he said: How blessed are you who are poor: the kingdom of God is yours.

Blessed are you who are hungry now: you shall have your fill. Blessed are you who are weeping now: you shall laugh.

New RSV

Revised English Bible–1989

Jesus's sermon to the disciples

TURNING to his disciples he began to speak: "Blessed are you who are in need; the kingdom of God is yours.
Blessed are you who now go hungry; you will be satisfied. Blessed are you who weep now; you will laugh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He looked at his <i>talmidim</i> and said: "How blessed are you poor! for the Kingdom of God is yours. "How blessed are you who are hungry! for you will be filled. "How blessed are you who are crying now! for you will laugh.
exeGesés companion Bible	<u>THE BEATITUDES</u> And he lifts his eyes on his disciples, and words, Blessed - the poor: for yours is the sovereigndom of Elohim. Blessed - who now famish: for you fill. Blessed - who now weep: for you laugh.
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	. . . And He, lifting up His eyes toward His taught ones, said, "Blessed are the poor, [Isa. 11:4, Jas. 2:5] because yours is the reign of Elohim. "Blessed are you who hunger now, because you shall be satisfied. Blessed are you who weep now, because you shall laugh.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and He Lifting the eyes [of] him to the students [of] him said Blessed {are} The [Men] Poor for Yours is The Kingdom [of] the god Blessed {will be} The [Men] Hungering now for [You*] will be satisfied Blessed {will be} The [Men] Crying now for [You*] will laugh...
Awful Scroll Bible	Then He being lifted-up His eyes to His disciples, remains to say, "Happy are the reduced-to-cower, certainly-of-whose you all's is the Rule of God. (")Happy are they hungering presently, certainly-of-what yous will come to be satisfied. Happy are they weeping presently, certainly-of-which yous will laugh.
Concordant Literal Version	And He, lifting up His eyes to His disciples, said "Happy are the poor, for yours is the kingdom of God." Happy are those hungering now, for you shall be satisfied. Happy are those lamenting now, for you shall be laughing."
Orthodox Jewish Bible	And lifting up his eyes to look at his talmidim, Rebbe Melech HaMoshiach said, Ashrey are the aniyim (poor), for yours is the Malchut Hashem. Ashrey are the ones hungering now, for you will eat your fill. Ashrey are the ones weeping now, for you will laugh [YESHAYAH 55:1,2; 61:2,3].
Rotherham's Emphasized B. Third Millennium Bible	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Beatitudes And looking toward His disciples, He began ^[1] speaking: "Blessed [spiritually prosperous, happy, to be admired] are you who are poor [in spirit, those devoid of
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spiritual arrogance, those who regard themselves as insignificant], **for the kingdom of God is yours** [both now and forever]. **Blessed** [joyful, nourished by God's goodness] **are you who hunger now** [for righteousness, actively seeking right standing with God], **for you will be** [completely] **satisfied**. **Blessed** [forgiven, refreshed by God's grace] **are you who weep now** [over your sins and repent], **for you will laugh** [when the burden of sin is lifted].

f. In vv 20-22 Luke lists four of the nine Beatitudes recorded by Matthew and follows them with four antithetical woes in vv 24-26.

An Understandable Version **Then He looked at His disciples and said, "Those of you who have a [sense of personal] need are blessed, because the kingdom of God belongs to you.**

Those of you who now have an appetite [i.e., for doing what is right] are blessed, because you will be satisfied [eventually]. Those of you who cry now [i.e., over your sins] are blessed, because you will laugh [i.e., when you are forgiven later].

The Expanded Bible

Jesus looked at his ·followers [disciples] and said,

"·You people who are poor are blessed [or Blessed are you...; ^c and so through v. 22],

because the kingdom of God ·belongs to you [is yours].

You people who are now hungry are blessed,

because you will be ·satisfied [filled].

You people who are now ·crying [weeping] are blessed,

because you will ·laugh with joy [^l laugh].

Jonathan Mitchell NT

And then He, Himself, lifting up His eyes into the midst of (or: = looking penetratingly and squarely at) His disciples, began saying, "Happy and blessed [are you] poor and destitute folks! – because God's reign (or: sovereign influence and activity; kingdom) is now yours (or: belongs to you, as a group).

"Happy and blessed folks [are] those at the present time being constantly hungry! – because you folks will be progressively fed until satisfied. Happy and blessed [are] the folks presently crying! – because you will proceed to be laughing.

P. Kretzmann Commentary

Verses 20-23

This discourse is commonly considered as an extract of the Sermon on the Mount, but it is not essential to regard it as such. The Lord may well have spoken on the same subject and in much the same words upon different occasions. The words were addressed chiefly to His disciples, but the other people were also within reach of His voice and had an opportunity to take with them the golden truths which the Lord here uttered.

The beginning of the sermon:

And He lifted up His eyes on His disciples and said, Blessed be ye poor; for yours is the kingdom of God.

Blessed the poor: Not so much those that are poor in the goods of this world, although the truly poor are usually found among these, but those that are poor in spirit, that in themselves and in the whole world neither have nor find what can truly delight their souls. This poverty has a glorious promise: For yours is the kingdom of God. They will receive the true riches of the grace of God in Christ Jesus.

Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.

Blessed that now hunger: Not spoken of physical hunger, but of that greater desire for the food from on high, the hungering and thirsting after righteousness. They will be filled: The bounteous riches of the beauty of God's table are theirs. **Blessed those that weep now:** Such as feel deeply the distress of sins and their consequences and live in constant sorrow because of them. For they shall laugh: The joy of the Redeemer will be theirs, filling them with a happiness beyond all human comprehension.

Syndein/Thieme

Then He looked up at His disciples/students and said: " 'Blessed are'/happinesses to/'spiritually prosperous are' {makarios -plural} . . . {are} 'the materially destitute' {ptochos} . . . for yours is the kingdom of God.

'Blessed are'/happinesses to/'spiritually prosperous are' . . . {are} you who are hungering now, because your desire shall be satisfied.

"Blessed are'/happinesses to/'spiritually prosperous are' . . . {are} you who are weeping now, for you will laugh.

Translation for Translators

He looked [MTY] at his disciples and said, " God is pleased with you *who know* that you lack what *he wants you to have*; he will allow you to be the people whose lives he rules over. God is pleased with you who sincerely desire to receive what [MTY] *he wants you to have*; he will give you what you need, until you are satisfied.

God is pleased with you that grieve now *because of sin*. Later you will be joyful.

The Voice

He looked across the faces of His disciples.

Jesus: All you who are poor, you are blessed
for the kingdom of God belongs to you.

All you who are hungry now, you are blessed
for your hunger will be satisfied.

All you who weep now, you are blessed
for you shall laugh!

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
NET Bible®

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Then⁶⁹ he looked up⁷⁰ at his disciples and said:

"Blessed⁷¹ are you who are poor,⁷² for the kingdom of God belongs⁷³ to you.

"Blessed are you who hunger⁷⁴ now, for you will be satisfied.⁷⁵

"Blessed are you who weep now, for you will laugh.⁷⁶

^{69tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

^{70tn} Grk "lifting up his eyes" (an idiom). The participle ἐπάρας (epara) has been translated as a finite verb due to requirements of contemporary English style.

^{71sn} The term Blessed introduces the first of several beatitudes promising blessing to those whom God cares for. They serve as an invitation to come into the grace God offers.

^{72sn} You who are poor is a reference to the "pious poor" for whom God especially cares. See Ps 14:6; 22:24; 25:16; 34:6; 40:17; 69:29.

^{73sn} The present tense (belongs) here is significant. Jesus makes the kingdom and its blessings currently available. This phrase is unlike the others in the list with the possessive pronoun being emphasized. Jesus was saying, in effect, "the kingdom belongs even now to people like you."

^{74sn} You who hunger are people like the poor Jesus has already mentioned. The term has OT roots both in conjunction with the poor (Isa 32:6-7; 58:6-7, 9-10; Ezek 18:7, 16) or by itself (Ps 37:16-19; 107:9).

^{75sn} The promise you will be satisfied is the first of several "reversals" noted in these promises. The beatitudes and the reversals that accompany them serve in the sermon as an invitation to enter into God's care, because one can know God cares for those who turn to him.

^{76sn} You will laugh alludes to the joy that comes to God's people in the salvation to come.

New American Bible (2011)

Sermon on the Plain.^k

* And raising his eyes toward his disciples he said:

"Blessed are you who are poor,*

for the kingdom of God is yours.

Blessed are you who are now hungry,

for you will be satisfied.

Blessed are you who are now weeping,

for you will laugh.^l

* [6:20–49] Luke’s “Sermon on the Plain” is the counterpart to Matthew’s “Sermon on the Mount” (Mt 5:1–7:27). It is addressed to the disciples of Jesus, and, like the sermon in Matthew, it begins with beatitudes (Lk 6:20–22) and ends with the parable of the two houses (Lk 6:46–49). Almost all the words of Jesus reported by Luke are found in Matthew’s version, but because Matthew includes sayings that were related to specifically Jewish Christian problems (e.g., Mt 5:17–20; 6:1–8, 16–18) that Luke did not find appropriate for his predominantly Gentile Christian audience, the “Sermon on the Mount” is considerably longer. Luke’s sermon may be outlined as follows: an introduction consisting of blessings and woes (Lk 6:20–26); the love of one’s enemies (Lk 6:27–36); the demands of loving one’s neighbor (Lk 6:37–42); good deeds as proof of one’s goodness (Lk 6:43–45); a parable illustrating the result of listening to and acting on the words of Jesus (Lk 6:46–49). At the core of the sermon is Jesus’ teaching on the love of one’s enemies (Lk 6:27–36) that has as its source of motivation God’s graciousness and compassion for all humanity (Lk 6:35–36) and Jesus’ teaching on the love of one’s neighbor (Lk 6:37–42) that is characterized by forgiveness and generosity.

* [6:20–26] The introductory portion of the sermon consists of blessings and woes that address the real economic and social conditions of humanity (the poor—the rich; the hungry—the satisfied; those grieving—those laughing; the outcast—the socially acceptable). By contrast, Matthew emphasizes the religious and spiritual values of disciples in the kingdom inaugurated by Jesus (“poor in spirit,” Mt 5:3; “hunger and thirst for righteousness,” Mt 5:6). In the sermon, blessed extols the fortunate condition of persons who are favored with the blessings of God; the woes, addressed as they are to the disciples of Jesus, threaten God’s profound displeasure on those so blinded by their present fortunate situation that they do not recognize and appreciate the real values of God’s kingdom. In all the blessings and woes, the present condition of the persons addressed will be reversed in the future.
k. [6:20–26] Mt 5:1–12.

l. [6:21] Ps 126:5–6; Is 61:3; Jer 31:25; Rev 7:16–17.

Blessings and Woes (Galilee)[Lk.6.20-26 →] - Mt.5.1-12

New English Bible–1970
New American Bible (2011)
The Passion Translation
The Spoken English NT

Who is Really Blessed? (Mt. 5:1-12)

And Jesus looked out on his followers and began saying,
You who are poor are blessed, because God’s Reign is yours.
You who are hungry now are blessed, because you’re going to be satisfied.
You who are crying now are blessed, because you’re going to be laughing.

Wilbur Pickering’s New T.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And having lifted up His eyes to His disciples, He said: "Happy [are] the poor, because yours_p is the kingdom of God.

"Happy [are] the ones hungering now, because you_p will be filled. Happy [are] the ones weeping now, because you_p will laugh.

Context Group Version

And he lifted up his eyes on his apprentices, and said, Esteemed [are] you (pl) poor: for yours (pl) is God's kingdom.

Esteemed [are] you (pl) that hunger now: for you (pl) shall be filled. Esteemed [are] you (pl) that weep now: for you (pl) shall laugh.

Charles Thomson NT

Disciples’ Literal New T.

These Are The Ones God Considers Blessed And In Danger

And He, having lifted-up His eyes toward His disciples, was saying— “Blessed [Or, Fortunate, Happy, from God’s point of view.] are the poor ones, because the

kingdom of God is yours. Blessed are the ones hungering now, because you will be filled-to-satisfaction. Blessed are the ones weeping now, because you will laugh.

- English Standard Version .
- Far Above All Translation .
- Green’s Literal Translation .
- Literal New Testament .
- Modern English Version

Blessings and Woes

He lifted up His eyes on His disciples, and said:

“Blessed are you poor,
for yours is the kingdom of God.

Blessed are you who hunger now,
for you shall be filled.

Blessed are you who weep now,
for you shall laugh.

Modern Literal Version

And he lifted up his eyes toward his disciples and said: You* the poor are fortunate, because the kingdom of God is yours*.

You* who hunger now are fortunate, because you* will be fed. You* who are weeping now are fortunate, because you* will laugh.

- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans.

And he, having lifted up his eyes to his disciples, said: 'Happy the poor -- because yours is the reign of God. 'Happy those hungering now -- because ye shall be filled. 'Happy those weeping now -- because you shall laugh.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible .
- Young’s Updated LT .

The gist of this passage:

Jesus begins the Sermon on the Plain, speaking of the poor, hungry and weeping as being happy (or blessed) in the future.

20-21

Luke 6:20a			
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
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong’s #846
επαίρω (ἐπαίρω) [pronounced ep-AHEE-row]	<i>lifting up, taking up, raising [up, on high]; metaphorically: being lifted up with pride, exalting one’s self</i>	masculine singular, aorist active participle; nominative case	Strong’s #1869

Luke 6:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; accusative case	Strong's #3788
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθητῆς) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil</i>	masculine plural noun; genitive/ablative case	Strong's #3101
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: He lifted up His eyes toward His disciples...

Personally, I believe that this is a signal to His disciples. "Settle everyone down, sit them down, for I am about to speak," is what I believe is being said, but with the eyes.

I believe that His disciples acted as ushers, for all intents and purposes, and quieted the people down. They would signal for the people to take their seats (which would mean, sitting on the ground).

I don't believe that this was necessarily something which Jesus discussed with His disciples. It would be known that, at some point, He would speak to this large gathering of people. He cannot do this if people are meandering about or coming forward to be healed.

Application: The same thing is true in a church. I have been in churches where people are checking their cell phones throughout the service, people are wandering in and out. On the one hand, it is understandable because the pastor is serving very little by way of actual food (Bible doctrine). For a pastor to do his job, he needs to teach

with authority and the sheep need to be seated and listening (with their damn cell phones turned off). If that seems too harsh, bear in mind that entrance into a church is a choice. Nobody is forced to be there. Just as believing in Jesus Christ is a choice, attending a church is also a matter of free will. If the pastor is doing his job correctly, then this time spent in church will be the most important part of your day.

Jesus now begins teaching.

Luke 6:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain, to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person singular, imperfect active indicative	Strong's #3004
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i> blessings, happinesses; directed to those possessing the favor (grace) of God</i>	masculine plural adjective; nominative case	Strong's #3107
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ptôchos (πτωκός) [pronounced ptoh-KHOSS]	<i>poor (man, woman), beggar, pauper; miserable, beggarly, wretched; impotent</i>	masculine plural noun; nominative case	Strong's #4434

Translation: ..and He [began to speak], saying,.."Blessings [to] the poor,..."

There are comparisons made between this sermon and the sermon on the mount. There is no reason to think that Jesus gave completely different sermons everywhere that He went. Therefore, from time to time, there might be some overlap. A little bit which is taught here is also taught there.

These are not the same sermons, because Jesus was speaking on the mount to His disciples in the sermon on the mount; and here, He is surrounded not just by His disciples, but by thousands of others. Obviously, the crowd needs to be hushed so that He can be heard.

Luke 6:20b ..and said: "Blessed are you who are poor,..." (ESV)

Now to the content of His message:

Jesus uses the masculine plural adjective makarios (μακάριος) [pronounced mahk-AHR-ee-oss], which means, *blessings, happinesses; directed to those possessing the favor (grace) of God*. Strong's #3107.

Many of the people there were very likely poor, so He begins by saying, "Happinesses to the poor."

However, *poor* does not simply refer to those with very little money in their pockets. The Greek word is the masculine plural noun ptôchos (πτωκός) [pronounced ptoh-KHOSS], and it means, *poor (man, woman), beggar, pauper; miserable, beggarly, wretched; impotent*. Strong's #4434.

All of us, before God, are poor, but what we lack is not money, but access; we lack a relationship. For those who recognize this and understand that Jesus is the pathway, it is our faith in Him which provides us access to God, despite our inherent unworthiness.

Before God, we are inherently poor and unworthy; through Jesus, we are rich and greatly blessed.

Luke 6:20a-b **And He lifted up His eyes on His disciples, and said: "Blessed are you who are poor,..."** (ESV; capitalized)

Let's first look at the two verbs found here in v. 20a-b: *and He lifted...and said*. The first verb is the aorist participle and the second is the imperfect tense (even though both verbs appear to be translated from an aorist tense). The aorist participle always precedes or is coterminous with the main verb. So, first Jesus *lifts* up His eyes (a signal to His disciples); and then He *says*... The verb *to say* is an ingressive imperfect, meaning that *He began to say*.

Then Jesus offers this promise:

Luke 6:20c			
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
humeteros (ὑμέτερος) [pronounced hoo-MET-er-oss]	<i>you [all], yours; to be possessed by you; to be allocated by you; proceeding from you</i>	2 nd person feminine plural, possessive pronoun	Strong's #5212 (a form of #5210, which is the irregular plural of #4771)
esti (ἐστί) [pronounced ehs-TEE]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...for yours is the Kingdom of God.

One has to understand that, someone does not inherit the **Kingdom of God** simply because they lived their lives without much money. Furthermore, all rich people are not condemned to hell (David and Solomon were two of

the richest men in the world in their era). The idea here is, the poor have nothing, and, as a result, many of them look to God. Their relationship established with God (through Jesus) is what saves them.

Most of those who have come to Jesus at this time could be classified as poor. But what is key is, these people have come to Jesus because they trust in Him; they believe in Him. So they will inherit the Kingdom of God.

In that era, the people understood the kingdom of God to have a very earthly application. That is, they believed that the Messiah would establish His kingdom on earth (which Jesus will, but not immediately). The Jewish people at this time understood that, the coming of the Messiah and the establishment of God's kingdom on earth, was a package deal. They expected the kingdom to immediately follow the Messiah. Earlier, when we studied Luke 4, where Jesus says, in so many words, that He is the Messiah, we looked at the **1st and 2nd advents** of the Lord and how they appeared together in the Scriptures. The people then would not have separated these two things by time. Jesus will establish the kingdom of God on earth in the future after the **Tribulation**. We call that period of time the **Millennium**.

Luke 6:20 He lifted up His eyes toward His disciples and He [began to speak], saying, "Blessings [to] the poor, for yours is the Kingdom of God.

The poor often have a better understanding of God's grace than do the rich. However, this is not simply a blanket blessing on the poor, with an implied cursing for the rich. We come to God with nothing. We can offer God nothing. We come to God in search of grace and He gives us that.

If we take a less technical view of *the kingdom of God*, we can understand that those who come to God with nothing, through His Son, they will be given eternal life and that life will be with God.

Luke 6:20 (NIV) (a graphic); from **Seek Grow Love**; accessed January 7, 2022.

The words *poor* and *rich* are both very relative terms. Those who might be classified as the working class poor in the United States today have many, many more conveniences that did David or Solomon. If some of them could be somehow placed into the life of Solomon for a week, there would be a great number of conveniences which they would sorely miss. Speaking for myself, it is probably the smells of the ancient world which would affect me the most. At first whiff, I would be clicking my heels together and saying, "Get me out of here!" There would be certainly more obvious things, such as access to clean water, in whatever quantity I desire; and some form of climate control. If I were to compare my life at my poorest state, I would choose this over the life of Solomon any day of the week. Again, being poor and being rich are relative terms.



God does not, at the final judgment, separate the relatively rich from the relatively poor, and bring the latter group into His kingdom.

So how do we understand this? By far, the greater number of people who have come to Jesus are relatively poor. Their struggle, from day-to-day, is simply to have enough food to eat and some shelter over their heads. This is the life of perhaps the majority of people in the world today. However, for those who come to Jesus, that poverty is temporary. It may last all of their lives; it may define their existence for 60, 70 or 80 years—but our life on this earth is merely a drop in the bucket compared to eternity with God.

This promise that Jesus is making to this people is the assurance of a better life to come.

We come to God with nothing, and before God we are nothing. However, through Jesus, we have access to God and to His kingdom.

Luke 6:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i> blessings, happinesses; those possessing the favor (grace) of God</i>	masculine plural adjective; nominative case	Strong's #3107
hoi (οἱ) [pronounced hoy]	<i> the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
πειναῶ (πεινάω) [pronounced pi-NAH-oh]	<i> being hungry, those who suffer want; being needy; metaphorically: ones who crave ardently, seeking with eager desire</i>	masculine plural, present active participle; nominative case	Strong's #3983
nun (νῦν) [pronounced noon]	<i> now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
hóti (ὅτι) [pronounced HOH-tee]	<i> that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
chortazô (χορτάζω) [pronounced khor-TAD-zoh]	<i> to feed, to fill, to satisfy, to satiate; to gorge (supply food in abundance)</i>	2 nd person plural, future passive indicative	Strong's #5526

Translation: Blessings to those who hunger now, for you [all] will be satiated;...

Jesus continues speaking to those who have come to Him in positive volition. Many of them might be hungry or have endured hunger; but they will be filled. In fact, there is a future for all of those who believe in Him when hunger will not exist.

Luke 6:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i> blessings, happinesses; those possessing the favor (grace) of God</i>	masculine plural adjective; nominative case	Strong's #3107
hoi (οἱ) [pronounced hoy]	<i> the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Luke 6:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klaiō (κλαίω) [pronounced KLAH-yoh]	<i>bewailing, those who weep [aloud], sobbing, wailing aloud</i>	masculine plural, present active participle; nominative case	Strong's #2799
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
gelaō (γελᾶω) [pronounced ghel-AH-oh]	<i>to laugh [indicating joy or satisfaction]</i>	2 nd person plural, future active indicative	Strong's #1070

Translation: ...blessings [to] those who now weep, for you [all] will laugh.

Every life has some tears; and in some lives, many tears. There is difficulty and pain and loss in this life. Although many of us weep now, in the future we will laugh. There is a better world coming.

Some who have come to Jesus have had difficulties in life, but He will wipe away their every tear.

Psalm 30:5 *For His anger is but for a moment, and His favor is for a lifetime. Weeping may tarry for the night, but joy comes with the morning.* (ESV; capitalized)

As you can see, what Jesus is teaching can be found in the Old Testament. Jesus is offering the people hope for the future.

There is a consistency with the promises of God, in both the Old and New Testaments.

Revelation 21:4 *He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.*" (ESV; capitalized)

This describes the future for all believers.

Luke 6:21 *Blessings to those who hunger now, for you [all] will be satiated; blessings [to] those who now weep, for you [all] will laugh.*

V. 21 arbitrarily throws two beatitudes together. These words are assurances for the future. We live



in a world of want and pain, a world of privation and tears. God, in the application of His perfect justice, will rectify this. There will be the millennial state followed by the eternal state. The believer will not be hungry and the believer will not be sad in either environment.

Luke 6:21 (NIV) (a graphic); from [Open Life Church](#); accessed January 7, 2022.

Luke 6:20–21 Jesus then signaled His disciples by lifting up His eyes, and He began to speak. “Happinesses to the poor, for the Kingdom of God is for you. Happinesses to those who are now hungry, for you will be filled; happinesses to those of you who now weep, for in the future, you will laugh.

We continue with Jesus’ sermon on the plane.

Blessings are when hated you [all] the men, and when they excluded you [all], and they reviled [you], and threw out the name of yours as evil because of the Son of the Man; rejoice in her the day, and you leaped, for behold this reward of yours much in the heaven, for according to them were doing the prophets the fathers of them.

Luke
6:22–23

Blessings are [to you all] when men hate you [all], and exclude you [all], and revile [you], and cast out your name as evil because of the Son of Man. Rejoice in that day and leap [with happiness], for behold, this is your reward in the heavens, for according to this same [set of behaviors] their fathers did to the prophets.

You are happy and blessed when men hate you, and exclude you from their activities, and revile you, and treat you as being evil because of the Son of Man. Rejoice in that day of persecution and leap with happiness, for listen to Me, you have your reward in the heavens. The fathers of these men did the exact same thing to the prophets.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Blessings are when hated you [all] the men, and when they excluded you [all], and they reviled [you], and threw out the name of yours as evil because of the Son of the Man; rejoice in her the day, and you leaped, for behold this reward of yours much in the heaven, for according to them were doing the prophets the fathers of them.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) Blessed shall you be when men shall hate you, and when they shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice: for behold, your reward is great in heaven, For according to these things did their fathers to the prophets.
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT Blessed are ye, when men shall hate you, and repel you, and revile you, and cast out your names as base, for the Son of man's sake. Rejoice in that day and exult, for your reward is great in heaven; for so did their fathers to the prophets.
- Original Aramaic NT "Blessed are you, whenever men shall hate you and shall separate you and shall insult you and shall cast out your name as evil for The Son of Man's sake." "Rejoice in that day and leap for joy, for your reward is great in Heaven, for so were their fathers doing to The Prophets."
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) Blessed are you, when men hate you, and discriminate against you, and reproach you, and publish your names as bad, for the sake of the Son of man. Be glad and

rejoice in that day, for your reward is increased in heaven; for their fathers did the same to the prophets.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Happy are you, when men have hate for you, and put you away from among them and say angry words to you, turning away in disgust at your name, because of the Son of man. Be glad in that day, and be lifted up for joy, for your reward in heaven will be great: for their fathers did these same things to the prophets.
Bible in Worldwide English	God will make you happy when people hate you, when they will not let you belong to their group, when they say wrong things about you and make your name bad. God blesses you when it is for the sake of the Son of Man. Be very happy on that day and dance for joy. God will be good to you in heaven. The fathers of these people did the same things to the prophets of God long ago.
Easy English	People may hate you, because you believe in me, the Son of Man. They may say bad things against you and make you go away from them. They may say that you are very bad. When that happens, be happy. God will prepare many good things for you in heaven. So be very happy when people do these bad things to you! Jump up and down because you are so happy. Their ancestors did the same bad things to God's prophets long ago.
Easy-to-Read Version—2001 Easy-to-Read Version—2006	. "People will hate you because you belong to the Son of Man. They will make you leave their group. They will insult you. They will think it is wrong even to say your name. When these things happen, know that great blessings belong to you. You can be happy then and jump for joy, because you have a great reward in heaven. The ancestors of those people did the same things to the prophets.
<i>God's Word</i> TM	Blessed are you when people hate you, avoid you, insult you, and slander you because you are committed to the Son of Man. Rejoice then, and be very happy! You have a great reward in heaven. That's the way their ancestors treated the prophets.
Good News Bible (TEV)	"Happy are you when people hate you, reject you, insult you, and say that you are evil, all because of the Son of Man! Be glad when that happens and dance for joy, because a great reward is kept for you in heaven. For their ancestors did the very same things to the prophets.
<i>The Message</i>	"Count yourself blessed every time someone cuts you down or throws you out, every time someone smears or blackens your name to discredit me. What it means is that the truth is too close for comfort and that that person is uncomfortable. You can be glad when that happens—skip like a lamb, if you like!—for even though they don't like it, I do . . . and all heaven applauds. And know that you are in good company; my preachers and witnesses have always been treated like this.
NIRV	Blessed are you when people hate you, when they have nothing to do with you and say bad things about you, and when they treat your name as something evil. They do all this because you are followers of the Son of Man. "The prophets of long ago were treated the same way. When these things happen to you, be glad and jump for joy. You will receive many blessings in heaven.

New Life Version You are happy when men hate you and do not want you around and put shame on you because you trust in Me. Be glad in that day. Be full of joy for your reward is much in heaven. Their fathers did these things to the early preachers.

New Simplified Bible .

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

College Press Bible Study Contemporary English V. .
 God will bless you when others hate you and won't have anything to do with you. God will bless you when people insult you and say cruel things about you, all because you are a follower of the Son of Man.
 Long ago your own people did these same things to the prophets. So when this happens to you, be happy and jump for joy! You will have a great reward in heaven.

The Living Bible
 New Berkeley Version
 New Century Version
 New Living Translation

.
 .
 .
 What blessings await you when people hate you and exclude you and mock you and curse you as evil because you follow the Son of Man. When that happens, be happy! Yes, leap for joy! For a great reward awaits you in heaven. And remember, their ancestors treated the ancient prophets that same way.

The Passion Translation "How favored you become when you are hated, excommunicated, or slandered, or when your name is spoken of as evil because of your love for me, the Son of Man. "I promise you that as you experience these things, you will celebrate and dance with overflowing joy. And the heavenly reward of your faith will be abundant, because you are being treated the same way as your forefathers the prophets.

Unlocked Dynamic Bible It is very good when other people hate you, when they reject you, when they insult you and say that you are evil because you follow me, the Son of Man. When that happens, rejoice! Jump up and down because you are so happy! Yahweh will give you a great reward in heaven! Do not forget that their ancestors did similar things to Yahweh's prophets long ago!

William's New Testament Blessed are you when people hate you and exclude you and denounce you, and spurn your name as evil, for the sake of the Son of Man.
 Burst into joy on that day and leap for ecstasy, for your reward will be rich in heaven; for this is the way your forefathers used to treat the prophets.

Partially literal and partially paraphrased translations:

American English Bible 'You are blest whenever men hate you
 And do not wish to be with you;
 Or when they say bad things about you
 And call you wicked for the Son of Man's sake.
 In that day, be happy, and jump for joy,
 For {Look!} your reward in the heavens is great,
 Since these are the very same things
 That their fathers used to say of the Prophets.

Beck's American Translation .
 Breakthrough Version You are blessed when the people hate you and when they isolate you, insult you, and throw out your name as evil on account of the Human Son.
 Be happy in that day and skip *for joy*. You see, look, your pay *is* much in heaven; for their fathers were doing to the preachers in line with the same *things*.

Common English Bible Happy are you when people hate you, reject you, insult you, and condemn your name as evil because of the Human One. [Or Son of Man] Rejoice when that happens! Leap for joy because you have a great reward in heaven. Their ancestors did the same things to the prophets.

International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Blessed are you, when men hate you and cast you off and revile you, when they reject your name as something evil, for the Son of Man's sake. When that day comes, rejoice and exult over it; for behold, a rich reward awaits you in heaven; their fathers treated the prophets no better.
NT for Everyone	'Blessings on you, when people hate you, and shut you out, when they slander you and reject your name as if it was evil, because of the son of man. Celebrate on that day! Jump for joy! Don't you see: in heaven there is a great reward for you! That's what their ancestors did to the prophets.
20 th Century New Testament	Blessed are you when men hate you, and when they expel you from among them, and taunt you, and reject your Name as an evil thing--on account of the Son of Man. Then indeed you may be glad and dance for joy, for be sure that your reward in Heaven will be great; for that is what their ancestors did to the Prophets.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	BLESSED ARE YOU WHEN PEOPLE HATE YOU, AND OSTRACIZE YOU, AND INSULT YOU, AND SCORN YOUR NAME AS EVIL, FOR THE SAKE OF THE SON OF MANKIND. BE GLAD IN THAT DAY AND LEAP for JOY, FOR BEHOLD, YOUR REWARD IS GREAT IN HEAVEN. FOR IN THE SAME WAY THEIR FOREFATHERS USED TO TREAT THE PROPHETS.
Christian Standard Bible	.
Conservapedia Translation	Blessed are you when men hate you, ostracize ["ostracize" originated in 1649, after the KJV was written; ἐκβάλλω is best translated as "smear" here; translation of ὀνειδίζω as "humiliate" is less clear.] you, humiliate you, and smear your name, for the Son of man's sake. Rejoice all day [ἡμέρα: daylight when people did not ordinarily party, hence it should be translated as "all day" in this context, not as the awkward "in that day" (NIV, HCSB).] and jump for joy because you will have great reward in heaven; people mistreated the prophets the same way.
Evangelical Heritage V.	Blessed are you whenever people hate you, and whenever they exclude and insult you and reject your name as evil because of the Son of Man. "Rejoice in that day and leap for joy because of this: Your reward is great in heaven! The fact is, their fathers constantly did the same things to the prophets."
Revised Ferrar-Fenton Bible	"Blessed are you when men shall hate you, and when they shall expel and curse you, and bandy your name about as vile, for the sake of the Son of Man. Rejoice in that day, and dance! for your reward is abundant in heaven; for their forefathers did the same to the prophets."
Free Bible Version	.
God's Truth (Tyndale)	And he lifted up his eyes upon the disciples, and said: Blessed be you poor: for yours is the kingdom of God. Blessed are you that hunger now: for you shall be satisfied. Blessed are you that weep now: for you shall laugh. Blessed are you when men hate you, and thrust you out of their company, and rail, and abhor your name as an evil thing, for the son of mans sake. Rejoice you then, and be glad: for behold, your reward is great in heaven. After this manner their fathers entreated the Prophets.
Holman Christian Standard	You are blessed when people hate you, when they exclude you, insult you, and slander your name as evil because of the Son of Man.

Jubilee Bible 2000
 Montgomery NT
 .
 "Rejoice in that day and leap for joy! Take note—your reward is great in heaven, for this is the way their ancestors used to treat the prophets.
 .
 "Blessed are you when men shall hate you, And excommunicate you and reproach you, and cast out your name as evil because of the Son of man.
 "Rejoice in that day and exult, For your reward is great in heaven; For even so did their fathers to the prophets.
 .
 NIV, ©2011
 Riverside New Testament
 Leicester A. Sawyer's NT
 Unlocked Literal Bible
 Urim-Thummim Version
 .
 .
 .
 .
 Blessed are you, when men will hate you, and when they will separate you from their company and will reproach you, and cast out your name as bad, for the Son of Man's sake.
 Rejoice you in that day and leap for joy: because look, your reward is great in the cosmos: because in the same way did their forefathers treat the prophets.
 .
 Weymouth New Testament
 Wikipedia Bible Project
 .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Fortunate are you when people hate you, when they reject you and insult you and number you among criminals, because of the Son of Man. Rejoice in that day and leap for joy, for a great reward is kept for you in heaven. Remember that is how the ancestors of this people treated the prophets.
 The Heritage Bible Blessed are you when men will hate you, and when they will exclude you, and will rail at you, and throw out your name as evil on account of the Son of Man. Rejoice in that day, and jump, because, behold, your reward is great in heaven, because their fathers did according to these to the prophets.
 New American Bible (2002)
 New American Bible (2011) .
 Blessed are you when people hate you, and when they exclude and insult you, and denounce your name as evil on account of the Son of Man. [Jn 15:19; 16:2; 1 Pt 4:14.]
 Rejoice and leap for joy on that day! Behold, your reward will be great in heaven. For their ancestors treated the prophets in the same way. [11:47–48; 2 Chr 36:16; Mt 23:30–31.]
 New English Bible–1970 'How blest you are when men hate you, when they outlaw you and insult you, and ban your very name as infamous, because of the Son of Man. On that day be glad and dance for joy; for assuredly you have a rich reward in heaven; in just the same way did their fathers treat the prophets.
 New Jerusalem Bible 'Blessed are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of the Son of man.
 Rejoice when that day comes and dance for joy, look!-your reward will be great in heaven. This was the way their ancestors treated the prophets.
 New RSV 'Blessed are you when people hate you, and when they exclude you, revile you, and defame you [*Gk cast out your name as evil*] on account of the Son of Man. Rejoice on that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.
 Revised English Bible–1989 "Blessed are you when people hate you and ostracize you, when they insult you and slander your very name, because of the Son of Man.
 On that day exult and dance for joy, for you have a rich reward in heaven; that is how their fathers treated the prophets.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“How blessed you are whenever people hate you and ostracize you and insult you and denounce you as a criminal on account of the Son of Man. Be glad when that happens; yes, dance for joy! because in heaven your reward is great. For that is just how their fathers treated the prophets.
exeGesés companion Bible	Blessed - you, whenever humanity hates you and whenever they set you apart and reproach you and cast out your name as evil for sake of the Son of humanity. Cheer in that day and leap for joy! For behold, your reward in the heavens is vast: for in the like manner their fathers did to the prophets.
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	. . “Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach you, and cast out your name as wicked, for the sake of the Son of Adam. “Rejoice in that day and leap for joy, for look, your reward is great in the heaven, for that is how their fathers treated the prophets.
Tree of Life Version	Blessed are you when people hate you, and when they exclude you, and revile you, and spurn your name as evil on account of the Son of Man. Rejoice in that day and jump for joy! For behold, your reward is great in heaven! For their fathers used to treat the prophets the same way [cf. Neh. 9:26].”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Blessed [You*] are when may hate you* The Men and when [They] may separate you* and [They] may criticize {you*} and [They] may remove the name [of] you* as [thing] evil for the son [of] the man enjoy! in that the day and leap! look! for The Pay [of] you* {will be} Much in the heaven in the them for made {some things} [to] the forecasters The Fathers [of] them...
Awful Scroll Bible	(")Happy are yous, as-when- they of the aspects-of-man -shall be hated yous, and as-when- they -shall be defined- yous -away, and shall be reproach yous, and shall be cast- you all's name -out as malicious, for the cause of the Son of the Aspects-of-man. (")Be rejoicing from-within that day, even be leaped! For be yourself looked, you all's reward is great from-within the expanse, for according to that-which-the-same they regularly do their fathers, the exposers-to-light-beforehand.
Concordant Literal Version	Happy are you whenever men should be hating you, and whenever they should be severing from you and reproaching you and casting out your name as wicked, on account of the Son of Mankind." You may be rejoicing in that day, and frisk, for lo! your wages are vast in heaven, for according to the same manner did their fathers to the prophets."
Orthodox Jewish Bible	Ashrey are you when Bnei Adam have sinas chinom (baseless hatred) for you and when they ostracize you and they reproach you and cast out your name as rah (evil) on account of the Ben HaAdam [Moshiach, DANIEL 7:13-14]. Have simcha in that day and leap for chedvah (rejoicing), for your sachar (reward) is gadol in Shomayim. According to the same their Avot were doing to the Neviim.
Rotherham's Emphasized B. Third Millennium Bible	. .

Expanded/Embellished Bibles:

- The Amplified Bible* **Blessed** [morally courageous and spiritually alive with life-joy in God's goodness] **are you when people hate you, and exclude you** [from their fellowship], **and insult you, and scorn your name as evil because of** [your association with] **the Son of Man. Rejoice on that day and leap for joy, for your reward in heaven is great** [absolutely inexhaustible]; **for their fathers used to treat the prophets in the same way.**
- An Understandable Version **You are blessed when men hate you and withdraw their fellowship from you and speak abusively about you and reject your name as evil, [all] for being loyal to the Son of man. Be happy at that time and jump for joy and realize that your reward in heaven will be great, for the forefathers [i.e., of your corrupt Jewish leaders] treated the prophets the same way.**
- The Expanded Bible **“You are blessed** [^TBlessed are you; or God will bless you] **when people hate you, shut you out** [exclude/ostracize you], **insult** [mock] **you, and say you are** [^Lscorn/curse/defame your name as] **evil because you follow** [^Lof] **the Son of Man. Be full of joy** [^LRejoice and leap] **at that time, because you have a great reward in heaven. [^LFor] Their ancestors did the same things to the prophets** [2 Chr. 36:16].
- Jonathan Mitchell NT **"You people continue existing being happy and blessed whenever mankind (people; humanity) may hate you or treat you with ill-will, and whenever they may mark you off by boundaries, so as to separate you, and may even insult or denounce [you], or defame [your] character and reputation, and then may even throw out your (collective, or, individual) name as worthless, harmful or wicked – on account of the Son of the Man (= the eschatological Messianic figure; or: = Adam's son; the Son of mankind).**
"You folks be continuously rejoicing and then jump for joy (or: frisk about) within that day, for, look and consider! – the wage and reward (or: the compensation) belonging to you folks [is] much (or: vast; great) within the midst of and in union with the heaven (or: in the atmosphere)! You see, their fathers (= ancestors) kept on treating the prophets the very same way (or: repeatedly did to the prophets in accord with the same things).
- P. Kretzmann Commentary **Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.**
Blessed are ye if the people hate you; if they show this hatred by withdrawing from you, by ostracizing you as people afflicted with a malignant disease; if they vituperate you and cast your name out from them and their society on account of the Savior. Note: So thoroughly has the amalgamation of the world with the Church been done, so far has it progressed, that such isolation is rare in our days, more's the shame! People that call themselves Christians will rather confine their Christianity and its profession and practice to a few hours on Sunday than to bear the reproach of the Lord, for the sake of the Savior. The spirit of martyrdom seems to have left the Church entirely. Denials of Christ are practiced daily, confessions for the sake of the Christian principle are rare.
Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.
Rejoice in that day and leap: That is a reason for being happy, that the world refuses to recognize the Christians as belonging to them, that they accuse them of narrowness and bigotry, that it withdraws from them; that is an evidence of Christian profession. For, behold, your reward will be great in heaven. Just because it is a reward of mercy, it will be all the more acceptable. When Christians suffer such persecutions, they are but following in the footsteps of the early martyrs, those that preferred death to the denial of the Lord and the Christian doctrines and practices.

Syndein/Thieme	'Blessed are'/happineses to/'spiritually prosperous are' . . . {are} you when people hate you, and when they exclude you and insult you and reject your name . . . as evil on account of the 'Son of Man' {title for the humanity of Jesus Christ}! Rejoice in that day, and jump for joy, for your reward is great in heaven . . . for their ancestors did the same things to the prophets.
Translation for Translators	<i>God is pleased with you when other people hate you, when they will not let you join them, when they insult you, when they say that you are evil because you believe in me, the one who came from heaven. When that happens, rejoice! Jump up and down because you are so happy! God will give you a great reward in heaven! When they do these things to you, it will prove that you are God's servants. (OR, People have always treated God's servants like that.) Do not forget that these people's ancestors did the same things to the prophets who served God faithfully!</i>
The Voice	When people hate you, when they exclude you and insult you and write you off as evil on account of the Son of Man, you are blessed. When these things happen, rejoice! Jump for joy! Then you have a great reward in heaven For at that moment, you are experiencing what the ancient prophets did when they were similarly treated by the ancestors of your detractors.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. Disciples' Literal New T.	. You are blessed whenever people hate you, and whenever they separate ^h you, and reproach you, and throw-out your name as evil because-of ⁱ the Son of Man. Rejoice on that day and leap-for-joy, for behold— your reward is great in heaven. For their fathers were doing it in the same way to the prophets. h. Luke 6:22 That is, exclude. i. Luke 6:22 That is, from the persecutor's point of view; or, for the sake of, from the believer's point of view.
NET Bible®	"Blessed are you when people ⁷⁷ hate you, and when they exclude you and insult you and reject you as evil ⁷⁸ on account of the Son of Man! Rejoice in that day, and jump for joy, because ⁷⁹ your reward is great in heaven. For their ancestors ⁸⁰ did the same things to the prophets. ⁸¹ ^{77tn} This is a generic use of ἄνθρωπος (anqrwpo"), referring to both males and females. ^{78tn} Or "disdain you"; Grk "cast out your name as evil." The word "name" is used here as a figure of speech to refer to the person as a whole. ^{sn} The phrase when they exclude you and insult you and reject you as evil alludes to a person being ostracized and socially isolated because of association with the Son of Man, Jesus. ^{79tn} Grk "because behold." The Greek word ἰδοῦ (idou) at the beginning of this clause has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1). ^{80tn} Or "forefathers"; Grk "fathers." ^{81sn} Mistreatment of the prophets is something Luke often notes (Luke 11:47-51; Acts 7:51-52).
New American Bible (2011) The Passion Translation The Spoken English NT	. . You're blessed whenever people hate you, and whenever they exclude you and blame you and trash ^m your name as evil because of the Human One. Be happy then, ⁿ even jump for joy! Because look, you have a big reward in heaven. ^o After all, that's how the ancestors used to treat their prophets. ^p ^m Lit. "throw out."

- n. Lit. "in that day"
- o. Lit. "for your reward in heaven is great."
- p. Lit. "After all, their ancestors used to do to the prophets in line with the same things."

Wilbur Pickering's New T. Blessed are you whenever men hate you, and whenever they exclude you and heap insults on you and trash your name as 'malignant', for the Son of Man's sake. Rejoice in that day and skip about! Because your reward really is great in Heaven; for that is how their fathers treated the prophets.

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation "Happy are you_p when people hate you_p, and when they exclude you_p and insult [or, denounce] [you_p] and cast out [fig., scorn] your_p name as evil because of the Son of Humanity.
"Rejoice in that day and leap for joy! For listen! Your_p reward [is] great in heaven, for according to these [things] [fig., in like manner] were their fathers doing to the prophets.
- Charles Thomson NT Context Group Version .
Esteemed are you (pl), when men shall spurn you (pl), and when they shall separate you (pl) [from their company], and reproach you (pl), and cast out your (pl) name as evil, for the Son of man's sake.
Rejoice in that day, and leap [for joy]: for look, your (pl) reward is great in the sky; for in the same manner their fathers did to the prophets.
- English Standard Version .
- Far Above All Translation .
- Green's Literal Translation .
- Literal New Testament .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version Blessed are you, when men shall hate you, and when they shall reject you, and reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and leap for joy; for your reward is great in heaven. For in the same manner did their fathers treat the prophets.
- New King James Version Blessed are you when men hate you,
And when they exclude you,
And revile you, and cast out your name as evil,
For the Son of Man's sake.
Rejoice in that day and leap for joy!
For indeed your reward is great in heaven,
For in like manner their fathers did to the prophets.
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. 'Happy are you when men shall hate you, and when they shall separate you, and shall reproach, and shall cast forth your name as evil, for the Son of Man's sake -- rejoice in that day, and leap, for lo, your reward is great in the heaven, for according to these things were their fathers doing to the prophets.
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Young's Updated LT .

The gist of this passage: Jesus tells His followers to rejoice when men hate them, and ostracize them, for His sake; and that their reward in heaven will be great.

Luke 6:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i>blessings, happinesses; those possessing the favor (grace) of God</i>	masculine plural adjective; nominative case	Strong's #3107
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
miseō (μισέω) [pronounced mihs-EH-oh]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	3 rd person plural; aorist active subjunctive	Strong's #3404
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; nominative case	Strong's #444

Translation: Blessings are [to you all] when men hate you [all],...

Hatred would be an integral part of the lives of the people who followed Jesus. The establishment of the early church was not an easy process. The disciples would be harassed and even arrested. They would be hated for touting the name of Jesus. Of the remaining 11 disciples (after the crucifixion), most of them would be martyred. A considerable number of their converts would be martyred as well. Almost everyone who believed in Jesus would be forced out of Jerusalem.

The word for *blessed* here is the masculine plural of makarios (μακάριος) [pronounced mahk-AHR-ee-oss]. It means, *blessings, happinesses; those possessing the favor (grace) of God*. Strong's #3107. This hatred which the disciples of Jesus faced should be counted as happiness. In fact, it should be counted as a multiplicity of happinesses.

Jesus will continue this theme, as many of these people would face great difficulties.

Luke 6:22b			
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
hótan (ὅταν) [pronounced <i>HOH-tan</i>]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
aphorizô (ἀφορίζω) [pronounced <i>af-or-ID-zoh</i>]	<i>to set off by boundary; that is, (figuratively) to limit, to exclude; to appoint; to divide, to separate, to sever</i>	3 rd person plural, aorist active subjunctive	Strong's #873
humas (ὐμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: ...and exclude you [all],...

The word here is the aorist active subjunctive of aphorizô (ἀφορίζω) [pronounced *af-or-ID-zoh*], which means, *to set off by boundary; that is, (figuratively) to limit, to exclude; to appoint; to divide, to separate, to sever.* Strong's #873.

This is known as the constantive aorist, where the action is seen as a whole, taking no interest in the internal workings of the action. So, the believer may encounter this for his entire life; he may experience several instances of it, or this may happen once to the believer. The active voice means, those who do this to the believer are acting from their own volition. The subjunctive mood means, maybe this will happen and maybe it won't.

Illustration: When I made it clear that I viewed homosexuality as a sin on my facebook page, and that there were only two genders, I was unfriended by a few dozen people with whom, up to that period of time, had a reasonable relationship with (many of them were former students of mine). Don't misunderstand me—I am not saying that this is the same thing as what Jesus is speaking of here. However, things like this which start out small can become very large (depending upon the general direction of a society).

The disciples of Jesus would be shunned and excluded from normal activities. Sometimes, social ostracism can be quite powerful. Imagine living in Hollywood as an actor and people knowing that you are a Christian who views homosexuality as a sin. Do you think you would be hired to work there? Highly unlikely.

In Jerusalem, during the period of the book of Acts, many Christians will find it impossible to live a normal life in Jerusalem. They could not work, they could not worship; and they found themselves being hated and harassed. This will cause many Christians to leave Jerusalem (this exit from Jerusalem was divine protection for them).

Luke 6:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 6:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oneidezô (ὀνειδέζω) [pronounced on-Ī-DID-zoh]	to revile, to reproach, to defame, to rail at, to chide, to taunt; to cast in teeth, to (suffer) reproach, to upbraid	3 rd person plural, aorist active subjunctive	Strong's #3679

Did you all drop out of the text; or is it simply understood?

Translation: ...and revile [you],...

Revile is the aorist active subjunctive of oneidezô (ὀνειδέζω) [pronounced on-Ī-DID-zoh], which means, *to revile, to reproach, to defame, to rail at, to chide, to taunt; to cast in teeth, to (suffer) reproach, to upbraid*. Strong's #3679. The focus is on the action of the verb, rather than upon when it takes place or the number of times it occurs. The active voice means that the people actively revile you. The subjunctive mood means that this is a potential event (or set of events).

Illustration: Let's say, at a Black Lives Matter Rally, you shout out, *All lives matter*; or, *blue lives matter*. You will be reviled and reproached. Disapproval of your person might even go further than that.

The people of the religious class and those who followed them would reproach, revile and defame the disciples. Believers early on faced a lot of discrimination by Jews and gentiles. The Jews would get quite worked up (there are several examples of this in the book of Acts).

Luke 6:22d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]	3 rd person plural, aorist active subjunctive	Strong's #1544
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
onoma (ὄνομα, στος, τό) [pronounced OHN-oh-mah]	name, title, character, reputation; person	neuter singular noun; accusative case	Strong's #3686
humôn (ὑμῶν) [pronounced hoo-MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hōs (ὡς) [pronounced hohç]	like, as; how; about; in such a way; even as	comparative particle	Strong's #5613
ponêros (πονηρός) [pronounced pon-ay-ROS]	hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked	neuter singular adjective, accusative case	Strong's #4190

Translation: ...and cast out your name as evil...

Spurn here is the aorist active subjunctive of *ekballō* (ἐκβάλλω) [pronounced *ehk-BAHL-loh*], which means, *to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]*. Strong's #1544.

Your name is actually a reference to your *name, title, character, reputation; person*.

They would see you as evil. Your name, your person would be treated as evil. In some cases, you are *thrown out, cast out* as a person whom they believe to be evil.

Application: We see this in politics today; those who hold to traditional values are held up as evil, prejudiced and hateful, by the very people whose souls are truly filled with hatred. Those who support a traditional family with parents of opposite genders and children belonging to those two parents—that is seen by many as bigoted, narrow-minded and provincial.

Luke 6:22e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heneka/heneken /heineken (ἕνεκα/ἕνεκεν/εἵνεκεν) [pronounced HEN-ek-ah, HEN-ek-en, HI-nek-en]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; nominative case	Strong's #444

Translation: ...because of the Son of Man.

Jesus specifies that people there would be cast out as if evil because of their relationship to Him.

The key in the Christian life is a relationship to Jesus. Both Matthew and Luke use the designation *Son of Man* often in their gospels. It is a reference to Jesus.

These negative experiences in your life are not based upon a political position which you have taken; or simply a result of you being a jackass; but the fundamental reason for this social ostracism is your relationship with Jesus Christ.

This is not something which, in my lifetime, has been much of a thing in the United States. However, as I get older, the seeds for vicious discrimination seem to be growing. I would not be shocked to see out-and-out persecution at some point in time during my lifetime.

The people who would adhere to Jesus during the early years of the Church Age would face angry and vicious persecution. Those perceived as leaders were often persecuted, beaten and even killed. Some of the regular believers found their economic lives affected.

For most of my life, being a believer has not been any sort of inconvenience for me. I have lived during the time of the 3rd great awakening³² in the United States (spurred for the most part by the Billy Graham crusades). So, being a Christian did not, for the most part, separate me from others.

However, in the past decade or two, traditional values (that is, the divine institutions) are being rejected in the United States. Those who hold to these traditional values are being portrayed as haters and bigots. If we do not embrace gender-change as bold personal human progress and homosexuality as an absolutely normal and acceptable lifestyle, then we are portrayed as hateful and bigoted. There is actually an argument whether or not first, second and third graders should be exposed to alternate sexual behaviors as a part of their sex education. The response of most believers with doctrine and/or common sense is, *sex education for primary school children? When did that happen?* For many of us, the idea that anyone would openly support this sort of *education* seems insane. However, it is happening. Therefore, there arise sharp disagreements between those who are woke and believers with traditional values.

At this point in our lives (I write this in 2022), for most people, this simply means fewer facebook friends or not being invited to some parties, or a few people deciding to exclude you when it comes to social life. It is not that big of an inconvenience. The early disciples of Jesus felt this hatred and discrimination to a much greater extent. (Since we do not yet have widespread discrimination in the United States against Christians, I am simply giving parallel examples to make what Jesus is saying more relatable.)

For the disciples in Jerusalem, most of them had their lives upended for believing in Jesus Christ. These are people who, in many cases, saw the risen Christ and knew what they saw. They could not deny what they saw with their own eyes. They were reviled and excluded; their names were associated with evil.

Luke 6:22 Blessings are [to you all] when men hate you [all], and exclude you [all], and revile [you], and cast out your name as evil because of the Son of Man.

Jesus tells His disciples (the followers of Jesus) that they will receive blessings and happiness when they are reviled by the religious class (and by those people whom they work up to hate you as well).

This is a list of the 4 things that the religious class would do to Jesus' disciples. They would begin with the mental attitude sin of hatred, and that would motivate them. They would exclude believers (from the synagogues, from social life, from business life). This would lead to reviling the believer; which puts their thoughts and hatred into action. Finally, believers are specifically associated with evil. That is, others see you are literally being wrong, immoral and evil for believing in Jesus (and in the Bible).

Have you ever had people hate you, and yet they know nothing about you? That is the way of the world. The disciples, simply by being the followers of Jesus, would be hated by many throughout the Land of Promise.

Jesus does not actually specify the religious class here, although that would be the immediate application. However, those who revile the believer are not always from the religious class. Today, in the United States, there are a considerable number of atheists, as well as woke religious types, and many of them are actively opposed to those who believe in Jesus. They believe that we are gullible, stupid and dangerous. In the past year or so, I have seen many people arguing that teaching your child some form of Christianity or taking them to church ought to be seen as a form of child abuse. Depending on the direction that our culture goes, at what point do you think social services might take your children away from you for teaching them the Bible?

³² Many history books acknowledge the first two great awakenings in the United States. Most of these do not speak of the 1950's as a third great awakening.

One of the most anti-Christian movements to arise in modern society is the LGBTQ movement, who are trying to **change what can and cannot be taught from the pulpit**. Our current Constitution and the court as constructed would make this an impossibility at the moment; but in 10 years, that could change.

Nearly every church acknowledges, either from the pulpit or from their doctrine, that Jesus Christ has died for all mankind. Jesus died for all of the people in the LGBTQ movement. You can be a man, who changed to a woman, changed back and again, and then back to a woman; and you can have had sex with hundreds of people of various gender dysphoria; but, nevertheless, Jesus Christ died for you. Because of this, believers need to be careful in their interactions with the craziest of crazies—because they need Jesus just as we do. Jesus paid for all of their sins just as He paid for ours. A person may have 50 pieces or ornamental metal in their ears, face, lips etc.; but Jesus died for that person. They may dress and act like a dog; but Jesus died for them.

What the LGBTQ community wants is for these people to be accepted as they are, but the Christian faith does not allow for an unbridled acceptance of all lifestyles and sexual preferences. Nevertheless, anyone can come to Christ, no matter what their present state is. Therefore, anyone should have the freedom to come into a church and hear the Word of God taught. They just do not get to dictate what the Word teaches (people who want to change or influence what a pastor teaches is *not* confined to just the LGBTQ community). The Bible is very gender specific and it teaches that men are men and women are women; and that a marriage coupling is between one man and one woman.

One tricky thing for a pastor and a board of deacons to navigate is, when people who are sexually confused come into the church, how exactly do you treat them and what exactly do you expect of their behavior while in church? Obviously, what needs to be emphasized is, you have saved by faith in Jesus Christ, not by changing your behavior or dress. However, at the same time, it must be made clear to the congregation that these alternative lifestyles are not glorifying to God. A 14 year-old boy might get cheers and clapping when he stands before some audiences and says, "I am transitioning into a woman," as if that is some kind of great moral feat. But, we do not glorify debauchery in the church (Paul addressed this very thing twice in his two letters to the Corinthians).



As an aside, unless you are a deacon acting within the dictates of church policy, you do not get to tell somehow how they ought to dress for church.

Luke 6:22 (KJV) (a graphic); from [Eisakouo](http://eisakouo.com); accessed January 7, 2022.

Luke 6:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairō (χαίρω) [pronounced KHAI-row]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	2 nd person plural, aorist (deponent) passive imperative	Strong's #5463
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 6:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	her, it; to her [it]; in her [it]; by her [it]; that	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hēmera (ἡμέρα) [pronounced hay-MEH- raw]	day, daytime; 24-hour day; period of time	feminine singular noun; dative, locative or instrumental case	Strong's #2250

Translation: Rejoice in that day...

When all of these things come upon you; when the religious class treats you as a curse, then rejoice in that day.

Luke 6:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
skirtaō (σκιρτάω) [pronounced skeer- TAH-oh]	to leap, to jump; to sympathetically move [in the womb]	2 nd person plural, aorist active imperative	Strong's #4640

Translation: ...and leap [with happiness],...

Don't just rejoice, but leap for joy. This means you are doing something right.

If the world accepts you, then you are doing something wrong.

Luke 6:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400

Luke 6:23c			
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
misthos (μισθός) [pronounced mis-THOSS]	<i>pay for service, hire, reward, wages</i>	masculine singular noun; nominative case	Strong's #3408
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	neuter singular adjective; nominative case	Strong's #4183
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3772

Translation: ...for behold, this is your reward in the heavens,...

There is great reward in heaven for such a one. All that believers endure on earth when in fellowship is a rewardable function.

There will be many believers who, in the early years of the church, will be persecuted and many of them would lose their livelihoods as a result of persecution.

Jesus is telling them that this is a reason for celebration.

Luke 6:23d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846
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
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, imperfect active indicative	Strong's #4160
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
prophêtês (προφήτης) [pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4396
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine plural noun; nominative case	Strong's #3962
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

Translation: ...for according to this same [set of behaviors] their fathers did to the prophets.

Fathers here refers to *ancestors*, as there have not been any prophets, besides John the Herald, for 400 years.

Those who will persecute the disciples of Jesus—they have ancestors who persecuted the prophets of God in much the same way. They are following in the footsteps of their fathers.

Luke 6:23 Rejoice in that day and leap [with happiness], for behold, this is your reward in the heavens, for according to this same [set of behaviors] their fathers did to the prophets.

Luke 6:23 (FNV) (a graphic); from [Lutheran Indian Ministries](#); accessed January 7, 2022.

Luke 6:22–23 You are happy and blessed when men hate you, and exclude you from their activities, and revile you, and treat you as being evil because of the Son of Man. Rejoice in that day of persecution and leap with happiness, for listen to Me, you have your reward in the heavens. The fathers of these men did the exact same thing to the prophets.

Chapter Outline

Charts, Graphics and Short Doctrines



Jesus pronounces woes

In Luke 6:20–23, Jesus pronounced blessings to believers who endure a number of difficult circumstances. In vv. 24–26, He will pronounce the *woes*.

But woe to you [all] the wealthy [ones], for you are receiving the consolation of yours. Woe to you [all] the ones being filled now for you [all] will be hungry. Woe to you [all] the ones laughing for you will mourn and weep. Woe whenever good to you [all] was spoken all the men. for according to them were doing the false prophets the fathers of them.

Luke
6:24–26

But woe to you [who are] wealthy, for you are receiving [what you desire right now] your comfort. Woe to you who are being filled now, for you will be hungry. Woe to you who are laughing, for you will mourn and weep. Woe to you [if] men keep on speaking well of you, for according to this same [set of behaviors] their fathers did to the false prophets.

But woe to those of you who are wealthy, for only now are you receiving your comfort. Woe to those who are satisfied, for you will be hungry. Woe to those who now laugh, for in the future, you will mourn and cry. And woe to you if men are speaking well of you, for the apostate fathers of these men also spoke well of the false prophets.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But woe to you [all] the wealthy [ones], for you are receiving the consolation of yours. Woe to you [all] the ones being filled now for you [all] will be hungry. Woe to you [all] the ones laughing for you will mourn and weep. Woe whenever good to you [all] was spoken all the men. for according to them were doing the false prophets the fathers of them.**

Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But woe to you that are rich: for you have your consolation. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep. Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. But, woe to you that are rich; for ye have received your consolation. Woe to you that are full; for ye will hunger. Woe to you that laugh now, for ye will weep and mourn. Woe to you, when men shall speak your praise; for so did their fathers to the false prophets.
Original Aramaic NT	"But woe to you rich men, for you have received your comfort!" "Woe to you satisfied ones, for you shall hunger!" Woe to you who are laughing now, for you shall weep and you shall wail!" "Woe to you when men* shall say wonderful things about you, for so were their fathers doing to the false Prophets!" *
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. But woe to you, rich men! for you have already received your comforts. Woe to you who are full! for you will hunger. Woe to you who laugh now! for you will weep and mourn. Woe to you when men speak well of you! for so did their fathers to the false prophets.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But unhappy are you who have wealth: for you have been comforted now. Unhappy are you who are full of food now: for you will be in need. Unhappy are you who are laughing now: for you will be crying in sorrow. Unhappy are you when all men give you their approval: for so their fathers did to the false prophets.
Bible in Worldwide English	But you who are rich will have trouble. You have already had your good times. You who have all you want now will have trouble! You will be hungry. You who laugh now will have trouble. You will be sad and cry. When all the people praise you, you will have trouble! The fathers of these people did the same things to those who were not true prophets of God.
Easy English	Listen, you that are rich. You have a comfortable life now, but trouble will come to you. Listen, you that are full with food now. Trouble will come to you and you will be hungry. Listen, you that are laughing now. Trouble will come to you. You will be sad and you will cry. Do people always say good things about you? Know that trouble will come to you. Long ago their ancestors said good things about bad prophets. Those prophets said that they were from God but their words were false.'
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. "But how bad it will be for you rich people, because you had your easy life. How bad it will be for you people who are full now, because you will be hungry. How bad it will be for you people who are laughing now, because you will be sad and cry.

God's Word™	<p>“How bad it is when everyone says nothing but good about you. Just look at the false prophets. Their ancestors always said good things about them. “But how horrible it will be for those who are rich. They have had their comfort. How horrible it will be for those who are well-fed. They will be hungry. How horrible it will be for those who are laughing. They will mourn and cry. How horrible it will be for you when everyone says nice things about you. That's the way their ancestors treated the false prophets. “But how terrible for you who are rich now; you have had your easy life! “How terrible for you who are full now; you will go hungry! “How terrible for you who laugh now; you will mourn and weep! “How terrible when all people speak well of you; their ancestors said the very same things about the false prophets.</p>
Good News Bible (TEV)	<p>Give Away Your Life But it's trouble ahead if you think you have it made. What you have is all you'll ever get. And it's trouble ahead if you're satisfied with yourself. Your self will not satisfy you for long. And it's trouble ahead if you think life's all fun and games. There's suffering to be met, and you're going to meet it. “There's trouble ahead when you live only for the approval of others, saying what flatters them, doing what indulges them. Popularity contests are not truth contests—look how many scoundrel preachers were approved by your ancestors! Your task is to be true, not popular. “But how terrible it will be for you who are rich! You have already had your easy life. How terrible for you who are well fed now! You will go hungry. How terrible for you who laugh now! You will cry and be sad. How terrible for you when everyone says good things about you! Their people treated the false prophets the same way long ago. “It is bad for you who are rich. You are receiving all that you will get. It is bad for you who are full. You will be hungry. It is bad for you who laugh now. You will have sorrow and you will cry. It is bad for you when everyone speaks well of you. In the same way, their fathers spoke well of the false teachers.</p>
The Message	
NIRV	
New Life Version	
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
College Press Bible Study Contemporary English V.	.
The Living Bible	<p>But you rich people are in for trouble. You have already had an easy life! You well-fed people are in for trouble. You will go hungry! You people who are laughing now are in for trouble. You are going to cry and weep! You are in for trouble when everyone says good things about you. That is what your own people said about those prophets who told lies. “But, oh, the sorrows that await the rich. For they have their only happiness down here. They are fat and prosperous now, but a time of awful hunger is before them.</p>

Their careless laughter now means sorrow then. And what sadness is ahead for those praised by the crowds—for false prophets have always been praised.

New Berkeley Version
New Century Version
New Living Translation

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Sorrows Foretold

“What sorrow awaits you who are rich,
for you have your only happiness now.
What sorrow awaits you who are fat and prosperous now,
for a time of awful hunger awaits you.
What sorrow awaits you who laugh now,
for your laughing will turn to mourning and sorrow.
What sorrow awaits you who are praised by the crowds,
for their ancestors also praised false prophets.

The Passion Translation

“But what sorrows await those of you who are rich in this life only. For you have already received all the comfort you’ll ever get.
“What sorrows await those of you who are complete and content with yourselves. For hunger and emptiness will come to you.
“What sorrows await those of you who laugh now, having received all your joy in this life only. For grief and wailing will come to you.
“What sorrows await those of you who are always honored and lauded by others. For that’s how your forefathers treated every other false prophet.”

Unlocked Dynamic Bible

But how sad for you who are rich; your riches have already given you all the comfort you will get.
How sad for you who think that you have everything that you need now; you will realize that these things will not satisfy you. How sad for you who are joyful now; later you will grieve and be very sad.
How sad it is when everyone says good things about you. In the same way, their ancestors used to say good things about men who falsely claimed to be Yahweh’s prophets.

William's New Testament

But a curse on you who are rich, for you are now receiving your comforts in full. A curse on you who live in luxury now, for you will be hungry. A curse on you who laugh now, for you will mourn and weep. A curse on you when everyone speaks well of you, for this is the way their forefathers used to treat the false prophets.

Partially literal and partially paraphrased translations:

American English Bible

‘But, woe to you who are rich,
For you won’t receive any comfort.
And woe to you with full [stomachs],
For you’ll be the ones going hungry.
Also, woe to you who are laughing,
Because you’ll be crying and mourning.
Yes, woe when they say nice things about you,
For that’s what their fathers said of false prophets.

Beck’s American Translation
Breakthrough Version

More importantly, what a tragedy *it is* to you, the rich *people*, because you have all of your encouragement.
What a tragedy *it is* to you, the *people* who have been filled up now, because you will be hungry. What a tragedy *it is* to you, the *people* who are laughing now, because you will grieve and cry.
What a tragedy *it is* when all the people talk nicely of you. You see, their fathers were doing to the fake preachers in line with the *same things*.

Common English Bible

But how terrible for you who are rich,

because you have already received your comfort.
 How terrible for you who have plenty now,
 because you will be hungry.
 How terrible for you who laugh now,
 because you will mourn and weep.
 How terrible for you when all speak well of you.
 Their ancestors did the same things to the false prophets.

International Standard V .

Len Gane Paraphrase .

A. Campbell's Living Oracles .

New Advent (Knox) Bible

But woe upon you who are rich; you have your comfort already. Woe upon you who are filled full; you shall be hungry. Woe upon you who laugh now; you shall mourn and weep. Woe upon you, when all men speak well of you; their fathers treated the false prophets no worse.

NT for Everyone

'But woe betide you rich: you've had your comfort!

'Woe betide you if you're full today: you'll go hungry!

'Woe betide you if you're laughing today: you'll be mourning and weeping!

'Woe betide you when everyone speaks well of you: that's what their ancestors did to the false prophets.'

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation

But grief to the idle rich! You've enjoyed all there is for you. Grief to you who are content! You shall be unsatisfied. Grief to you who party now! You shall mourn and weep. Grief to you, when all men praise you now! Their fathers did likewise for the false prophets.

πλούσιος: better translated as "idle rich," to distinguish from the charitable hard worker; ἀπέχω: received in full, or all there is.

οὐαί: "grief"; πενθέω is "mourn" and κλαίω is "weep", and both are used. Need improvement on "those who are content," and an issue about translating γελᾶω as "party" rather than "laugh"

Evangelical Heritage V.

But woe to you who are rich,

because you are receiving your comfort now.

Woe to you who are well fed now,

because you will be hungry.

Woe to you who laugh now,

because you will be mourning and weeping.

Woe to you when all people speak well of you,

because that is how their fathers constantly treated the false prophets.

Revised Ferrar-Fenton Bible

But alas for you who are rich! because you have taken your comfort."

"Alas for you who are filled! because you shall be hungry. Alas for you who now rejoice! because you shall mourn.

"Alas, when men speak well of you! for this was what their forefathers did of the false prophets.

Free Bible Version

"But how sad are you who are rich, for you have already received your reward.

"How sad are you who are full now, for you will become hungry. How sad are you who laugh now, for you will mourn and cry.

"How sad are you when everyone praises you. Don't forget that their forefathers praised false prophets just like this.

God's Truth (Tyndale)

Holman Christian Standard

Woe to the Self-Satisfied

But woe to you who are rich,
for you have received your comfort.
Woe to you who are now full,
for you will be hungry.
Woe to you [Other mss omit *to you*] who are now laughing,
for you will mourn and weep.
Woe to you [Other mss omit *to you*]
when all people speak well of you,
for this is the way their ancestors
used to treat the false prophets.

Jubilee Bible 2000
Montgomery NT
NIV, ©2011
Riverside New Testament
Leicester A. Sawyer's NT
Unlocked Literal Bible

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But woe to you who are rich, for you have already received your comfort.
Woe to you who are full now, for you will be hungry later. Woe to you who laugh
now, for you will mourn and weep later.
Woe to you, when all men speak well of you, for that is how their ancestors treated
the false prophets.

Urim-Thummim Version
Weymouth New Testament

.
"But alas for you rich men, because you already have your consolation!
"Alas for you who now have plenty to eat, because you will be hungry! "Alas for you
who laugh now, because you will mourn and weep aloud!
"Alas for you when men shall all have spoken well of you; for that is just the way
their forefathers behaved to the false Prophets!.

Wikipedia Bible Project

But how sad for you who are rich, for you have already received your reward in this
life.
How sad for you who are well-fed now, because you will be hungry. How sad for you
who are laughing now, because you will mourn and cry.
How sad for you when everyone praises you. Remember that the ancestors of these
people treated the false prophets in the same way.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

But alas for you who have wealth, for you have been comforted now.
Alas for you who are full, for you will go hungry. Alas for you who laugh now, for you
will mourn and weep.
Alas for you when people speak well of you, for that is how the ancestors of these
people treated the false prophets.

The Heritage Bible

But woe to you rich ones, because you have your comfort in full.
Woe to you full ones, because you will hunger. Woe to you, the ones laughing now,
because you will grieve and weep.
Woe to you, when all men speak well of you, because their fathers did according
to these to the false prophets.

New American Bible (2002)

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New American Bible (2011)

But woe to you who are rich,
for you have received your consolation.^o
But woe to you who are filled now,
for you will be hungry.
Woe to you who laugh now,
for you will grieve and weep.^p
Woe to you when all speak well of you,
for their ancestors treated the false prophets in this way.^q

- o. [6:24] Jas 5:1.
- p. [6:25] Is 65:13–14.
- q. [6:26] Jas 4:4.

New English Bible–1970
New Jerusalem Bible

.
But alas for you who are rich: you are having your consolation now.
Alas for you who have plenty to eat now: you shall go hungry. Alas for you who are laughing now: you shall mourn and weep.
'Alas for you when everyone speaks well of you! This was the way their ancestors treated the false prophets.

New RSV
Revised English Bible–1989

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“But alas for you who are rich; you have had your time of happiness.
Alas for you who are well fed now; you will go hungry. Alas for you who laugh now; you will mourn and weep.
Alas for you when all speak well of you; that is how their fathers treated the false prophets.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“But woe to you who are rich,
for you have already had all the comfort you will get!
“Woe to you who are full now,
for you will go hungry!
“Woe to you who are laughing now,
for you will mourn and cry!
“Woe to you when people speak well of you, for that is just how their fathers treated the false prophets!

exeGesés companion Bible

THE WOES
But woe to you, the rich:
for you received your consolation in full;
woe to you the filled:
for you famish;
woe to you who now laugh:
for you mourn and weep;
woe to you
whenever all humanity says well of you:
for in like manner
their fathers did to the pseudo prophets.

Hebraic Roots Bible
Israeli Authorized Version
The Scriptures 1998
Tree of Life Version

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Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...furthermore Woe {become!} [to] you* the [men] rich for [You*] have the comfort [of] you* Woe {become!} [to] you* The [Men] Having Been Filled now for [You*] will hunger Woe {become! to you*} The [Men] Laughing now for [You*] will mourn and [You*] will cry Woe {becomes} when you* well may say All The Men in the them for made {some things} [to] the forecasters (false) The Fathers [of] them...

Awful Scroll Bible

(")Preferably woe to yous rich, certainly-of-whom yous hold-of you all's calling-by.
(")Woe to yous having occurred to be from-within-most-plenitude, certainly-of-which yous will hunger. Woe to yous laughing presently, certainly-of-what yous will mourn and will weep.

	(")Woe to you as-when-shall, all they of the aspects-of-man may be spoke commendably of you, for that-which-the-same accordingly assert to do their fathers, the false-exposers-to-light-beforehand.
Concordant Literal Version	Moreover, woe to you who are rich, for you are collecting your consolation!" Woe to you who are filled now, for you shall be hungering! Woe to you who are laughing now, for you shall be mourning and lamenting!" Woe to you whenever all men may be saying fine things of you, for according to the same manner did their fathers to the false prophets!"
Orthodox Jewish Bible	But oy to you, you ashirim, for you have already received in full your nechamah (comfort). Oy to you, the ones having been well fed now, for you will hunger. Oy, the ones laughing now, for you will mourn and weep. [YESHAYAH 65:13; MISHLE 14:13] Woe when all Bnei Adam speak well of you. For according to the same things were their Avot doing to the neviei hasheker (false prophets).
Rotherham's Emphasized B.	But alas! for you, ye wealthy, for ye are duly receiving you consolation. Alas! for you, ye who are filled full now, for ye shall hunger. Alas! ye that laugh now, for ye shall mourn and weep. Alas! whensoever all men shall, speak well of you, for, according to the same things, were their fathers doing unto the false prophets.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But ^[g] woe (judgment is coming) to you who are rich [and place your faith in possessions while remaining spiritually impoverished], for you are [already] receiving your comfort in full [and there is nothing left to be awarded to you]. Woe to you who are well-fed (gorged, satiated) now, for you will be hungry. Woe to you who laugh now [enjoying a life of self-indulgence], for you will mourn and weep [and deeply long for God]. Woe to you when all the people speak well of you and praise you, for their fathers used to treat the false prophets in the same way. [g] The four woes (vv 24-26) are addressed to those who lack spiritual perception and are oblivious to the importance of Jesus' message of salvation.
An Understandable Version	But it is too bad for you rich people because you have [already] received [all] the comforts [you are going to get]. It is too bad for you people who have plenty to eat now, because you will be hungry [later on]. It is too bad for you people who are laughing now, because you will grieve and cry [later on]. It is too bad for you people when everyone speaks well about you, because the forefathers said the same thing about the false prophet.
The Expanded Bible	"But ·how terrible it will be for [^L woe to] you who are rich, because you have ·had your easy life [^L already received your comfort/consolation]. ·How terrible it will be for [^L Woe to] you who are ·full [well-fed] now, because you will be hungry. ·How terrible it will be for [^L Woe to] you who are laughing now, because you will ·be sad and cry [mourn and weep]. “·How terrible [^L Woe to you] when everyone ·says only good things [speaks well] about you, because their ancestors ·said the same things about [^L did the same things to] the false prophets.
Jonathan Mitchell NT	"Nevertheless, tragic will be the fate for you rich (wealthy) folks, because your call to the side for help, supporting influence, encouragement and consolation continues being some distance away and is presently estranged (or: = your times of prosperity are over), and you currently have the fullness of what is due you.

"Tragic will be the fate for you folks who have been filled within and are at the present moment satisfied – because you folks will proceed being hungry (or: going hungry)! "Tragic will be the fate of the people at this time being habitually merry and constantly laughing – because you folks will proceed mourning (grieving; lamenting) and you will continue weeping (crying)!"

"Tragic will be the situation whenever all mankind (people; humanity) may speak nicely (finely; beautifully; ideally) [to; about] you folks, for you remember, their fathers (= ancestors) were habitually operating (doing) in accord with very same things to the false prophets (= treating the lying prophets the same way).

P. Kretzmann Commentary

Verses 24-26

A threefold woe:

But woe unto you that are rich! for ye have received your consolation.

Woe unto you rich people! for you have your solace in advance. This is spoken, as often in Scripture, Mark 10:23; 1Tim. 6:9, of those that place their trust in their money. The Christian that is rich does not think of putting his faith in mammon. He knows that he is not in reality the owner of the goods entered under his name, but the steward of God, with the greater responsibilities, the greater the amount of riches which men call his. And he must give an account on the last day. Those people, therefore, that consider their wealth their own to do with as they please, and who use it with this idea in mind, to receive their good things in the present lifetime, Luke 16:25, have the only solace that they will ever get, Job 31:24. They may seem satisfied and try to persuade themselves and others that they are happy; but what about the world to come?

Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

Woe unto you that are filled up; for ye shall hunger. Those that seek the satisfaction of all their desires in this life and are rewarded in such a way that they get all that they have longed for, have their ambition realized. But they will have to suffer hunger throughout eternity. Woe unto you that laugh now; for ye shall mourn and weep. Those that have the motto: Let us eat, drink, and be merry, for tomorrow we shall be dead, and live in accordance with it, may assume a boisterous happiness in the enjoyment of the pleasures of this world. But the time is coming when they must render account of every moment foolishly spent in the lust of the flesh, in the lust of the eyes, in the pride of life. Then there will be weeping and gnashing of teeth.

Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

The last woe is one directed especially to the apostles. If every one speaks well of them, praises them, the chances are that they have omitted some part of their duty, that pertaining to the fearless denunciation of sin. That has ever been a special feature of the false prophet's work that they preach to the itching ears of the people, 2Tim. 4:3; Ezek. 13:18-20; Isa. 56:10. That is no recommendation, but the strongest censure that could be spoken upon a pastor's work, that he hurts no one, and that no one hurts him.

"But woe to you who are rich, for you have received your comfort already.

{Note: It is not evil to be rich. It is just much more difficult to see the source of your prosperity if YOU think you are responsible for all the great wealth you have accumulated. You must keep your eyes on the SOURCE of your wealth, and that is difficult for rich people.}

Woe to you who are well satisfied {with food} now, for you will be hungry. Woe to you who laugh now, for you will mourn and weep.

Woe to you when all people speak well of you, for their ancestors did the same things to the false prophets."

Syndein/Thieme

Translation for Translators But there will be terrible punishment for you that are rich; the happiness you have received *from your riches* is the only happiness that you will get. There will be terrible punishment for you who *think that you* have all that you need now; you will *realize* that these things will not make you feel satisfied. There will be terrible punishment for you who are joyful now; you will *later* be very sad. When most [HYP] people speak well about you, trouble is ahead for you; *it will not prove that you are God's servants, because* your ancestors used to speak well about those who falsely *claimed that they were* prophets.”

The Voice All you who are rich now, you are in danger
for you have received your comfort in full.
All you who are full now, you are in danger
for you shall be hungry.
All you who laugh now, you are in danger
for you shall grieve and cry.
And when everyone speaks well of you, you are in danger
for their ancestors spoke well of the false prophets too.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
NET Bible®

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“But woe⁸² to you who are rich, for you have received⁸³ your comfort⁸⁴ already.
“Woe to you who are well satisfied with food⁸⁵ now, for you will be hungry.
“Woe to you⁸⁶ who laugh⁸⁷ now, for you will mourn and weep.
“Woe to you⁸⁸ when all people⁸⁹ speak well of you, for their ancestors⁹⁰ did the same things to the false prophets.

^{82sn} Jesus promises condemnation (woe) to those who are callous of others, looking only to their own comforts. On Luke and the rich see 1:53; 12:16; 14:12; 16:1, 21-22; 18:23; 19:2; 21:1. These woes are unique to Luke.

^{83sn} Ironically the language of reward shows that what the rich have received is all they will get. This result looks at a current situation, just as the start of the beatitudes did. The rest of the conclusions to the woes look to the future at the time of judgment.

^{84tn} Grk “your consolation.”

^{85tn} Grk “who are filled.” See L&N 23.18 for the translation “well satisfied with food.”

^{86tc} The wording “to you” (ὕμιν, Jumin) is lacking in several witnesses (x B K L T W Θ Ξ 0147 Ē 1, 13 579 700 892 1241 2542 al), though found in most (Ī75 A D Q Ψ 33 Ī lat co). The longer reading looks to be a clarifying addition; nevertheless, “to you” is included in the translation because of English requirements.

^{87sn} That is, laugh with happiness and joy.

^{88tc} The wording “to you” (ὕμιν, Jumin) is lacking throughout the ms tradition except for a few witnesses (D W* Δ 1424 pc co). The Western witnesses tend to add freely to the text. Supported by the vast majority of witnesses and the likelihood that “to you” is a clarifying addition, the shorter reading should be considered original; nevertheless, “to you” is included in the translation because of English requirements.

^{89tn} This is a generic use of ἄνθρωπος (anqrwpo), referring to both males and females.

^{90tn} Or “forefathers”; Grk “fathers.”

New American Bible (2011)
The Passion Translation
The Spoken English NT

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But it's going to be horrible for you^q rich people, because you're getting your comfort now.

It's going to be horrible for you who are full now, because you're going to be hungry.
It's going to be horrible for you who are laughing now, because you're going to be grieving and crying.

It's horrible whenever everybody speaks well of you-after all, that's how their ancestors used to treat the false prophets.

^q Lit. “But woe to you.” It's a serious warning.

Wilbur Pickering's New T.

Woes

"But woe to you who are rich! because you have already received your comfort. Woe to you who are full! because you will go hungry. Woe to you who are presently laughing! because you will mourn and weep. Woe, when all men speak well of you; for that is how their fathers treated the false prophets!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Nevertheless, how horrible it will be to you _p , the rich, because you _p are receiving your _p comfort in full. "How horrible it will be to you _p , the ones having been satisfied, because you _p will be hungry. How horrible it will be to you _p , the ones laughing now, because you _p will mourn and weep. "How horrible it will be when people speak well of you _p , according to these [things] [fig., in like manner] were their fathers doing to false prophets.
Charles Thomson NT Context Group Version Disciples' Literal New T.	. . . But woe to you rich ones, because you are receiving your comfort in full. Woe to you, the ones having been filled now, because you will hunger. Woe— the ones laughing now, because you will mourn and weep. Woe— when all people speak well of you. For their fathers were doing it in the same way to the false-prophets.
English Standard Version Far Above All Translation	. But woe to you who are rich, because you have your due consolation. Woe to you who have been filled, for you will be hungry. Woe to you who are laughing now, for you will mourn and weep. Woe when men speak well of you. After all, their fathers acted along those lines towards the false prophets.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	Jesus Pronounces Woes "But woe to you who are rich, For you have received your consolation. Woe to you who are full, For you shall hunger. Woe to you who laugh now, For you shall mourn and weep. Woe to you [NU, M omit to you] when all [M omits all] men speak well of you, For so did their fathers to the false prophets;
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	'But woo to you -- the rich, because you have got your comfort. 'Woo to you who have been filled -- because you shall hunger. 'Woo to you who are laughing now -- because you shall mourn and weep. 'Woo to you when all men shall speak well of you -- for according to these things were their fathers doing to false prophets.
Updated Bible Version 2.17	But woe to you + who are rich! For you + have received your + consolation. Woe to you +, you + who are full now! For you + will hunger. Woe [to you +], you + who laugh now! For you + will mourn and weep.

Woe [to you +], when all men will speak well of you +! For in the same manner their fathers did to the false prophets.

A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Young's Updated LT

The gist of this passage: Jesus pronounces 4 sets of woes on certain groups of people.
 24-26

Luke 6:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>save that, rather, yet, notwithstanding; 1) moreover, besides, but, nevertheless; 2) besides, except, but</i>	conjunction	Strong's #4133
ouai (οὐαί) [pronounced <i>oo-AH-ee/oo-ī</i>]	<i>alas, woe; this word is a primary exclamation of grief</i>	onomatopoetic interjection	Strong's #3759
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
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
plousios (πλούσιος) [pronounced <i>PLOO-see-oss</i>]	<i>rich, wealthy; abounding with or having much of [whatever]</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #4145
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
apechô (ἀπέχω) [pronounced <i>ap-EKH-oh</i>]	<i>to have [out], to receive [in full]; (intransitive) to keep (oneself) away, that is, be distant (literally or figuratively)</i>	2 nd person plural, present active indicative	Strong's #568
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
paráklêsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i>]	<i>imploration, hortation, solace, comfort, consolation, exhortation, entreaty</i>	feminine singular noun; accusative case	Strong's #3874

Luke 6:24

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὁμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: But woe to you [who are] wealthy, for you are receiving [what you desire right now] your comfort.

Woe is an onomatopoeic word. It is the interjection ouai (οὐαί) [pronounced oo-AH-ee/oo-ī]³³, which means, *alas*, *woe*. It is a primary exclamation of grief. Strong's #3759.

I want to provide three possible interpretations to what Jesus is saying. There may be people listening to Jesus right at this time who are skeptical and are against Him; and who are wealthy. The religious class found a way to become wealthy. In the future, these men will be poor, devastated and/or in hell. All the comfort and good things is what they have right now; this will not be in their future.

Similarly, there are people who depend upon their wealth; and they assume that because they are wealthy, God is greatly blessing them—even if they have not placed their faith in the Lord.

Or, these are people who believe themselves to be completely self-sufficient, apart from God. They are wealthy and that is because they made it happen (this is how they see it). All spiritual aspects of life are set aside as unimportant or nonexistent. Jesus is saying that this is the best it will ever be for them.

Most of you reading this understand that, if God wanted to, everyone in the world could be wealthy or well-off. Why doesn't God do that? Why not make life a little easier and give us all a little bit more money? The answer is simple—if a man does not have any actual needs, he will not look to God. The second answer is, God is able to bless us in suffering, and He can only do that now. God cannot do that in eternity.

Illustration: Right now, the United States enjoys a great deal of prosperity. Although there are some impoverished people and some people with true financial difficulties, for the most part, we are really well-off, financially speaking. Two of the richest men in the history of Israel are David and Solomon. If you could be transported back in time and live like them, I guarantee you that you would hate it. You may drive a rust bucket and live in a relatively dumpy apartment, but what you have, compared to David and Solomon, is a very long list of great conveniences.

Nevertheless, are people in the United States happy? Do we recognize our great wealth and life of ease? I would say, for the most part, no. How many people want to drink alcohol every day? How many would like to spend the rest of their days on earth being stoned? How many want to chase after sex or other physical pleasures, because what is in their life right now is not enough? How many people are taking a number of psycho-therapeutic drugs? Despite enjoying a great many material benefits, somewhere between 10–30% of Americans *medicate their psyches* in one way or another. Even people who are relatively successful in our society do this.

³³ I use Strong's pronunciations. When I am alone, I tend to pronounce this oo-ī, as that is how I first learned to pronounce the αι combination.

Now, how about our great number of suicides in the United States? I know people from other countries, many of whom have no idea when they will next eat, how they will provide for their family, or what their next move is to just survive. They look at our lives here in the United States as the greatest thing ever. And yet, a huge number of Americans are unhappy with their lives here. Easily, 30% of Americans believe that the system which provided us with all of this wealth is corrupt and should be replaced. This is why God does not give everyone an easy life in this world. Those who have this easy life (easy by comparison to other countries) do not appreciate it.

Let’s go back to the time of Luke. Future from our narrative, Jerusalem would be plundered by the Romans and about a million Jews will die. A poor person, when it comes to being mobile, has an easy time of it. He has nothing to worry about; nothing to take with him; he can just go. When it becomes clear that Jerusalem is to be besieged, such a one can escape with their family and their lives. Those who are rich have a much more difficult time letting go. How can you leave everything behind? But at the time, if a person cannot grab a rucksack (or less) and go, they will die.

Luke 6:24 (NLT) (a graphic); from [Heartlight](#); accessed March 25, 2022.



For those who depend upon their wealth—as opposed to depending up the Lord—that is their consolation in life. And you will not take any of it with you.

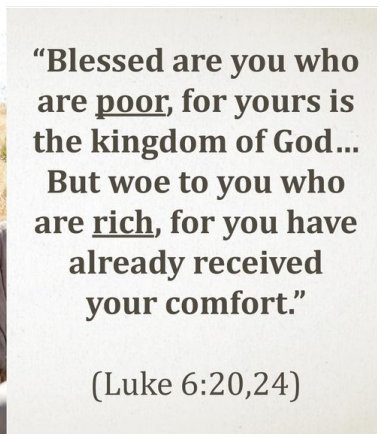
Luke 6:24 (First Nations Version) (a graphic); from [Lutheran Indian Ministries](#); accessed March 25, 2022.

These Woes, in Jesus’ sermon, can sometimes be matched with the statements of blessing from before.

Notice how vv. 20 & 24 match up: “How blessed are you who are destitute, because the kingdom of God is yours!

“But how terrible it will be for you who are rich, because you have had your comfort!” (ISV)

Luke 6:20, 24 (NIV) (a graphic); from [Slide Player](#); accessed March 25, 2022.



Luke 6:24 But woe to you [who are] wealthy, for you are receiving [what you desire right now] your omfortc.

Luke 6:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ouai (οὐαί) [pronounced oo-AH-ee]	alas, woe; this word is a primary exclamation of grief	onomatopoetic interjection	Strong’s #3759

Luke 6:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
empiplêmi/emplêthô (ἐμπίπλημι/ἐμπλήθω) [pronounced em-PIP- lay-meet/em-PLAY- tho]	<i>filling up, filled until full; taking one's fill of, glutting one's desire for, those being satisfied or satiated</i>	masculine plural, perfect passive participle; nominative case	Strong's #1705
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
peinaô (πεινάω) [pronounced pi-NAH- oh]	<i>to hunger, be hungry; to suffer want; to be needy; metaphorically: to crave ardently, to seek with eager desire</i>	2 nd person plural, future active indicative	Strong's #3983

Translation: *Woe to you who are being filled now, for you will be hungry.*

Similar to the sentiments above, there are people who are satisfied now; they are full; they are not hungry in the least. However, in the future, they will suffer want.

The problem is not that everything become opposite day, where rich become poor, hungry become filled, sick become well. All of this is related to Jesus Christ. If you have the right relationship with Him, no matter what your current state of affairs, they will become better—if not in time, then in eternity. Similarly, for the person who has rejected the Lord based upon his own possessions and life blessings; he will lose all of this. His state, in all cases, will become worse.

Jesus expresses a similar sentiment in Mark 8:36–37 *For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul?* (ESV)

Many believers—growing ones—can testify as to the direction of their lives before they believed in Jesus Christ and the direction of their lives after. I remember some of my short-term goals before I became a believer, and it is scary to me to look back at that version of me. I was filled with anger and frustration; as well as having a host of other problems. Today, I am far, far from perfect; but my eyes are on the Word of God (much of the time). My life is so different from what it might have been.

Luke 6:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouai (οὐαί) [pronounced oo-AH-ee]	<i>alas, woe</i> ; this word is a primary exclamation of grief	onomatopoetic interjection	Strong's #3759
humin (ὐμῖν) [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
The NET Bible: <i>The wording "to you" (ὐμ v, Jumin) is lacking in several witnesses (κ B K L T W Θ Ξ 0147 Ē1, 13 579 700 892 1241 2542 al), though found in most (Ī75 A D Q Ψ 33 Ĩ lat co). The longer reading looks to be a clarifying addition; nevertheless, "to you" is included in the translation because of English requirements.</i> ³⁴			
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
gelaō (γελᾶω) [pronounced ghel-AH-oh]	<i>laughing [indicating joy or satisfaction]</i>	masculine plural, present active participle; nominative case	Strong's #1070
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
pentheō (πενθέω) [pronounced pen-THEH-oh]	<i>to mourn, to grieve [for], to lament one</i>	2 nd person plural, future active indicative	Strong's #3996
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
klaiō (κλαίω) [pronounced KLAH-yoh]	<i>to bewail, to weep [aloud], to sob, to wail aloud</i>	2 nd person plural, future active indicative	Strong's #2799

Translation: *Woe to you who are laughing, for you will mourn and weep.*

Laughing here indicates a person who is happy and satisfied with his life; but if this life is without the Lord, then, at some point, they will become filled with sorrow, as they did not put their trust in God's Son.

As you see, there is a similar theme which continues in what Jesus says.

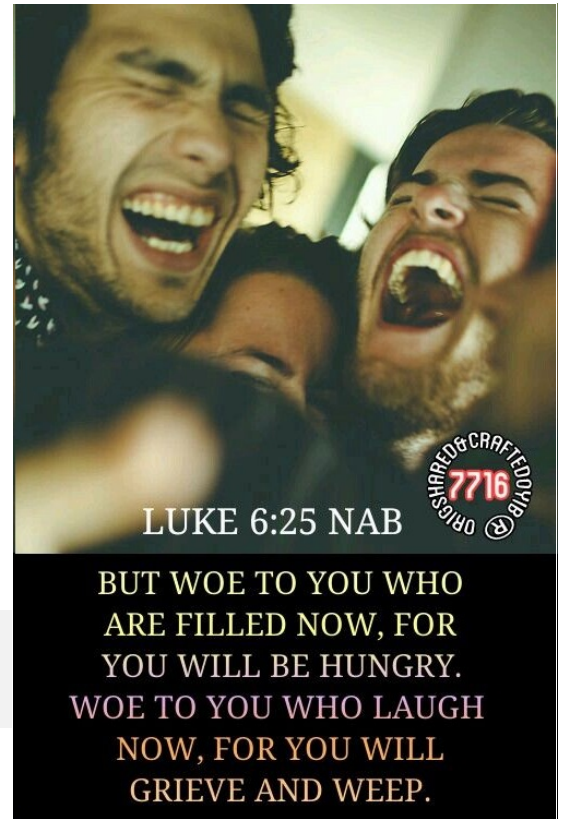
³⁴ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote); accessed October 23, 2019

Luke 6:25 **Woe to you who are being filled now, for you will be hungry. Woe to you who are laughing, for you will mourn and weep.**

The woes being pronounced here are speaking of life and eternity, and what is our doorway into eternity? If it is simply death, then things become worse. If our doorway into eternity is Jesus, whatever we were and whatever we have, it all becomes greater. This is true, even for the worst believer who has ever lived.

Luke 6:25 (New American Bible) (a graphic); from **Image Bible**; accessed March 25, 2022.

Now notice how Luke 6:21 & 25 pair up: **Blessed are those who are hungry. They will be satisfied. Blessed are those who are crying. They will laugh. How horrible it will be for those who are well-fed. They will be hungry. How horrible it will be for those who are laughing. They will mourn and cry.** (God’s Word™)



Chapter Outline
Charts, Graphics and Short Doctrines

Luke 6:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ouai (οὐαί) [pronounced oo-AH-ee]	<i>alas, woe</i> ; this word is a primary exclamation of grief	onomatopoetic interjection	Strong’s #3759
<p>The NET Bible: <i>The wording “to you” (ὕμ ν, Jumin) is lacking throughout the ms tradition except for a few witnesses (D W* Δ 1424 pc co). The Western witnesses tend to add freely to the text. Supported by the vast majority of witnesses and the likelihood that “to you” is a clarifying addition, the shorter reading should be considered original; nevertheless, “to you” is included in the translation because of English requirements.</i>³⁵</p>			
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as</i> in reference to a future event, <i>then, at that time</i>	particle, adverb, conjunction	Strong’s #3752
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	adjective, here as an adverb	Strong’s #2570

³⁵ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote); accessed October 23, 2019

Luke 6:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person plural, aorist active subjunctive	Strong's #3004
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH- row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; nominative case	Strong's #444

Translation: *Woe to you [if] men keep on speaking well of you,...*

Some people desire to be thought well of; they like public opinion when it favors them; and so many people think that they might enjoy fame—public recognition for whatever. This is also known as approbation lust, and there is no satisfaction or happiness in it.

This parallels the sentiment found in vv. 22–23, which reads "**Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.**" (Luke 6:22–23; ESV). However, this approaches that same thought from the opposite direction.

Israel's fathers reviled their own prophets. But, for the false prophets, they had regard.

Luke 6:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588

Luke 6:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846
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
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, imperfect active indicative	Strong's #4160
tois (τοῖς) [pronounced toîç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
pseudoprophêtes (ψευδοπροφήτης) [pronounced psyoo-dop-rof-AY-tace]	<i>false prophet, a spurious prophet, a pretended foreteller or religious impostor; one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5578
V. 23 has this word instead, and everything else appears to be the same.			
prophêtes (προφήτης) [pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4396
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine plural noun; nominative case	Strong's #3962
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

This is a repeat from a portion of v. 23 with the exception of one word.

Translation: ...for according to this same [set of behaviors] their fathers did to the false prophets.

Their fathers spoke well of the false prophets. Their fathers revered the false prophets. This indicates that approbation by others is not necessarily a good thing.

Luke 6:26 Woe to you [if] men keep on speaking well of you, for according to this same [set of behaviors] their fathers did to the false prophets.

People, in life, go after the wrong things. They chase after wealth; they look to fill themselves with the best foods; they desire others to look up to them, to be impressed by them. There is more to life than the food we eat, the clothes we wear, the money and possessions which we have.

Here, the key to life is not *all people speak well of you*; the key to life is the One speaking to this crowd.

Jesus matches each blessing with a woe. Be happy when people hate you and are cruel to you. Be happy even when they pull away from you as being evil and throw you out because you are my friend. How horrible it is when everyone says good things about you; their ancestors always did that to the false prophets! (Luke 6:22&26; Holy New Covenant Translation)



“Blessed are you when men hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man. Woe to you when all men speak well of you, for that is how their fathers treated the false prophets.”
(Luke 6:22, 26)

Luke 6:22, 26 (NIV) (a graphic); from **Slide Player**; accessed March 25, 2022.

The Free Bible Version is used below:

The Blessings and the Woes	
Luke 6:20b–23	Luke 6:24–26
How happy are you who are poor, for the kingdom of God is yours.	But how sad are you who are rich, for you have already received your reward.
How happy are you who are hungry now, for you will eat all you need. How happy are you who are weeping now, for you will laugh.	How sad are you who are full now, for you will become hungry. How sad are you who laugh now, for you will mourn and cry.
How happy are you when people hate you, exclude you, insult you, and curse your name as evil because of me, the Son of man. When that day comes, be happy. Jump for joy, for great is your reward in heaven. Don't forget* their forefathers mistreated the prophets just like this.	How sad are you when everyone praises you. Don't forget that their forefathers praised false prophets just like this.

Jesus was setting up a set of parallel thoughts. All of the blessings (happineses) which Jesus proclaimed has its parallel in the woes which He pronounced.

Luke 6:24–26 But woe to those of you who are wealthy, for only now are you receiving your comfort. Woe to those who are satisfied, for you will be hungry. Woe to those who now laugh, for in the future, you will mourn and cry. And woe to you if men are speaking well of you, for the apostate fathers of these men also spoke well of the false prophets.

Jesus teaches to love one's enemies, as God does

Matthew 5:38-48

Introduction to loving one's enemies:

Jesus will continue saying some things which are very difficult to hear and to obey. The standards that He sets are unbelievably high. It is important to understand from the outset that Jesus is speaking to men who will take the gospel to the entire world. They cannot afford to have the message sullied or compromised. The message of Christ cannot be subject to petty differences and disputes.

We as believers are ultimately subjects of a heavenly calling; so we must always be mindful of overemphasizing earthly goods. The goods that we have will pass away; the life that we have will pass away. We must not overemphasize the value of our life and goods and give them equal standing with the eternal gospel message.

There has to be a balance struck in the life of the believer. None of this means that you must live a life of complete and utter poverty (although many missionaries live lives where they give up a great deal to spread the gospel message). Many men have a family; and as a believer in Jesus Christ you have a responsibility to that family. There must be a balance between your devotion to your family and earthly treasures. As Paul will later write, **a man who does not provide for his own is worse than an infidel**. So, you do not impoverish your family in order to show that you have no ties to earthly goods; but, on the other hand, you do not give your family members every earthly good that you can afford because they are your family. There is a careful balance to be struck; and this balance is going to be different from family to family. For instance, many of those who labor in the gospel, like missionaries, live a life which is much closer to the economic level of those in other countries (which is far below the standard that we enjoy in the greatly blessed United States). Many ministers work second jobs and minister to a church of 20 or 50 or 100 people (I have seen as few as 5 in a congregation). They will not be living high off the hog; but their ministry is still a part of the plan of God. If you are a pastor-teacher and your congregation is only 5 or 10, that does not mean that you are doing anything wrong or that you need to pick up and move to where you might find a larger congregation to serve. Some shepherds have small flocks; but that does not minimize their importance in the plan of God. What happened in the 1970s in Berachah Church, when people might not get a seat unless they showed up early enough—that is a very rare thing to happen where the careful teaching of Bible doctrine is taking place.

Now, God has not put me in charge of overseeing your family and determining if you are spending your money correctly and finding the right balance. Nor is that the responsibility of any pastor. I have read posts of some believers who believe that it is their job to criticize pastors whom they believe to be too wealthy. That is not your job and you are setting yourself up for discipline from God to make any sort of remarks about the lifestyle that someone else leads (God will also bless the person whom you criticize).

The life of another believer is not your business. The salary of a pastor is none of your business unless you are on the board of deacons at that church. There is a very small percentage of pastor-teachers who get large salaries from their church. Let me say once again, that is none of your business. And for every pastor who receives a large salary, then are 1000 (or more) who get little or nothing.

Parade magazine every year would list the typical salaries earned by various professions. I recall that, whatever the average American salary was, a pastor/reverend/preacher would typically make about a third of that (and sometimes lower). Anyone who thinks that becoming a preacher is the key to financial wealth has not done his homework.

The disciples that Jesus was teaching—and they make up a considerable number of the crowd before Jesus at this time—would be presenting the gospel to a very hostile world and they could not afford to allow worldly goods keep them from making that message clear.

In this section (vv. 27–36), we have the maxim *love your enemies* stated twice (near the beginning and near the end—vv. 27, 35); with the golden rule (v. 31) right in the middle of this dissertation. V. 31 seems quite reasonable

(treat others as you would like them to treat you); but the logical application of that is to *love your enemies*, which is nothing if not revolutionary.

But to you [all], I say to the ones hearing, keep on loving the enemies of yours, good keep on doing to those hating you [all]. Keep on blessing the ones cursing you [all]. Keep on praying concerning those slandering you [all]. The one striking you on the cheek, keep on presenting the other. And from the one removing from you the cloak, also the undergarment you will not hinder [him from taking].

Luke
6:27–29

But I say to you [all], to those hearing [Me]: keep loving your enemies [and] keep on doing good to those who hate you [all]. Keep on blessing those who curse you [all]. Keep on praying for those who slander you [all]. [If] one strikes you on the cheek, [then] present [to him] the other [cheek]. And [if] one takes from you [your] cloak, then do not hinder [him from taking] your shirt also.

Let Me say to you, those able to hear and understand Me: keep on loving your enemies and keep on doing good towards those who hate you. Bless those who curse you. Keep on praying for those who slander and malign you. If someone strikes you on the cheek, then present to him the other cheek. If one takes from you your cloak, then do not hesitate to offer him your shirt as well.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But to you [all], I say to the ones hearing, keep on loving the enemies of yours, good keep on doing to those hating you [all]. Keep on blessing the ones to those cursing you [all]. Keep on praying concerning those slandering you [all]. The one striking you on the cheek, keep on presenting the other. And from the one removing from you the cloak, also the undergarment you will not hinder [him from taking].
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But I say to you that hear: Love your enemies. Do good to them that hate you. Bless them that curse you and pray for them that calumniate you. And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And to you who hear, I say: Love your enemies; and do favors to them that hate you; and bless them that curse you; and pray for them that drag you with violence. To him that smiteth thee on thy cheek, offer the other: and from him that taketh away thy cloak, keep not back thy tunic.
Original Aramaic NT	"But I say to you who are hearing, Love your enemies and do what is wonderful to those who hate you." "Bless those who curse you, and pray over those who take you away by force." "And to him who strikes you on your cheek, offer the other, and from whoever takes away your cloak, withhold not your coat also."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. But I say to you who hear, Love your enemies, and do good to those who hate you, And bless those who curse you, and pray for those who compel you to carry burdens. And he who strikes you on your cheek, offer him the other; and he who takes away your robe, do not refuse your shirt also.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But I say to you who give ear to me, Have love for those who are against you, do good to those who have hate for you, Give blessing to those who give you curses, say prayers for those who are cruel to you.

If a man gives you a blow on one side of your face, then let the other side be turned to him; from him who takes away your coat, do not keep back your robe.

Bible in Worldwide English

But I say to you who hear, love your enemies. Do good things to those who hate you. Bless those who use bad words about you. Ask God to do good to those who trouble you. If someone hits you on one side of your face, turn the other side also. If someone takes your coat, let him have your shirt also.

Easy English

Love people that want to hurt you

Jesus went on to say, 'I say this to you who are listening carefully to me: Love the people who want to hurt you. Do good things to people that hate you. Say good things to people that say bad things against you. Pray for people who give you pain. Someone may slap you on one side of your face. Then you should let him slap the other side of your face too. Someone may take away your coat. If he does, do not stop him from taking your shirt also.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

Love Your Enemies

"But I say to you people who are listening to me, love your enemies. Do good to those who hate you. Ask God to bless the people who ask for bad things to happen to you. Pray for the people who are mean to you. If someone hits you on the side of your face, let them hit the other side too. If someone takes your coat, don't stop them from taking your shirt too.

God's Word™

Love Your Enemies

"But I tell everyone who is listening: Love your enemies. Be kind to those who hate you. Bless those who curse you. Pray for those who insult you. If someone strikes you on the cheek, offer the other cheek as well. If someone takes your coat, don't stop him from taking your shirt. Give to everyone who asks you for something. If someone takes what is yours, don't insist on getting it back. V. 30 is included for context.

Good News Bible (TEV)

The Message

"To you who are ready for the truth, I say this: Love your enemies. Let them bring out the best in you, not the worst. When someone gives you a hard time, respond with the energies of prayer for that person. If someone slaps you in the face, stand there and take it. If someone grabs your shirt, giftwrap your best coat and make a present of it.

"To you who are ready for the truth, I say this: Love your enemies. Let them bring

NIRV

Love Your Enemies

"But here is what I tell you who are listening. Love your enemies. Do good to those who hate you. Bless those who call down curses on you. And pray for those who treat you badly. Suppose someone slaps you on one cheek. Let them slap you on the other cheek as well. Suppose someone takes your coat. Don't stop them from taking your shirt as well.



New Life Version

Jesus Teaches What the Law Says about Love

“I say to you who hear Me, love those who work against you. Do good to those who hate you. Respect and give thanks for those who try to bring bad to you. Pray for those who make it very hard for you. Whoever hits you on one side of the face, turn so he can hit the other side also. Whoever takes your coat, give him your shirt also.

New Simplified Bible

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

Luke 6:27 (CEV) (a graphic); from [Open Life Church](#); accessed January 6, 2022

Contemporary English V.

This is what I say to all who will listen to me: Love your enemies, and be good to everyone who hates you. Ask God to bless anyone who curses you, and pray for everyone who is cruel to you. If someone slaps you on one cheek, don't stop that person from slapping you on the other cheek. If someone wants to take your coat, don't try to keep back your shirt.

The Living Bible

“Listen, all of you. Love your enemies. Do good to those who hate you. Pray for the happiness of those who curse you; implore God's blessing on those who hurt you. “If someone slaps you on one cheek, let him slap the other too! If someone demands your coat, give him your shirt besides.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

Love Your Enemies

“But if you will listen, I say to you, love your enemies and do something wonderful^[m] for them in return for their hatred. When someone curses you, bless that person in return. When you are mistreated and harassed by others, accept it as your mission to pray for them. To those who despise you, continue to serve them and minister to them.^[n] If someone takes away your coat, give him as a gift your shirt as well.

[m] Luke 6:27 As translated from the Aramaic text.

[n] Luke 6:29 As literally translated from the Aramaic text. The Greek text states, “If someone strikes you on one side of your jaw, offer the other side too.”

Unlocked Dynamic Bible

“But I say this to each of you who are listening to what I say: Love your enemies, not only your friends! Do good things for those who hate you! Ask Yahweh to bless those who curse you! Pray for those who treat you badly! If someone insults you by striking you on one of your cheeks, turn your face so that he can strike the other cheek also. If someone wants to take away your coat, let him also have your shirt. But I say to you who listen now to me, practice loving your enemies, practice doing good to those who hate you, continue to bless those who curse you, and continue to pray for those who abuse you. To the man who strikes you on one cheek, offer him the other too; and from the man who takes away your coat, do not keep back your shirt either, Practice giving to everyone who asks of you, and stop demanding back your goods from him who takes them away. V. 30 is included for context.

William's New Testament

Partially literal and partially paraphrased translations:

American English Bible

'I say this to all who will listen:
Show love for those who oppose you,
And do good to all those who hate you.
Yes, praise the ones that would curse you,
And pray for those who insult you.
'If someone should slap you on [the right] cheek,
Turn [your left] to him also.
And if someone should take all your clothes,

	Give him your underwear too.
Beck's American Translation Breakthrough Version	. But I tell you, the <i>ones</i> who are listening, love your enemies; do nicely to the <i>people</i> hating you; confer prosperity on the <i>people</i> putting a curse on you. Pray about the <i>people</i> harassing you. To the <i>person</i> hitting you on the cheek, also provide the other <i>cheek</i> . And from the <i>person</i> taking your robe, you should also not hinder the long undershirt.
Common English Bible	Behaving as God's children "But I say to you who are willing to hear: Love your enemies. Do good to those who hate you. Bless those who curse you. Pray for those who mistreat you. If someone slaps you on the cheek, offer the other one as well. If someone takes your coat, don't withhold your shirt either.
International Standard V	Teaching about Love for Enemies (Matthew 5:38-48) "But I say to you who are listening: Love your enemies. Do good to those who hate you. Bless those who curse you, and pray for those who insult you. If someone strikes you on the cheek, offer him the other one as well, and if someone takes your coat, don't keep back your shirt, either.
Len Gane Paraphrase	"But I tell you, who hear, love your enemies; do good to those who hate you. "Bless those who curse you, and pray for those who spitefully use you. "And to the one who smacks you on the cheek, even offer the other, and to the one who takes away your cloak, don't stop [him from taking your] inner garment, too.
A. Campbell's Living Oracles	But I charge you, my hearers, love your enemies, do good to them who hate you, bless them who curse you, pray for them who traduce you. To him who smites you on one cheek, present the other; and from him who takes your mantle, withhold not your coat.
New Advent (Knox) Bible	And now I say to you who are listening to me, Love your enemies, do good to those who hate you; bless those who curse you, and pray for those who treat you insultingly. If a man strikes thee on the cheek, offer him the other cheek too; if a man would take away thy cloak, do not grudge him thy coat along with it.
NT for Everyone	Loving Your Enemies 'But this is my word', Jesus continued, 'for those of you who are listening: love your enemies! Do good to people who hate you! Bless people who curse you! Pray for people who treat you badly! 'If someone hits you on the cheek – offer him the other one! If someone takes away your coat – don't stop him taking your shirt! Give to everyone who asks you, and don't ask for things back when people have taken them. V. 30 is included for context.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	BUT I SAY TO YOU WHO HEAR, LOVE YOUR ENEMIES, DO GOOD TO THOSE WHO HATE YOU, BLESS THOSE WHO CURSE YOU, PRAY FOR THOSE WHO MISTREAT YOU. WHOEVER HITS YOU ON THE CHEEK, OFFER HIM THE OTHER ALSO; AND WHOEVER TAKES AWAY YOUR COAT, DO NOT WITHHOLD YOUR SHIRT FROM HIM EITHER. †(In that day & time, a slap on the cheek was only an insult, not a major attack. Jesus is not saying that we have no right to self defense or that we should allow people to attack us. He is only saying that if someone insults us, that we are not to retaliate with insults. We should not take revenge or stoop to their level.)
Christian Standard Bible Conservapedia Translation	. I tell all who hear, Love your enemies, and be kind to those who hate you, Bless those who call you names, and pray for those who insult you. He who slaps you on

one cheek, offer him also your other; he who takes your coat, do not deny him your shirt too.

καταράομαι: translated as "curse" by KJV, a modern term is "call you names"; ἐπηρέάζω: "despitefully" in KJV, better translated as "insult" today

Evangelical Heritage V.

Revised Ferrar-Fenton Bible **The Law of Love.**

"But I say to you, my hearers: Love your enemies; act nobly to those who hate you; bless those who curse you; pray for those who assault you.

If a man strike you on one cheek, offer him the other; and if a man steal your coat, do not prevent him having your vest as well."

Free Bible Version

God's Truth (Tyndale)

But I say unto you which hear: Love your enemies. Do good to them which hate you. Bless them that curse you. And pray for them which wrongfully trouble you.

And unto him that smites you on the one cheek, offer also the other. And him that takes away your gown, forbid not to take your coat also.

Jubilee Bible 2000

Montgomery NT

"But to you who are listening to me I say, Love your enemies, do good to those who hate you, Bless those who curse you, pray for those who calumniate you. To him who gives you a blow on the jaw Turn the other jaw also; And from him who is robbing you of your cloak Withhold not your coat also.

NIV, ©2011

Riverside New Testament

But I tell you, my hearers, love your enemies; act nobly to those who hate you; bless those who curse you; pray for those who insult you. To him who strikes you on one cheek, offer also the other. To him who takes your cloak, do not refuse your tunic.

Leicester A. Sawyer's NT

Unlocked Literal Bible

Urim-Thummim Version

But I say to you that hear, Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that abusively use you. And to him that strikes you on one cheek offer also the other; and him that takes away your tunic forbid him not to take your coat also.

Weymouth New Testament

Wikipedia Bible Project

Luke 6:27–28 (NIV) (a graphic); from [A Little Perspective](#); accessed January 6, 2022.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

But I say to those hearing, Love your enemies; do beautiful good to those hating you; Bless those cursing you, and pray over those slandering you. To those striking you upon the cheek, afford them also the other, and from those taking away your outer garment, do not stop *them from taking away* your shirt also.

New American Bible (2002)

New English Bible–1970

Love for Enemies [Lk.6.27-36 →] - Mt.5.43-48, Lk.6.27-28

'But to you who hear me I say:



'Love your enemies; do good to those who hate you; bless those who curse you; pray for those who treat you spitefully. When a man hits you on the cheek, offer him the other cheek too; when a man takes your coat, let him have your shirt as well.

New Jerusalem Bible 'But I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To anyone who slaps you on one cheek, present the other cheek as well; to anyone who takes your cloak from you, do not refuse your tunic.

New RSV 'But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt.

Revised English Bible–1989 “But to you who are listening I say: Love your enemies; do good to those who hate you; bless those who curse you; pray for those who treat you spitefully. If anyone hits you on the cheek, offer the other also; if anyone takes your coat, let him have your shirt as well.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Nevertheless, to you who are listening, what I say is this:
 “Love your enemies!
 Do good to those who hate you,
 bless those who curse you,
 pray for those who mistreat you.
 “If someone hits you on one cheek,
 offer the other too;
 if someone takes your coat,
 let him have your shirt as well.

exeGesés companion Bible **YAH SHUA ON LOVING ENEMIES**
 But I word to you who hear:
 Love your enemies;
 do well to them who hate you;
 eulogize them who curse you;
 and pray for them who threaten you;
 and to whoever strikes you on the cheek,
 present also the other:
 and to whoever takes away your garment,
 forbid not also your tunic;...

Hebraic Roots Bible .
 Israeli Authorized Version .
 The Scriptures 1998 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...but [to] you* [I] say the [men] hearing {me} love! the [men] adverse [of] you* well make! {some things} [for] the [men] hating you* bless! the [men] cursing you* pray! about the [men] threatening you* [to] the [man] beating you to the cheek offer! and the another [one] and from the [man] taking [of] you the garment and {him taking of you} the tunic not [You] may prevent...

Awful Scroll Bible (")Notwithstanding, I instruct to yous who are listening: Be dearly loving you all's hostile ones; be effecting that commendable to them hating yous.
 (")Be considering- them -well, themselves imprecating-against yous, and be yourselves wishing-with-regards-to, in behalf of them threatening-against yous.

Concordant Literal Version	<p>(")He striking you on the jaw, be holding-before also the other, and from he taking away your cloak, let not you be withheld the tunic also.</p> <p>But to you, who are hearing, am I saying: Love your enemies. Be doing ideally to those who are hating you."</p> <p>Bless those who are cursing you. Pray concerning those who are traducing you. To him who is beating you on the cheek, be tendering the other also. And you should not be preventing him who is taking away your cloak from taking your tunic also."</p>
Orthodox Jewish Bible	<p>But to you I say, to the ones listening, show ahavah to your oyvim (enemies), do mitzvahs for the ones with sinas chinom for you,</p> <p>Say a bracha for the ones cursing you, daven for the ones mistreating you. To the one hitting you on the cheek, offer also the other, and from the one taking away your kaftan (coat), also the tunic and gartel do not withhold.</p>
Rotherham's Emphasized B.	<p>But, unto you, I say, who are hearkening: Be loving your enemies; be doing, good, unto them that hate you; Be blessing them that curse you; be praying for them that wantonly insult you. To him who is smiting thee upon the one cheek, be offering, the other also; and, from him who is taking away thy mantle, thy tunic also, do not forbid:...</p>
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>"But I say to you who hear [Me and pay attention to My words]: ^[h]Love [that is, unselfishly seek the best or higher good for] your enemies, [make it a practice to] do good to those who hate you, bless and show kindness to those who curse you, pray for those who mistreat you. Whoever ^[i]strikes you on the cheek, offer him the other one also [simply ignore insignificant insults or losses and do not bother to retaliate—maintain your dignity]. Whoever takes away your coat, do not withhold your shirt from him either.</p> <p>[h] Luke 6:27 The key to understanding this and other statements about love is to know that this love (the Greek word agape) is not so much a matter of emotion as it is of doing things for the benefit of another person, that is, having an unselfish concern for another and a willingness to seek the higher good for another.</p> <p>[i] Luke 6:29 In this context the "slap" is not an act of violence, but more likely an insult or violation of one's rights.</p>
An Understandable Version	<p>"But I tell you people who are listening [to me], love your enemies and do good things to those who hate you. [Ask God's] blessing on those who curse you; pray for those who treat you spitefully. Whoever hits you on one side of the face, allow him [to hit you on] the other side also; and when someone takes away your coat, do not stop him from also taking away your shirt [i.e., if he insists on it].</p>
The Expanded Bible	<p>Love Your Enemies</p> <p>"But I say to you who are listening, love your enemies. Do good to those who hate you, bless those who curse you, pray for those who are cruel to [hurt; mistreat] you. If anyone slaps [strikes; hits] you on one cheek [^C probably an insult or act of rejection, although it could be a stronger punch], offer him [^Tturn] the other cheek, too. If someone takes your coat, do not stop him from taking [withhold] your shirt [tunic].</p>
Jonathan Mitchell NT	<p>"But rather, I am now saying to you folks – the people continuing to listen, and constantly hearing – Be habitually loving your enemies (the folks that are hostile in regard to you); be repeatedly doing ideally to (constantly performing beautifully for; habitually making or creating finely among) the folks habitually hating you and repeatedly treating you with ill-will.</p>

"Repeatedly speak words of goodness, ease, well-being and blessing to the people constantly cursing (or: making negative prayers about) you folks; be constantly thinking goodness and speaking well-being about (or: praying concerning) the folks [that] repeatedly threaten, insult, mistreat or abuse you.

"To the person repeatedly striking and beating you upon the cheek or jaw, repeatedly offer (or: present; hold to the side) the other one, as well. "Also, you should not prevent or hinder the one presently picking up and taking your cloak (outer garment) from also [taking your] tunic (undergarment).

P. Kretzmann Commentary

Verses 27-31

The law of love:

But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.

There is a double contrast here: Jesus had Tittered His woes against various classes of people, but that would not give others a right to act in an arbitrary way, according to their own interpretation of the saying; He had addressed His disciples mainly, but now He purposely includes all those that heard His discourse. All that were within reach of His voice at that time, and all that are in a position to hear His words today, should observe the law of love toward their enemies. The contrast throughout emphasizes the point which Jesus wishes to make: To love, not friends, for there no urging is needed, but enemies; to do good, not to those that show us every form of kindness, for there the act of reciprocating is self-evident, but to those that hate us; to bless, not those that wish us well, for there we return the greetings as a matter of course, but those that heap imprecations and curses upon us; to pray, not for those whose kind solicitude surrounds us every day, for there the remembrance is almost matter-of-fact, but those that spread calumnies about us.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

Needless to say, these ethical precepts of Christ must themselves in turn be explained in the spirit of Christ, for He is the highest and best example. Some practical examples to illustrate the scope of the precepts: To the smiter of one cheek the other should be turned; from him that forcibly takes the tipper garment the lower should not be withheld; to him that asks we should give; what is taken by force we should cheerfully resign. To that extent will Christian meekness in individual cases go, and where no harm is done to others incidentally. For all of these rules must themselves be understood in the light of the Golden Rule: Just as ye wish that the people should act toward you, just so do ye act toward them.

Syndein/Thieme

"But I {Jesus} say to you who are listening: 'Impersonally love your enemies based on who and what YOU are' {agapeo - is the Greek word for love that means an impersonal love. You can only love your worst enemy if you forget their characteristics and concentrate on your own virtue and honor based on the doctrine in your souls - see I Corinthians 13 for more on all that agape type love entails}. Do 'absolute good' {kalos} to those who hate you {kalos - divine good - means to apply divine viewpoint to the situation and allow God to produce divine good through you}. Bless/Praise {eulogeo} those who curse you. Pray for those who mistreat you. To the person who strikes you on the cheek, offer the other one also. And from the person who takes away your coat/'outer garment' {Imation}, do not withhold your tunic/'under garment' {chiton} either.

Translation for Translators

Jesus taught how we should act toward those who are not kind to us.

Luke 6:27-36

"But I say this to each of you *disciples* who are listening to what I say: Love your enemies as well as your friends. Do good things for those who hate you! Ask God to bless those who curse you! Pray for those who mistreat you! If someone *insults one of you* by striking you on one of your cheeks, turn your face so that he can

strike the other cheek *also*. If a *bandit* wants to take away your (sg) coat, let him also have your shirt.

The Voice

Here is Luke's most concentrated summary of Jesus' teachings for His followers. Here He describes what life in the kingdom of God looks like.

If you're listening, here's My message: Keep loving your enemies no matter what they do. Keep doing good to those who hate you. Keep speaking blessings on those who curse you. Keep praying for those who mistreat you. If someone strikes you on one cheek, offer the other cheek too. If someone steals your coat, offer him your shirt too.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.

Love Your Enemies. Be Compassionate And Do Good To All

“But I say to you, the ones hearing^[j]— Be loving your enemies. Be acting commendably to the ones hating you. Be blessing^[k] the ones cursing you. Be praying for the ones mistreating you. To the one striking you on the cheek, be offering also the other. And from the one taking away your cloak, also do not withhold^[l] the tunic^[m]. To everyone asking you, be giving.

[j] Luke 6:27 That is, hearing and obeying, taking My word to heart.

[k] Luke 6:28 That is, giving a blessing to, or calling down God's blessings on.

[l] Luke 6:29 Or, forbid him.

[m] Luke 6:29 That is, the undergarment.

NET Bible®

“But I say to you who are listening: Love your enemies,⁹¹ do good to those who hate you, bless those who curse you, pray for those who mistreat⁹² you. To the person who strikes you on the cheek,⁹³ offer the other as well,⁹⁴ and from the person who takes away your coat,⁹⁵ do not withhold your tunic⁹⁶ either.⁹⁷

^{91sn} Love your enemies is the first of four short exhortations that call for an unusual response to those who are persecuting disciples. Disciples are to relate to hostility in a completely unprecedented manner.

^{92tn} The substantival participle ἐπιηραζόντων (ephreazontwn), sometimes translated “those who abuse” (NRSV), is better rendered “those who mistreat,” a more general term (see L&N 88.129).

^{93sn} The phrase strikes you on the cheek probably pictures public rejection, like the act that indicated expulsion from the synagogue.

^{94sn} This command to offer the other cheek as well is often misunderstood. It means that there is risk involved in reaching out to people with God's hope. But if one is struck down in rejection, the disciple is to continue reaching out.

^{95tn} Or “cloak.”

^{96tn} See the note on the word “tunics” in 3:11.

^{97sn} The command do not withhold your tunic either is again an image of continually being totally at risk as one tries to keep contact with those who are hostile to what Jesus and his disciples offer.

New American Bible (2011)

Love of Enemies. *

† “But to you who hear I say, love your enemies, do good to those who hate you,^s bless those who curse you, pray for those who mistreat you.^t

To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic.

* [6:27–36] See notes on Mt 5:43–48 and Mt 5:48.

* [Matt. 5:43–48] See Lv 19:18. There is no Old Testament commandment demanding hatred of one's enemy, but the “neighbor” of the love commandment was understood as one's fellow countryman. Both in the Old Testament (Ps 139:19–22) and at Qumran (1QS 9:21) hatred of evil persons is assumed to be right. Jesus extends the love commandment to the enemy and the persecutor. His disciples, as children of God, must imitate the example of their Father, who grants his gifts of sun and rain to both the good and the bad.

* [Matt. 5:48] Perfect: in the gospels this word occurs only in Matthew, here and in Mt 19:21. The Lucan parallel (Lk 6:36) demands that the disciples be merciful.

- r. [6:27–36] Mt 5:38–48.
- s. [6:27] Prv 25:21; Rom 12:20–21.
- t. [6:28] Rom 12:14; 1 Pt 3:9.

New American Bible (2011)
The Passion Translation
The Spoken English NT

Loving your Enemy (Mt. 5:33-48)

But I want to say something totally different to you listeners:^s Love your enemies. Act kindly to people who hate you. Bless people who curse you; pray for people who insult you. If someone hits^t you on the cheek—offer the other one too. And don't hold back your shirt from the person who takes your coat.

- s. Lit. "On the contrary, I say to you who hear."
- t. Lit. "To the one who hits."

Wilbur Pickering's New T.

Instructions

"Further, to you who are listening I say: Love your enemies, do good to those who hate you; bless those who curse you, pray for those who mistreat you.⁹

To him who strikes you on the cheek, offer also the other;¹⁰ and from him who takes away your cloak, do not withhold the tunic as well.

(9) People who do these things are being used by Satan; they need to be delivered, and this is done in the spiritual realm.

(10) Do not use physical violence to respond to physical violence—but we can use our spiritual authority. Animals must resort to force, but Adam was given dominion over the animals, which presumably was not exercised with physical force—we should not lower ourselves to the animal level; but Satan tries to trick us into doing so. If someone lashes out in anger, turning the other cheek should shame him.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation
Charles Thomson NT
Context Group Version

But I say to you (pl) that hear, give allegiance to your (pl) enemies, do good to those that spurn you (pl), esteem those that curse you (pl), pray for those that insult you (pl). To him who strikes you on the [one] cheek offer also the other; and from him who takes away your cloak don't withhold your tunic also.

Disciples' Literal New T.
English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament
Modern English Version

Love for Enemies

"But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. To him who strikes you on the one cheek, offer also the other. And from him who takes away your cloak, do not withhold your tunic as well.

Modern Literal Version
Modern KJV
New American Standard B.
New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible

Restored Holy Bible 6.0

[Love your enemies: prove that you are better].
 But I say to you who hearing,
 Love your enemies, do good to them who hating you,
 bless them that curse you, and pray for them who insulting you!
 [Turning the other cheek: non-resistance].

Revised Young's Lit. Trans.

And to him that smiting Thee on the one cheek, offer the other also;
 and from him that taking away Thy cloak, Thou should not forbid Thy coat also.
 'But I say to you who are hearing, Love your enemies, do good to those hating you,
 bless those cursing you, and pray for those accusing you falsely; and to him smiting
 you upon the cheek, give also the other, and from him taking away from you the
 mantle, also the coat you may not keep back.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Translation

World English Bible

Young's Updated LT

The gist of this passage:

Jesus explains what it means to love your enemies.

27-29

Luke 6:27a			
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</i>	adversative particle	Strong's #235
humin (ὐμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 st person singular, present active indicative	Strong's #3004
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
akoúō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #191

Translation: But I say to you [all], to those hearing [Me]:...

Jesus was teaching a very mixed crowd, which is often the case for a pastor-teacher. Some knew a little; some knew nothing; many had come there simply to be healed; and some really wanted to hear what Jesus had to say.

Some of the believers there had heard Jesus’ teaching for the past month—every single day of it. Others people are hearing Jesus speak for the first time.

As ought to be true with most sermons, there should be something there for everyone. This is not always possible, especially for churches which emphasize the teaching of the Word of God above all else (some doctrines are going to be quite a leap for younger believers).

Luke 6:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	2 nd person plural, present active imperative	Strong’s #25
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong’s #3588
echthros (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; accusative case	Strong’s #2190
humōn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong’s #5216 (genitive case of #5210)

Translation: ...keep loving your enemies...

When Jesus said, “Love your enemies,” He was not teaching something which was completely new; but it was lost in the Old Testament message (in part because of the mutual hostility between the outside world and the Jewish people).

Jonah is an entire book devoted to loving one’s enemies. He was supposed to speak to the Assyrians about his God and he would call upon them to change their minds about that God. This is exactly what Jonah did not want to do; as he hated the Assyrians. Therefore, when God told Jonah to go one way, Jonah went the exact opposite direction. He did not want to speak to the Assyrians about his God; his biggest worry is, they might respond with positive volition.

When it comes to our relationship with other people, there will be people who hate and scorn us because we believe in Jesus Christ. They may have all kinds of wrong or bad impressions about Who God is and about what church is or what being a Christian is (the first word that will come to many people’s minds is *hypocrite*). But, no matter how they feel about you personally, that is not the issue. They are people for whom Christ died. It does not matter how they feel about you or you feel about them. When an unbeliever exercises faith in Christ, who and what they are can (potentially) change—sometimes radically.

Luke 6:27b ...Love your enemies... (ESV)

Love here does not mean that you develop some sort of surge of emotion towards your enemies, similar to the emotions that you feel towards your parents, brothers or sisters, friends or spouse. This does not mean that you think of five nice things to say about the person, and then work that into a conversation while they are watching. This does not mean that you go out of your way to be nice to these people and even ask them over for dinner. We as believers need to have a relaxed mental attitude towards such a person; we should not be harboring mental attitude sins towards them. We should not be contemplating ways to harm them, best them, or hinder them. We should not be jealous of them. We should not talk down to them and run them down behind their backs. We should not contemplate the ways that they anger us.

Luke 6:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active imperative	Strong's #4160
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
miseō (μισέω) [pronounced mihs-EH-oh]	<i>those who hate, pursuing with hatred, the ones who detest; passive: those who are hated, the ones being detested</i>	masculine plural, present active participle, dative, locative or instrumental case	Strong's #3404
humas (ὐμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: ...[and] keep on doing good to those who hate you [all].

In this life, there will be people who hate you; and some of them will hate you without a cause (some will hate you because you're obnoxious). You do what is right towards them. You do not have one standard of behavior towards them, but a different and much better standard of behavior towards your friends.

You may have a neighbor who absolutely hates you. That does not mean that you don't look out for them, that you do not offer them a helping hand; or that, if possible, you simply try not to anger them more. When you interact with them—no matter what they have done to you—you treat them just like anyone else, without rancor or sarcasm. No matter what they have said or done to you, we should be willing to give them a helping hand when they need it (I realize it is much easier to say this than it is to do it).

Luke 6:27 But I say to you [all], to those hearing [Me]: keep loving your enemies [and] keep on doing good to those who hate you [all].

Bear in mind that it is not just the overt actions but the condition of your soul in the interaction with your enemies. This is more than simply gritting your teeth and saying to yourself, "I am going to be nice to them, no matter what." (Something you might say of certain relatives for a large family gathering).

In a music studio, there is often a lighted sign which says, *Recording*. In the past, that meant that all that happened in the studio was being recorded on tape (and today, it is being recorded digitally). A musician might do the greatest rendition of a particular song ever done, but, if the studio is not recording, then it is lost forever.

We must be in fellowship to fulfill these things spoken by Jesus Christ. We must be controlled by God the Holy Spirit. This is done by being up to date when it comes to the naming of our sins. We may be interacting with an enemy with the biggest, broadest smile on our faces, but thinking, underneath all of that, "You slimy, lying SOB." You are *not* fulfilling these mandates of our Lord; you are simply being civil. If you start to think such a thing, you quickly name that sinful thought to God. In a split second, you go from simply being civil to meeting the requirements of Luke 6:27.



Luke 6:27 (ESV) (a graphic); from [Knowing Jesus](#); accessed January 6, 2022.

Luke 6:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogeō (εὐλογέω) [pronounced you-lohg-EH-oh]	active: <i>to bless [man], to speak well of; to praise [God]</i> ; passive: <i>to be blessed, to be happy; to be spoken well of; to be praised</i>	2 nd person plural, present active imperative	Strong's #2127
tous (τοὺς) [pronounced tooz]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
kataraomai (καταράομαι) [pronounced kat-ar-AH-om-ah-ee]	<i>cursing, execrating, one who imprecates evil upon another</i>	masculine plural, present (deponent) middle/passive participle; accusative case	Strong's #2672
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: *Keep on blessing those who curse you [all].*

There are people who curse you; they want you to fail. If given the chance to observe you failing, they might quite enjoy that.

When it comes to blessing another person, that is difficult for me to quantify; but it is the opposite of cursing them. You may have a neighbor that you want to badmouth to your neighbor on the other side—don't. You may have a co-worker that you dislike and who dislikes you, and you have some juicy gossip about them to spread around, don't. Whatever it is that they do to you that is wrong, do not respond in kind.

Do not try to work up some positive emotion about them; and don't worry about trying to think about ways to be nice to them. Just don't think evil thoughts about them; don't gossip about them or say bad things about them; and, quite obviously, do not commit overt sins against them.

Luke 6:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced <i>pros- YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #4336
peri (περι) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
epêreazô (ἐπηρέάζω) [pronounced <i>ep-ay- reh-AD-zoh</i>]	<i>insulting, slandering; mistreating, using spitefully, one who falsely accuses</i>	masculine plural, present active participle; genitive/ablative case	Strong's #1908
humas (ὐμάς) [pronounced <i>hoo- MOSS</i>]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: *Keep on praying for those who slander you [all].*

People, you will find out, slander you all of the time. You may find out later that you are the temporary topic of conversation among other pairs or groups of people that you barely know—and, so it turns out, maybe they don't like you very much. As believers, we do not get to respond in kind. We don't run to the people they spoke to and give our side of the story; we don't find out embarrassing or unattractive things about them and spread that around. We do not go on the offensive, as the saying goes, *mess with the bull, then you get the horns!* We as believers do the exact opposite. No matter how unbearable a person is, Jesus Christ died for that person. He is a soul that God loves. He is no less loveable than we are; and if there is ever the right opportunity, then we share the gospel with that person.

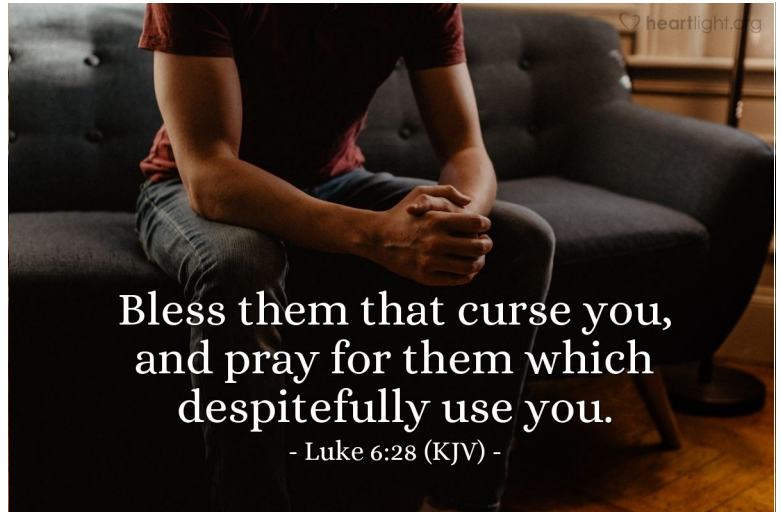
When you and another person do not get along, or ruffle each other's feathers, they are probably just as aware of this as you are. Make an effort not to ruffle that person's feathers; don't gossip about him or run him down; and

do not fill your soul with angry thoughts about him. You may be surprised to find out that, he actually noticed this and, as a result, is open to hear the gospel.

Luke 6:28 *Keep on blessing those who curse you [all]. Keep on praying for those who slander you [all].*

It cannot be overemphasized that Jesus has died for every person, and that we owe the world the gospel. That world includes our enemies.

I recently came across this quotation from Will Durant, the accomplished ancient historian. *There is no greater drama in human record than the sight of a few Christians, scorned or oppressed by a succession of emperors, bearing all trials with a fiery tenacity, multiplying quietly, building order while their enemies generated chaos, fighting the sword with the word, brutality with hope, and at last defeating the strongest state that history has ever known. Cæsar and Christ had met in the arena, and Christ had won.*³⁶



How did this happen? The early Christians loved their enemies; they blessed those who cursed them and they prayed for those who abused them. They did not hold anti-government demonstrations; they did not put together great organizations to support emperors who were sympathetic to the Christian movement. They did not write scathing letters to the editor about this or that Cæsar who acted poorly towards believers. They followed these prescriptions laid out by their Lord.

Luke 6:28 (KJV) (a graphic); from [Emmanuel Baptist Church](#); accessed January 6, 2022.

Luke 6:27–28 (a graphic) from [A Little Perspective](#); accessed March 25, 2022.



Luke 6:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

³⁶ Will Durant, *The Story of Civilization: Part III, Cæsar and Christ* (New York, Simon & Schuster, 1944).

Luke 6:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τυπῶ (τύπτω) [pronounced TOOP-toe]	<i>beating, striking, wounding, thumping, pummeling [with repeated blows]; by implication punishing; figuratively offending (the conscience)</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #5180
σε (σέ) [pronounced seh]	<i>you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τῆν (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
σιαγῶν (σιαγών) [pronounced see-ag-ONE]	<i>chin, cheek, side of face, jaw, jaw bone</i>	feminine singular noun; accusative case	Strong's #4600
παρέχω (παρέχω) [pronounced par-EHK-oh]	<i>to present, offer, afford, exhibit, furnish occasion; to hold near; to bring, to do, to give, to keep, to minister</i>	2 nd person singular, present active imperative	Strong's #3930
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
τῆν (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ἄλλος (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; accusative case	Strong's #243

Translation: [If] one strikes you on the cheek, [then] present [to him] the other [cheek].

Jesus then takes this whole concept up a notch. *If someone slaps you on one cheek, then offer them the other.* That is hard for any person to contemplate. But the idea is, we do not pursue revenge. We do not even fantasize revenge against that person.

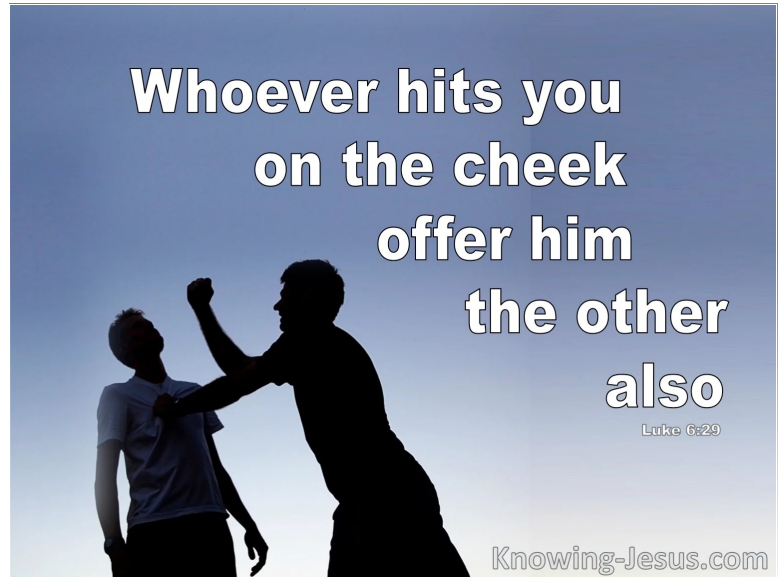
Now, this is not the situation where a thief (or whatever) threatens your family; you do whatever you can to protect your family (depending on the circumstances). This is not where you are struck and your life is being threatened.

This verse is more facing a personal insult, a personal affront, a personal attack. Your response should not be one of revenge, either gotten right there on the spot or contemplated and taken later.

The Amplified Bible: *Luke 6:29 In this context the “slap” is not an act of violence, but more likely an insult or violation of one’s rights.*³⁷

The NET Bible: *This command to offer the other cheek as well is often misunderstood. It means that there is risk involved in reaching out to people with God’s hope. But if one is struck down in rejection, the disciple is to continue reaching out.*³⁸

The Alpha & Omega Bible: *In that day & time, a slap on the cheek was only an insult, not a major attack. Jesus is not saying that we have no right to self defense or that we should allow people to attack us. He is only saying that if someone insults us, that we are not to retaliate with insults. We should not take revenge or stoop to their level.*³⁹



Luke 6:29a (NASB) (a graphic); from [Knowing Jesus](https://www.knowing-jesus.com); accessed January 6, 2022.

Luke 6:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong’s #575
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
αἰρῶ (αἰρῶ) [pronounced Ī-row]	<i>bearing (up), carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking (away, up)</i>	masculine singular, present active participle; genitive/ablative case	Strong’s #142
σου (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong’s #4771 (genitive is given Strong’s #4675)

³⁷ From <https://www.biblegateway.com/passage/?search=Luke+6&version=AMP> (footnote); accessed October 24, 2019.
³⁸ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote); accessed October 24, 2019.
³⁹ The Alpha & Omega Bible, v. 29, from e-sword.

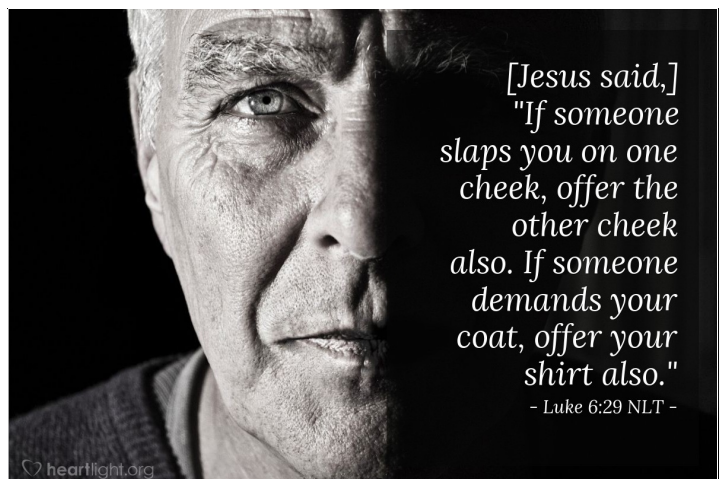
Luke 6:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i>]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter singular noun; accusative case	Strong's #2440
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
chiton (χιτών) [pronounced <i>khee-TONE</i>]	<i>a tunic, an undergarment, usually worn next to the skin, a garment, shirt, a vestment; clothes, clothing</i>	masculine singular noun; accusative case	Strong's #5509
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kōluō (κωλύω) [pronounced <i>koh-LOO-oh</i>]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	3 rd person singular, aorist active subjunctive	Strong's #2967

Translation: And [if] one takes from you [your] cloak, then do not hinder [him from taking] your shirt also.

People will, in various ways, take personal items from you. Sometimes, they will even use the court system to achieve this. Now, I understand this to mean that, if this is a court battle, then you try to find a way to settle, even if you believe that you are being treated unfairly. If this is out in the world, a one-on-one situation, you simply have to assess the situation. Are you in physical danger? Are family members there in physical danger? These are real concerns. But, the key issue here is, there should be no item or piece of personal property that should stand between someone else and the gospel message. Your possessions, when compared to the grace of God, are just not that important.

Luke 6:29 [If] one strikes you on the cheek, [then] present [to him] the other [cheek]. And [if] one takes from you [your] cloak, then do not hinder [him from taking] your shirt also.

The idea is to not give in to personal attacks or even to robbery, and respond in kind. It is not inconceivable that you might be robbed in the street or in the courtroom, and Jesus is saying here, "Do not seek personal justice or revenge. Do not allow personal items to stand between that other person and the gospel. Whatever you own can be replaced; and, in the grand scheme of things, it is nothing.



Luke 6:29 (New Living Translation) (a graphic); from [Heartlight](#); accessed January 7, 2022.

Luke 6:27–29 Let Me say to you, those able to hear and understand Me: keep on loving your enemies and keep on doing good towards those who hate you. Bless those who curse you. Keep on praying for those who slander and malign you. If someone strikes you on the check, then present to him the other cheek. If one takes from you your cloak, then do not hesitate to offer him your shirt as well.

Some treated these verses as separate thoughts and some placed the together.

It was difficult to determine whether or not I should have included v. 30 with this passage. Some translations did and some did not.

All who ask of you, give [them]; and from the one taking the [things] yours, you will not demand back. And as you [all] desire that might do to you [all] the men, you [all] do to them likewise.

Luke
6:30–31

All who ask of you, give [them whatever they want]; and from those who take your [possessions], do not demand them back. Just as you [all] want men to do to you [all], you [all] do the same to them.

If someone asks for something of yours, you give it to them; and do not demand anything in return from those who take your things. Treat others exactly how you want to be treated.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) All who ask of you, give [them]; and from the one taking the [things] yours, you will not demand back. And as you [all] desire that might do to you [all] the men, you [all] do to them likewise.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) Give to every one that asketh thee: and of him that taketh away thy goods, ask them not again. And as you would that men should do to you, do you also to them in like manner.
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT To every one that asketh of thee, give thou: and from him that taketh thy property, demand it not. And as ye would that men should do to you, so do ye also to them.
- Original Aramaic NT "Give to everyone who asks you and do not demand from him who takes what is yours."
"And just as you desire people to do for you, do also for them."
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) Give to every one who asks you; and from him who takes away what is yours, do not demand it back again. 31 Just as you want men to do to you. do to them likewise.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English Give to everyone who comes with a request, and if a man takes away your property, make no attempt to get it back again.
Do to others as you would have them do to you.
- Bible in Worldwide English Give to every one who begs you for something.
Do to other people what you want them to do to you.

Easy English	When anyone asks you for something, give it to him. Someone may take something that belongs to you. If he does, let him keep it. Do not ask to have it back again. Do the good things for other people that you would want them to do for you.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Give to everyone who asks you for something. When someone takes something that is yours, don't ask for it back. Do for others what you want them to do for you.
God's Word™	Give to everyone who asks you for something. If someone takes what is yours, don't insist on getting it back. "Do for other people everything you want them to do for you.
Good News Bible (TEV)	.
<i>The Message</i>	If someone takes unfair advantage of you, use the occasion to practice the servant life. No more tit-for-tat stuff. Live generously. "Here is a simple rule of thumb for behavior: Ask yourself what you want people to do for you; then grab the initiative and do it for <i>them!</i> "
NIRV	Give to everyone who asks you. And if anyone takes what belongs to you, don't ask to get it back. Do to others as you want them to do to you.
New Life Version	Give to any person who asks you for something. If a person takes something from you, do not ask for it back. Do for other people what you would like to have them do for you.
New Simplified Bible	.

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

College Press Bible Study Contemporary English V.	.
	Give to everyone who asks and don't ask people to return what they have taken from you. Treat others just as you want to be treated.
The Living Bible	Give what you have to anyone who asks you for it; and when things are taken away from you, don't worry about getting them back. Treat others as you want them to treat you.
New Berkeley Version	.
New Century Version	.
New Living Translation	Give to anyone who asks; and when things are taken away from you, don't try to get them back. Do to others as you would like them to do to you.
The Passion Translation	When someone comes to beg from you, give to that person what you have. When things are wrongly taken from you, do not demand they be given back. However you wish to be treated by others is how you should treat everyone else.
Unlocked Dynamic Bible	Give something to everyone who asks you. If someone asks you to give him things that belong to you, do not ask him to return them. In whatever way you want others to act toward you, that is the way that you should act toward them.
William's New Testament	Practice giving to everyone who asks of you, and stop demanding back your goods from him who takes them away. Yes, you must practice dealing with others as you would like them to deal with you..

Partially literal and partially paraphrased translations:

American English Bible	'Yes, to each one who asks, you should give, And don't tell them that they must repay... Treat others as you wish to be treated.
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	Give to everyone who asks and don't demand your things back from those who take them. Treat people in the same way that you want them to treat you.

International Standard V	Keep on giving to everyone who asks you for something, and if anyone takes what is yours, do not insist on getting it back. Whatever you want people to do for you, do the same for them.
Len Gane Paraphrase	"Give to every one who asks you, and of him who carries off your goods, don't ask for them back. "As you want people to treat you, so you do to them in the same way.
A. Campbell's Living Oracles New Advent (Knox) Bible	. Give to every man who asks, and if a man takes what is thine, do not ask him to restore it. As you would have men treat you, you are to treat them; no otherwise.
NT for Everyone 20 th Century New Testament	. .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Give to every man who asks of you; and of he who takes your things, do not ask for them back. As you hope others do to you, do likewise to them. Does "others" work as well as "men" here? Jesus is addressing his male disciples here, but this may be a rare instance when generalizing is the intent.
Evangelical Heritage V. Revised Ferrar-Fenton Bible	. Give to all who beg from you; and from the plunderer of your property, plunder not again. "And as you wish men to do In you, do the same to them.
Free Bible Version God's Truth (Tyndale)	. Give to every man that asks of you. And of him that takes away your goods, ask them not again. And as you would that men should do to you: so do you to them likewise.
Jubilee Bible 2000 Montgomery NT NIV, ©2011	. . .

Luke 6:31 (NIV) (a graphic); from [Bible Verse Images](#); accessed January 7, 2022.

Riverside New Testament Leicester A. Sawyer's NT Unlocked Literal Bible	. . Give to everyone who asks you. If someone takes away something that belongs to you, do not ask him to give it back to you. As you want people to do to you, you should do the same to them.
Urim-Thummim Version Weymouth New Testament	. To every one who asks, give; and from him who takes away your property, do not demand it back. And behave to your fellow men just as you would have them behave to you.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Do to others
as you would have
them do to you.

- Luke 6:31



Christian Community (1988)	.
The Heritage Bible	To everyone asking you, give, and from those taking away your things, do not ask them back. And just as you will that men should do to you, you also do similarly to them.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	Give to everyone who asks you, and do not ask for your property back from someone who takes it. Treat others as you would like people to treat you.
New RSV	Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. Do to others as you would have them do to you.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	...give to everyone who asks of you; and of him who takes away your goods demand not; and exactly as you will that humanity do to you, do you also to them likewise.
Hebraic Roots Bible	And to everyone asking you, give. And from him who takes your property, do not demand your property back. And according as you desire that men should do to you, you also do the same to them.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	Give to every one who asks you; and whoever takes something of yours, make no demands upon him. "Do to others as you would have them do to you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[to] every [man] asking you give! {some things} and from the [man] taking the yours* not demand! (return) and as [You*] want that may make {some things} [for] you* The Men make! {some things} [for] them similarly...
Awful Scroll Bible	(")Furthermore, be giving to everyone asking you, and from he taking away that yours, be not asking- it -from him an asking-from. (")Surely accordingly-as-to yours purpose, in order that they of the aspects-of-man should effect to yours, be you also effecting to them likewise.
Concordant Literal Version	Now you, be giving to everyone who is requesting, and from him who is taking away what is yours be not demanding it." And, according as you are wanting that men may be doing to you, you also be doing to them likewise."
Orthodox Jewish Bible	To everyone asking you, give tzedakah; and from the one taking away your things, do not demand them back. [DEVARIM 15:7,8; MISHLE 21:26] And just as you want that Bnei Adam may do to you, do to them similarly.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible	Give to everyone who asks of you. Whoever takes away what is yours [Probably a prohibition against frivolous legal action.], do not demand it back. Treat others the same way you want them to treat you.
An Understandable Version	Give to everyone who asks you [for something] and do not demand that he bring back your possessions that he takes away.
The Expanded Bible	And whatever you would like people to do to you, do the same thing to them. Give to everyone who asks you, and when someone takes something that is yours, don't ask for [demand] it back. Do to others what [Treat others as] you would want them to do to [treat] you.
Jonathan Mitchell NT	"Be habitually giving to everyone constantly making requests from you (or: begging from, or demanding [something] of, you), and do not make it a habit (or: cease your custom) to demand it back (or: repeatedly ask for it back) from the person presently or repeatedly taking what is yours.
P. Kretzmann Commentary	"And so, correspondingly and exactly as you folks are normally wanting and intending that humanity (people; mankind) should habitually do to and for you, you, yourselves also, be constantly doing likewise to and for them. Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.
Syndein/Thieme Translation for Translators	"The Savior gives a touchstone into the hands of His disciples, by which they might prove themselves as to whether their demeanor towards neighbors and enemies was in agreement with their duties. His utterance contains no principle, hut the touchstone of morality, since it refers only to an outer form of action. Where it is so used, we shall discover in it a plain, simple, universally applicable precept of the practical wisdom of life, fully fitted for the purpose for which the Savior has given it . Give something to everyone who asks you (sg) for something. If someone takes away things that belong to you (sg), do not ask him to return them. In whatever way you (pl) want others to act toward you, that is the way that you should act toward them.
The Voice	If someone begs from you, give to him. If someone robs you of your valuables, don't demand them back. Think of the kindness you wish others would show you; do the same for them.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. NET Bible®	. Give to everyone who asks you, ⁹⁸ and do not ask for your possessions ⁹⁹ back ¹⁰⁰ from the person who takes them away. Treat others ¹⁰¹ in the same way that you would want them to treat you. ¹⁰²
	^{98sn} Jesus advocates a generosity and a desire to meet those in dire need with the command give to everyone who asks you. This may allude to begging; giving alms was viewed highly in the ancient world (Matt 6:1-4; Deut 15:7-11).
	^{99tn} Grk "your things," sometimes translated "what is yours" or "what belongs to you."
	^{100sn} Do not ask for your possessions back... is an example of showing forgiveness. Paul's remarks in 1 Cor 6:7 may reflect this principle.
	^{101tn} This is a generic use of ἄνθρωπος (anqrwpo"), referring to both males and females.
	^{102sn} Jesus' teaching as reflected in the phrase treat others in the same way you would want them to treat you, known generally as the Golden Rule, is not completely unique in the ancient world, but it is stated here in its most emphatic, selfless form.
New American Bible (2011) The Passion Translation The Spoken English NT	. . Give to everyone who asks you, and if someone takes your things, don't ask for them back. And treat people just the same as you want them to treat you. ^u

u. Lit. "And just as you want people to treat you (pl.), you (pl.) treat them similarly."

Wilbur Pickering's New T.

Give to everyone who asks of you;¹¹ and from him who takes away your things, do not demand them back.

Yes, like you want people to treat you, that is just how you must treat them.¹²

(11) Presumably this does not refer to professional beggars (2Thess. 3:10), but to someone overtaken by adversity who needs temporary help, someone you know who is part of the community.

(12) This is the so-called 'golden rule'—if everyone did this the world would be a better place.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"So be giving to every [one] asking of you, and stop demanding back from the one taking away your [belongings]. "And just as you, want that people shall be doing to you, you, also be doing to them likewise.
Charles Thomson NT	.
Context Group Version	.
Disciples' Literal New T.	To everyone asking you, be giving. And from the one taking away your things, do not be demanding them back. And just as you want people to be doing to you, be doing to them likewise.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	Give to everyone who asks of you. And of him who takes away your goods, do not ask for them back. Do unto others as you would have others do unto you.
Modern Literal Version	Give to everyone who asks you, and from him who takes away what is yours, do not ask for it back. {Mt 7:12 & Lk 6:31.} And just-as you* wish that* men may do to you*, you* also, do likewise to them.
Modern KJV	.
New American Standard B.	Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. Treat [Lit Do to] others the same way you want them [Lit people] to treat you.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	[Only be friendly to your friends is not enough]. Give to every man that asking of Thee; and of him that taking away Thy goods, ask them not back. And as ye would that men should do to you, do ye also to them likewise.
Revised Young's Lit. Trans.	'And to every one who is asking of you, be giving; and from him who is taking away your goods, be not asking again; and as you wish that men may do to you, do you also to them in like manner;...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Do not withhold your possessions from others. The golden rule.

30-31

Luke 6:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>pan̄ti (παν̄τι) [pronounced <i>pahn-TEE</i>]</p>	<p><i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i></p>	<p>masculine singular adjective, locative, dative and instrumental cases</p>	<p>Strong's #3956</p>
<p>aiteō (αἰτέω) [pronounced <i>ahee-THE-oh</i>]</p>	<p><i>asking for, having begged for, calling for; craving, one who desires; one who requires</i></p>	<p>masculine singular, present active participle; dative, locative or instrumental case</p>	<p>Strong's #154</p>
<p>se (σέ) [pronounced <i>seh</i>]</p>	<p><i>you</i></p>	<p>2nd person singular personal pronoun; accusative case</p>	<p>Strong's #4771 (Strong's #4571)</p>
<p>didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]</p>	<p><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></p>	<p>2nd person singular, present active imperative</p>	<p>Strong's #1325</p>

Translation: All who ask of you, give [them whatever they want];...

The disciples are told, "Do not let material goods stand in your way of presenting the gospel." If someone asks for something that belongs to you, just give it to them.

What is important is Who Jesus is; and what He has done.

Furthermore, it is difficult to ask for something from others; and if it is within your ability to give them their request, then do it. Obviously, this has to be tempered with other considerations (you cannot give away money that you are carrying that is not yours; you cannot deprive your own family, etc.).

V. 30b is a separate thought:

Luke 6:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>kaí (καί) [pronounced <i>kī</i>]</p>	<p><i>and, even, also; so, too, then, that; indeed, but</i></p>	<p>conjunction</p>	<p>Strong's #2532</p>
<p>apó (ἀπό) [pronounced <i>aw-PO</i>]</p>	<p><i>from, away from, by</i></p>	<p>preposition or separation or of origin</p>	<p>Strong's #575</p>
<p>tou (τοῦ) [pronounced <i>tu</i>]</p>	<p><i>of the; from the, [away, out] from the; from the source of; by the; than the</i></p>	<p>masculine singular definite article, genitive/ablative case</p>	<p>Strong's #3588</p>

Luke 6:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
airô (αἶρω) [pronounced <i>ĭ-row</i>]	<i>bearing (up), carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking (away, up)</i>	masculine singular, present active participle; genitive/ablative case	Strong's #142
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
sa (σά) [pronounced <i>sah</i>]	<i>your, yours, your own</i>	2 nd person, neuter plural, possessive pronoun; accusative case	Strong's #4674 (from #4771)
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
apaitêô (ἄπαιτέω) [pronounced <i>ap-AHee-teh-oh</i>]	<i>to ask [again, back], to demand back, to require, to exact something due</i>	2 nd person singular, present active imperative	Strong's #523

Under *part of speech*, Thayer says *none*.

Translation: ...and from those who take your [possessions], do not demand them back.

This maxim is separate from the one above. There is no connection between the two, apart from this being your stuff going into the possession of someone else.

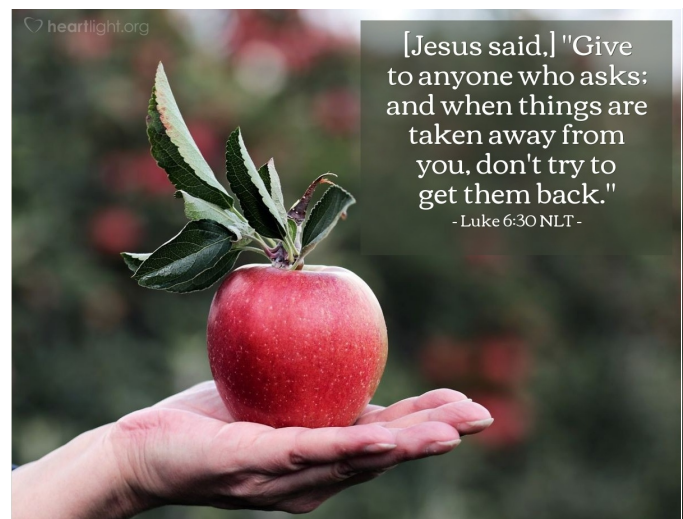
Let's say you give something to someone. They asked, you gave it to them and now they have it. You do not ask to get it back; nor do you ask for remuneration.

Again, earthly goods should never stand in the way of presenting the gospel.

Let's say, someone takes something from you; do not demand it back; do not sue them in court to take it back. Again, this is within reason. You may represent or own a company; and stealing from that company could ruin the company. In that situation, you may need to take back what was taken, or even sue for it. However, there are limitations here; and you do not sue a believer, if you can help it. When you are merely cheated and this is a personal vendetta, you let it go. You do not escalate the situation.

Luke 6:30 All who ask of you, give [them whatever they want]; and from those who take your [possessions], do not demand them back.

I should have possibly put the next verse all by itself. V. 31 summarizes what has just been said; and it is illustrated with the verses that follow.



Luke 6:30 (NLT) (a graphic); from [Heartlight](#); accessed March 18, 2022.

Luke 6:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
thélō (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 nd person plural, present active indicative	Strong's #2309
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
poieō (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, present active subjunctive	Strong's #4160
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; nominative case	Strong's #444

Translation: *Just as you [all] want men to do to you [all],...*

The is the first half of a saying known as *the golden rule*.

Jesus then states a general principle to go by. Everyone has a standard by which they believe they should be treated. Having been in the classroom, I have heard many a student say, "She [referring to a teacher] cannot treat me this way!" Similarly, I have heard teachers bemoan, "Who raised these kids? How do they think that their actions are acceptable? How can they treat me [or others] this way?"

We all know what we expect in treatment; we know how others ought to treat us.

Luke 6:31b			
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 execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active imperative	Strong's #4160
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
ὁμοίως (ὁμοίως) [pronounced <i>hom-OY-ocē</i>]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668

Translation: ...you [all] do the same to them.

Jesus says, "Whatever your standard is for people treating you (with respect, with deference, with kindness); then you make certain that you treat others in exactly that same way.

Although many consider this to be the fundamental principle of the Christian life, it is not. Jesus Christ dying for our sins is that fundamental principle. However, this is a good illustration of impersonal love (or love for others, friends or enemies).

There is a specific type of arrogance that this verse makes me think about. There are people who expect respect and deference; but they do not give it to others automatically. You must earn it from them. Then is very typical of the thinking of a 16 year old kid (where life is revolving around him). Having been a teacher for nearly 30 years, this is very much how some teens think. They are not going to give you respect *until* you earn it or they like you. However, if you disrespect them even slightly, and they may hold it against you for the rest of their days in your classroom. Don't behave like a 16 year-old kid to others.

Perhaps we might name this, teen arrogance syndrome.

Luke 6:31 (NASB) (a graphic); from [Verse Images](#); accessed January 6, 2022.

Luke 6:31 *Just as you [all] want men to do to you [all], you [all] do the same to them.*

This is very much the standard of behavior regarding impersonal love.

There is an overall structure to this dissertation, with *love your enemies* at the beginning and end; with the golden rule in the middle—which gives great prominence to this rule.



Jesus now will ask 3 questions of His audience, giving them the grace test, so to speak. Jesus uses the word *sinner* here, but *heathen* I believe better suits our understanding.

Luke 6:30–31 If someone asks for something of yours, you give it to them; and do not demand anything in return from those who take your things. Treat others exactly how you want to be treated.

And if you [all] keep loving those loving you [all], what to you [all] grace is [there]? For even the sinful ones those loving them keep loving. And if you [all] keep doing good to those doing good to you, what to you grace is [there]? And the sinful ones to him keep doing [the same]. And if you [all] have lent money from whom you keep hoping to receive, what to you grace is [there]? And sinful ones to sinful ones keep lending money that they receive the equal amount [back].

Luke
6:32–34

If you [all] [simply] love those who love you [all], in what way is [that] a gracious [expression]? Even the heathen [lit., *sinners* (and throughout)] love those who love them. If you [all] do good to those who do good to you [all], in what way is [that] a gracious [expression]? Heathen do the [same thing]. And if you [all] lend money, and hope to receive that [money back], in what way is [that] a gracious [expression]? Heathen lend money to other heathen [expecting] to receive an equal amount [back].

If you simply love those who love you, how is that an expression of grace? Even the heathen love those who love them. If you simply do good to the ones who do good to you, how is that an expression of grace? Heathen do that. And if you lend money, but hope to get it back with interest, how is that an expression of grace? Heathen lend money to other heathen all of the time, expecting to get it back with interest as well.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And if you [all] keep loving those loving you [all], what to you [all] grace is [there]? For even the sinful ones those loving them keep loving. And if you [all] keep doing good to those doing good to you, what to you grace is [there]? And the sinful ones to him keep doing [the same]. And if you [all] have lent money from whom you keep hoping to receive, what to you grace is [there]? And sinful ones to sinful ones keep lending money that they receive the equal amount [back].

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And if you love them that love you, what thanks are to you? For sinners also love those that love them.
And if you do good to them who do good to you, what thanks are to you? For sinners also do this.
And if you lend to them of whom you hope to receive, what thanks are to you? For sinners also lend to sinners, for to receive as much.

V. Alexander's Aramaic T.
James Murdock's Syriac NT .
For, if ye love them that love you, what goodness is it in you? For even sinners love those that love them.
And if ye do good to them that do good to you, what goodness is it in you? For even sinners do the same.
And if ye lend to one from whom ye expect recompense, what goodness is it in you? For sinners also lend to sinners, to receive adequate recompense.
Original Aramaic NT "For if you love those who love you, what goodness do you have? Even sinners love those who love them."

"And if you are doing good to those who treat you well, what goodness do you have? For even sinners do likewise."

"And if you lend to him from whom you expect to be repaid, what goodness do you have? For even sinners lend to sinners to be repaid likewise."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

.
For if you love those who love you, what is your favor? for even sinners love those who love them. And if you do good only to those who do good to you, what is your favor? for sinners also do the same. And if you lend only to him from whom you expect to be paid back, what is your favor? for sinners also lend to sinners, to be paid back likewise.

Significant differences:

It is worth noting that twice in this passage, there is a question whether or not to include the postpositive explanatory conjunction *gar*. The understanding of the passage is unaffected by its inclusion or deletion. This is what most textual problems are—immaterial to the overall meaning of the passage itself. Interesting that the variant reading New Testament does not even mention this disputed word.

Limited Vocabulary Translations:

Bible in Basic English

If you have love for those who have love for you, what credit is it to you? for even sinners have love for those who have love for them. And if you do good to those who do good to you, what credit is it to you? for even sinners do the same. And if you let those have the use of your money, from whom you are hoping to get it back, what credit is it to you? even sinners do so to sinners, hoping to get back as much as they gave.

Bible in Worldwide English
Easy English

.
Do you only love people who love you? God will not praise you just for doing that. Even bad people love those people who love them. Do you only do good things to people that do good things to you? God will not praise you just for doing that. Even bad people do the same thing. Do you lend things only to people that will give your things back to you? Will God praise you for doing that? Even bad people lend things to other people when they believe that they will get them back again.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

.
"If you love only those who love you, should you get any special praise for doing that? No, even sinners love those who love them! If you do good only to those who do good to you, should you get any special praise for doing that? No, even sinners do that! If you lend things to people, always expecting to get something back, should you get any special praise for that? No, even sinners lend to other sinners so that they can get back the same amount!

God's Word™

"If you love those who love you, do you deserve any thanks for that? Even sinners love those who love them. If you help those who help you, do you deserve any thanks for that? Sinners do that too. If you lend anything to those from whom you expect to get something back, do you deserve any thanks for that? Sinners also lend to sinners to get back what they lend.

Good News Bible (TEV)

"If you love only the people who love you, why should you receive a blessing? Even sinners love those who love them! And if you do good only to those who do good to you, why should you receive a blessing? Even sinners do that! And if you lend only to those from whom you hope to get it back, why should you receive a blessing? Even sinners lend to sinners, to get back the same amount! No!

The Message

If you only love the lovable, do you expect a pat on the back? Run-of-the-mill sinners do that. If you only help those who help you, do you expect a medal? Garden-variety sinners do that. If you only give for what you hope to get out of it, do you think that's charity? The stingiest of pawnbrokers does that.

NIRV

“Suppose you love those who love you. Should anyone praise you for that? Even sinners love those who love them. And suppose you do good to those who are good to you. Should anyone praise you for that? Even sinners do that. And suppose you lend money to those who can pay you back. Should anyone praise you for that? Even a sinner lends to sinners, expecting them to pay everything back.

New Life Version

“If you love those who love you, what pay can you expect from that? Sinners also love those who love them. If you do good to those who do good to you, what pay can you expect from that? Sinners also do good to those who do good to them. If you let people use your things and expect to get something back, what pay can you expect from that? Even sinners let sinners use things and they expect to get something back.

New Simplified Bible

.

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

College Press Bible Study
Contemporary English V.

.

If you love only someone who loves you, will God praise you for that? Even sinners love people who love them. If you are kind only to someone who is kind to you, will God be pleased with you for that? Even sinners are kind to people who are kind to them. If you lend money only to someone you think will pay you back, will God be pleased with you for that? Even sinners lend to sinners because they think they will get it all back.

The Living Bible

“Do you think you deserve credit for merely loving those who love you? Even the godless do that! And if you do good only to those who do you good—is that so wonderful? Even sinners do that much! And if you lend money only to those who can repay you, what good is that? Even the most wicked will lend to their own kind for full return!

New Berkeley Version
New Century Version
New Living Translation

.

.

“If you love only those who love you, why should you get credit for that? Even sinners love those who love them! And if you do good only to those who do good to you, why should you get credit? Even sinners do that much! And if you lend money only to those who can repay you, why should you get credit? Even sinners will lend to other sinners for a full return.

The Passion Translation

“Are you really showing true love by only loving those who love you back? Even those who don’t know God will do that. Are you really showing compassion when you do good deeds only to those who do good deeds to you? Even those who don’t know God will do that.

“If you lend money only to those you know will repay you, what credit is that to your character? Even those who don’t know God do that.

Unlocked Dynamic Bible

If you love only those who love you, do not expect Yahweh to praise you for doing that, because even sinners love those who love them. If you do good things only for those who do good things for you, do not expect Yahweh to reward you for doing that, because even sinners do that. If you lend money or property only to those who will give it back to you, do not expect that Yahweh will reward you for doing that! Even sinners lend to other sinners, because they expect them to pay everything back.

William's New Testament

Now if you practice loving only those who love you, what credit do you get for that? Why, even notorious sinners practice loving those who love them. And if you practice doing good only to those who do good to you, what credit do you get for that? Even notorious sinners practice the same. And if you ever lend to people expecting to get it back, what credit do you get for that? Even notorious sinners practice lending to one another, expecting to get it back in full.

Partially literal and partially paraphrased translations:

American English Bible	<p>'If you love just those who love you, What kind of good are you doing? Even sinners love those who love them. 'And if you're good to just those who do good for you, What kind of kindness are you showing? Even sinners will do that same thing. 'If you choose to lend without interest To those whom you know will repay you, What kind of good deed are you doing? For, sinners lend to sinners without interest When they know that they'll be paid back.</p>
Breakthrough Version	<p>And if you love the <i>people</i> loving you, what kind of generosity is it to you? You see, even the sinful <i>people</i> love the <i>people</i> loving them. And if you do good to the <i>people</i> doing good to you, what kind of generosity is it to you? Even the sinful <i>people</i> do the same <i>thing</i>. And if you give a loan with interest to <i>the people</i> from the side of whom you anticipate to receive, what kind of generosity is it to you? Even sinful <i>people</i> give a loan with interest to sinful <i>people</i> so that they might receive the same <i>things</i> back.</p>
Beck's American Translation	.
Common English Bible	<p>"If you love those who love you, why should you be commended? Even sinners love those who love them. If you do good to those who do good to you, why should you be commended? Even sinners do that. If you lend to those from whom you expect repayment, why should you be commended? Even sinners lend to sinners expecting to be paid back in full.</p>
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	<p>For if you love those who love you, what thanks are you entitled to, since even sinners love those who love them? And if you do good to those who do good to you, what thanks are you entitled to, since even sinners do the same? And if you lend to those from whom you hope to receive, what thanks are you entitled to, since even sinners lend to sinners, that they may received as much in return.</p>
New Advent (Knox) Bible	<p>Why, what credit is it to you, if you love those who love you? Even sinners love those who love them. What credit is it to you, if you do good to those who do good to you? Even sinners do as much. What credit is it to you, if you lend to those from whom you expect repayment? Even sinners lend to sinners, to receive as much in exchange.</p>
NT for Everyone	<p>If you love those who love you, what credit is that to you? Think about it: even sinners love people who love them. Or again, if you do good only to people who do good to you, what credit is that to you? Sinners do that too. If you lend only to people you expect to get things back from, what credit is that to you? Even sinners lend to sinners to get paid back.</p>
20 th Century New Testament	<p>If you love only those who love you, what thanks will be due to you? Why, even the outcast love those who love them! For, if you show kindness only to those who show kindness to you, what thanks will be due to you? Even the outcast do that! If you lend only to those from whom you expect to get something, what thanks will be due to you? Even the outcast lend to the outcast in the hope of getting as much in return!</p>

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.

Conservapedia Translation	For if you love those who love you, where is the good? Sinners also love those who love them. And if you merely help those who help you, where is the good in that? For sinners do likewise. [Note that our translation does not require translating the same word or phrase the precise same way in different contexts.] If you share with others merely to obtain something back, where's the charity? [Is "charity" accurate here?] Sinners also lend to sinners to obtain profits.
Evangelical Heritage V. Revised Ferrar-Fenton Bible	. For if you only love those who love you, what credit is it to you? for even the wicked love those who love them. And if you only benefit those who benefit you, what credit is it to you? why, even the wicked do the same thing! "And if you merely lend to those from whom you hope to receive back, what credit is that to you? even the wicked lend to the wicked, in order that they may receive an equivalent.
Free Bible Version God's Truth (Tyndale)	. If you love them which love you: what thank are you worthy of? For the very sinners love their lovers. And if you do for them which do for you: what thank are you worthy of? For the very sinners do even the same. If you lend to them of whom you hope to receive: what thank shall you have: For the very sinners lend to sinners, to receive as much again.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If you love only those who love you, what kind of graciousness is yours? Even sinners love those who love them. If you do favors to those who are good to you, what kind of graciousness is yours? Even sinners do the same. If you lend only when you expect to receive, what kind of graciousness is yours? For sinners also lend to sinners, expecting to receive something in return.
The Heritage Bible	And if you love the ones loving you, what grace is there to you, because sinners also love the ones loving them? And if you do inherent good to the ones doing inherent good to you, what grace is there to you, because sinners also do the same? And if you lend <i>to those</i> from whom you hope to take, what grace is there to you, because sinners also lend to sinners in order to fully take the same.
New American Bible (2002)	.
New American Bible (2011)	For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit [is] that to you? Even sinners lend to sinners, and get back the same amount. Dt 15:7–8.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	What credit is it to you if you love only those who love you? Why, even sinners love those who love them. What credit is it to you if you do good only to those who do good to you? Even sinners do that. What credit is it to you if you lend only to those who you expect will pay you back? Even sinners lend to each other, expecting to be repaid in full.
exeGesés companion Bible	For if you love them who love you, what charism is yours? - for sinners also love those who love them: and whenever you do good to them who do good to you, what charism is yours? - for even sinners also do the same: and whenever you lend from whom you hope to take, what charism is yours? - for sinners also lend to sinners to take equal.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and if [You*] love the [men] loving you* Who? [for] you* Favor is and for The [Men] Offending the [men] loving them love and for if [You*] may do (good) the [men] doing (good) you* Who? [for] you* Favor is and The [Men] Offending the it make and if [You*] may loan {some things} from whom* [You*] hope to receive {them} Who? [for] you* Favor is and [Men] Offending [to] [men] offending loan {some things} that [They] may receive the [things] equal...
Awful Scroll Bible	(")Still, if yous dearly love they dearly loving yous, what-sort-then of favor is it to yous? - for they missing-the-mark, even are dearly loving they that dearly love them. (")Also if- yous -shall effect-good to they effecting-good to yous, what-sort-then of favor is it to yous? - for they missing-the-mark do even the same. (")Now if- yous -shall lend, from whom yous may expect an expectation to be receive-from, what-sort-then of favor is it to yous? - for they missing-the-mark also lend to they missing-the-mark, in order that they shall be received- equally -from a receiving-from.
Concordant Literal Version	And if you are loving those loving you, what thanks is it to you? For sinners also are loving those loving them." And if you should be doing good to those doing good to you, what thanks is it to you? For sinners also are doing the same." And if you should ever be lending to those from whom you are expecting to get back, what thanks is it to you? For sinners also are lending to sinners, that they may get back the equivalent."
Orthodox Jewish Bible	And if you show ahavah to the ones showing ahavah to you, what kind of shvakh (commendation) to you is that? For even the chote'im (sinners) show ahavah to the ones showing ahavah to them. For even if you do mitzvahs for the ones doing mitzvahs for you, what kind of shvakh to you is that? And if you lend to those from whom you hope to receive, what kind of shvakh to you is that? Even chote'im lend to chote'im, that they receive in return the same amount.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

The Amplified Bible

If you [only] love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend [money] to those from whom you expect to receive [it back], what credit is that to you? Even sinners lend to sinners expecting to receive back the same *amount*.

An Understandable Version

And if you love [only] those who love you, what thanks do you deserve for doing that? For even worldly people love those who love them. And if you do good things [only] to those who do good things to you, what thanks do you deserve for doing that? For even worldly people do that much. And if you lend something [only] to those people from whom you expect to have it returned, what thanks do you deserve for doing that? Even worldly people lend to worldly people expecting to get the same things back.

The Expanded Bible

If you love only the people who love you, what ·praise [credit] should you get? Even sinners love the people who love them. If you do good only to those who do good to you, what ·praise [credit] should you get? Even sinners do that! If you lend things to people, ·always hoping to get something back [or ...from whom you expect to be repaid], what ·praise [credit] should you get? Even sinners lend to other sinners ·so that they can get back the same amount [expecting to be repaid in full]!

Jonathan Mitchell NT

"Further, if you folks habitually love and unambiguously accept the people normally loving you, what sort of grace or favor is it by you (or: for you; to you; among you)? You see, the outcasts (folks who by lifestyle or trade are habitually ceremonially unclean or repeatedly break the Law; people who constantly fail to hit the target, fall short of the goal, or make mistakes; sinners) are also normally loving and accepting the folks who are habitually loving them.

"You see, if you folks should continue doing good [to; for; among] the people constantly doing good [to; for; among] you, what sort of grace or favor is it by you (or: for you; to you; among you)? The outcasts (sinners; etc.) are habitually doing the very same thing!

"And if you folks should lend [without interest] at the side, to people from which you normally expect to receive [back], what sort of grace or favor is it by you (or: for you; to you; among you)? For you see, outcasts (sinners; etc.) also are habitually lending to outcasts, with an expected result that they should (or: can) get back the equivalent.

P. Kretzmann Commentary

Verses 32-35

The application of the Golden Rule:

For if ye love them which love you, what thank have ye? For sinners also love those that love them.

There is no special favor or reward of mercy from God to be expected if we love only those that love us; in that case there is a condition of give and take which rewards the people involved. And such evidence of love is nothing extraordinary, for even the sinners, the outcasts, that profess no Christian morality do as much among themselves.

And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same.

The same holds true of doing good when others have done good to us. There is not even the feeling of exhilaration and joy over a good deed that animates us in such a case.

And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again.

And as for helping out someone that is in trouble, the mere lending of money may be a species of selfishness, for it will be for the purpose not only of having the capital returned, but of gaining the interest besides. The law of love requires in such a case rather that we help freely, without expecting anything in return. If the brother gets on his feet again, he will return the money received or pass the kindness on

Syndein/Thieme

"If {ei} you love {agapao} those who love {agapao} you - and you do {1st class condition} - what credit is that to you? For even sinners {hamartolos} love {agapao} those who love {agapao} them. In fact, if {ean} you do {subjunctive mood} good to those who do good to you - maybe you do, maybe you do not {3rd class condition} - what credit is that to you? For even sinners do the same. And if {ean} you lend {subjunctive mood} to those from whom you hope to be repaid - maybe you do, maybe you do not {3rd class condition} - what credit is that to you? Even sinners lend to sinners, so that they may be repaid in full.

Translation for Translators

If you love *only* those who love you, do not *expect God* to praise you for *doing that* [RHQ], *because* even sinners love those who love them. If you do good things only for those who do good things for you, do not *expect God* to reward you *for doing that* [RHQ], *because* even sinners do that. If you lend *things or money only* to those who you expect will give something back to you, do not *expect that God* will reward you [RHQ] *for doing that*. Even sinners lend to other sinners, because they expect them to pay everything back.

The Voice

Listen, what's the big deal if you love people who already love you? Even scoundrels do that much! So what if you do good to those who do good to you? Even scoundrels do that much! So what if you lend to people who are likely to repay you? Even scoundrels lend to scoundrels if they think they'll be fully repaid

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.

If indeed you are loving the *ones* loving you, what-kind-of credit is it *to* you? For even the sinners are loving the *ones* loving them. For if indeed you are doing-good-*to* the *ones* doing-good-*to* you, what kind of credit is it *to* you? Even the sinners are doing the same. And if you lend-*to* ones from whom you are expecting^[n] to receive, what kind of credit is it *to* you? Even sinners are lending to sinners to receive-back the equal^[o] amounts.

[n] Luke 6:34 Or, hoping.

[o] Luke 6:34 That is, repayment in full.

NET Bible®

"If¹⁰³ you love those who love you, what credit is that to you? For even sinners¹⁰⁴ love those who love them.¹⁰⁵ And¹⁰⁶ if you do good to those who do good to you, what credit is that to you? Even¹⁰⁷ sinners¹⁰⁸ do the same. And if you lend to those from whom you hope to be repaid,¹⁰⁹ what credit is that to you? Even sinners¹¹⁰ lend to sinners, so that they may be repaid in full.¹¹¹

^{103tn} Grk "And if." Here καί (kai) has not been translated because of differences between Greek and English style. This is a first class condition, but the next two conditional clauses are third class conditions, so that stylistic variation is probably at work.

^{104sn} Here the term sinners may refer to people who had no concern for observing the details of the Mosaic law; these were often treated as social outcasts. See L&N 88.295.

^{105sn} Jesus' point in the statement even sinners love those who love them is that disciples are to go farther than sinners do. The examples replay vv. 29-30.

^{106tc} † Three key mss (175 x* B) have "for" here, but it is unlikely that it was present originally. The addition of conjunctions, especially to the beginning of a clause, are typically suspect because they fit the pattern of Koine tendencies toward greater explicitness. NA27 has the word in brackets, indicating doubts as to its authenticity.

^{107tc} Most mss (A D L Θ Ξ Ψ Ë13 33 İ lat) include γάρ (gar, "for") following καί (kai, here translated "even"), but a few important mss (x B W 700 892* 1241 pc) lack the conjunction. The inclusion of the conjunction seems to be motivated by clarity and should probably be considered inauthentic.

^{108sn} See the note on the word sinners in v. 32.

^{109tn} Grk "to receive"; but in context the repayment of the amount lent is implied. Jesus was noting that utilitarian motives are the way of the world.

^{110sn} See the note on the word sinners in v. 32.

^{111tn} Grk "to receive as much again."

New American Bible (2011)

The Passion Translation
The Spoken English NT

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If you love the people who love you, what thanks do you deserve?^v After all, even sinners love people who love them. If you do kind things for people who do kind things for you, what thanks do you deserve? Even sinners do the same. If you lend to people that you expect to be repaid by, what thanks do you deserve? Sinners lend to sinners too, to get the same amount back.

Wilbur Pickering's New T.

^v Here and below, lit. "what kind of thanks is to you (pl.)?"
Also, if you love those who love you, what credit is that to you? Even 'sinners' love those who love them. And if you do good to those doing good to you, what credit is that to you? Even 'sinners' do the same. And if you lend to those from whom you expect to get it back, what credit is that to you? Even 'sinners' lend to 'sinners', to receive an equal value back.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"And if you_p love the ones loving you_p, what grace [*fig., credit*] is [*it*] to you_p? For even the sinful love the ones loving them.
"And if you_p are doing good to the ones doing good to you_p, what grace [*fig., credit*] is [*it*] to you_p? For even the sinful do the same.
"And if you_p are lending [*to the ones*] from whom you_p hope [*or, expect*] to receive back, what grace [*fig., credit*] is [*that*] to you_p? For even sinful [*ones*] lend to sinners so that they shall receive back the same [*amount*].

Charles Thomson NT
Context Group Version

.
And if you (pl) give allegiance to those that give allegiance to you (pl), what recognition of [your (pl)] indebtedness do you (pl) have? For even disgracers [of God] give allegiance to those that give allegiance to them.
For even if you (pl) do good to those that do good to you (pl), what recognition of [your (pl)] indebtedness do you (pl) have? Even disgracers [of God] do the same.
And if you (pl) lend to them of whom you (pl) abiding confidence to receive, what recognition of [your (pl)] indebtedness is it to you (pl)? Even disgracers [of God] lend to disgracers [of God], to receive again as much.

Disciples' Literal New T.
English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament
Modern English Version

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"For if you love those who love you, what thanks do you receive? For even sinners love those who love them. And if you do good to those who do good to you, what thanks do you receive? For even sinners do the same. And if you lend to those from whom you hope to receive, what thanks do you receive? Even sinners lend to sinners, to receive as much in return.

Modern Literal Version

And if you* love* those who love* you*, what gratitude do you* have? For* even sinners love* those who love* them. And if you* do good to those who are doing good to you*, what gratitude do you* have? For* even sinners are doing the same. And if you* lend to those of whom you* are hoping to receive, what gratitude do you* have? For* even sinners are lending to sinners, that* they might receive equally.

Modern KJV
New American Standard B.
New European Version

.
.
For if you love those that love you, what praise do you have? For even sinners love those that love them. And if you do good to those that do good to you, what praise do you have? For even sinners do the same. And if you lend to those of whom you hope to receive, what praise do you have? Even sinners lend to sinners, to receive again as much.

New King James Version

“But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

NT (Variant Readings)

Niobi Study Bible

Restored Holy Bible 6.0

Revised Young's Lit. Trans.

...and -- if you love those loving you, what grace have you? for also the sinful love those loving them; and if you do good to those doing good to you, what grace have you? for also the sinful do the same; and if you lend to those of whom you hope to receive back, what grace have you? for also the sinful lend to sinners -- that they may receive again as much.

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Translation

World English Bible

Young's Updated LT

The gist of this passage:

Jesus asks His listeners, if they only love those who love them, how are they any different from unbelievers?

32-34

Luke 6:32a			
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
εἰ (εἰ) [pronounced <i>ī</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
ἀγαπαῶ (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	2 nd person plural, present active indicative	Strong's #25
τοὺς (τοῦς) [pronounced <i>toos</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ἀγαπαῶ (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor [goodwill, benevolence]; delighting in</i>	masculine plural, present active participle; accusative case	Strong's #25
ὑμᾶς (ὕμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Luke 6:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poios (ποῖος) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; nominative case	Strong's #4169
humin (ὐμῖν) [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
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: *If you [all] [simply] love those who love you [all], in what way is [that] a gracious [expression]?*

The first question Jesus asks is, "If you simply love those who love you, how is that an expression of grace? How does that distinguish you from anyone else?"

The word translated *benefit* by the ESV is the feminine singular noun *charis* (χάρις) [pronounced KHAHR-iç], which means, *grace, graciousness; acceptable, benefit, favour, gift*. R. B. Thieme, Jr. has even referred to this as *impersonal love*. Strong's #5485. More literally, this is, *If you [simply] love those who love you, in what way is [that] a gracious [expression]?* Or, *If you [simply] love those who love you, in what way is [that] impersonal love?*

Luke 6:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Luke 6:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartōlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, nominative case	Strong's #268
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor [goodwill, benevolence]; delighting in</i>	masculine plural, present active participle; accusative case	Strong's #25
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
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	3 rd person plural, present active indicative	Strong's #25

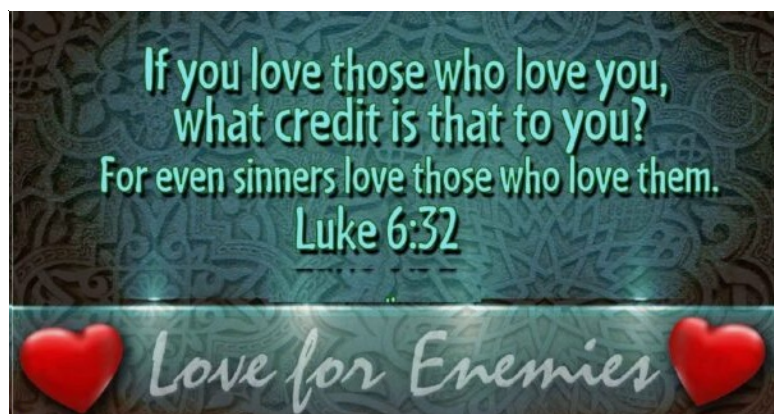
Translation: Even the heathen [lit., sinners (and throughout)] love those who love them.

Heathen (or, sinners) love the people who love them. So there is nothing impressive about this. There is nothing divine in this. Jesus loved those who hated Him; He loved those who were crucifying Him. Remember, He called upon God the Father to "...forgive them, for they don't know what they are doing"? As believers, we are to imitate divine love.

Remember, Jesus has just urged those listening to Him to love their enemies.

Luke 6:32 If you [all] [simply] love those who love you [all], in what way is [that] a gracious [expression]? Even the heathen [lit., sinners (and throughout)] love those who love them.

Luke 6:32 (GNT) (a graphic); from [Good News Text](#); accessed January 6, 2022.



My assumption is that Buddy Dano learned a great deal of this information originally from R. B. Thieme, Jr.

The doctrine of love: summary (Buddy Dano, R. B. Thieme, Jr.)

Summary of Personal and Impersonal Love; 1John 5:2–3

1John 5:2 “By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.” (NASB)

1. Love is one of the most misunderstood concepts in our culture. It is often and usually confused with certain feelings, certain emotions, or with certain sentiments. Some people equate love with sex; other people today never equate love with sex. Others use the word love so much that it becomes trivialized and loses its real meaning. We have to let the Bible define love rather than let our experience define love.
2. In the New Testament love is for the believer the highest expression of the **spiritual life**. Love summarizes the adult spiritual life. Spiritual infants don't love; they have not developed the spiritual character, integrity (or virtue) necessary for there to be love.
3. Love is the unique mark of the disciple in the New Testament—not the believer but the disciple. There is a distinction between disciple and a believer in the New Testament; as a believer may not be a disciple. A disciple is a student, a person who is putting forth a tremendous amount of effort to fully understand everything that the Word of God teaches. It is certainly possible for a person to have believed in Jesus Christ, and yet go no further than that in the spiritual life. That is, the growth they experience is negligible. John 13:34–35.
4. Jesus said in that commandment that we are to love “**even as I have loved you.**” Therefore, the standard for understanding divine love is what Jesus Christ did for us on the cross. This is substantiated by a number of verses in 1John, such as 1John 3:16 4:9–10. Love has to be based on something that never changes in order for it to have any integrity and value. It is only the character of God that never changes.
5. Christian love is evidenced by obedience to the Word; it is not evidenced by feeling. John 14:21 1John 3:17–18.
6. Those who love God love His Word. Love has to do with wanting to know all we can about a person: how they think, what they like, what they dislike, etc., and you want to be able to please them (what is being described here is *personal love*). The only way we can love God and demonstrate and demonstrate a knowledge of who He is and His value system so that we can live in a way that pleases Him is to know how He thinks. In order to know how He thinks, we have to know His Word, and the only way we are going to know His Word is by being involved in a consistent, dedicated systematic study of the Word of God, making it a priority in life over and above every other priority in life. To love His Word means having to learn His Word.
7. As we learn God's Word and apply His Word in our life our love for God grows and strengthens. John 14:23 15:10 1John 2:5; 4:12, 16.
8. The primary way for a believer to grow is under the guidance of a pastor-teacher in a local church. I realize that nearly every Christian organization tells you, “Read your Bible daily,” but that is not ideal; nor is that commanded by the Scriptures themselves. Now, I completely understand that, in some cities, a local church that teaches Bible doctrine is hard, if not impossible to find. God moved me to a place where doctrine is taught regularly and with authority. Because of technology, I have been primarily in churches where the pastor was not actually in front of me, but I am in a group and Bible doctrine is being taught.
9. It is rare, if not nearly impossible, for a believer to grow spiritually outside of God's design for the believer (under the authority of a pastor-teacher who understands the importance of the teaching of the Word of God).
10. Love—personal love towards God and impersonal love towards man—is often a measure of just how far we have moved in the spiritual life.
11. Love, therefore, represents the believer who has advanced to spiritual adulthood because he is abiding with God. It is only in that state of abiding, when we are filled with the Spirit and walking by the Spirit, that that love that the Spirit alone produces in us is manifested.
12. Love for God develops from our knowledge of Bible doctrine, and in no other way. It is the fruit of the

The doctrine of love: summary (Buddy Dano, R. B. Thieme, Jr.)

Spirit and is the unique distinguishing mark of the disciple, it is not something that can be naturally generated.

13. Love for God, then, motivates love for other believers and that is why John can say that, if someone says they love God and yet hates his brother, then he is a liar. There is an intricate and intimate relationship between loving God and loving other believers.
14. Impersonal love for other believers is the evidence that we truly love God. So that becomes a barometer for spiritual adulthood.

In 1John 5:3a John says, “**For this is the love of God, that we keep His commandments...**” Then there is a break so that “**and His commandments are not burdensome**” should go with the next verse. Verse 4 begins, “**For whatever is born of God overcomes the world...**” The English word “For” is the Greek word *hóti* (ὅτι) [pronounced *HOH-tee*] which is an explanatory or causal particle. In this case it is a causal particle and it is explaining the previous sentence. The sentence should read: “**And His commandments are not burdensome because whatever is born of God overcomes the world.**” That begins the next section which focuses on the key word *nikáō* (νικάω) [pronounced *nihk-AH-oh*] which means *to have victory* or *to overcome*. So whatever is born of God has victory over the world, and the words “even our faith” is not talking about salvation but the faith-rest drill.

From <http://www.divineviewpoint.com/sane/dbm/setup/1stJohn/1Jno76.htm>; accessed March 18, 2022 and edited.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

R. B. Thieme, Jr. did the original work on this (although he learned a great deal from L. S. Chafer). However, his work is not as easily accessible on the internet.

Doctrine of Impersonal Love Links

[Divine Impersonal Love](#) (Robert Dean)

[Doctrine of Impersonal Love](#) (Westlake Bible Church)

[Personal love for God must come before impersonal unconditional agape love for all mankind](#) (Robert R. McLaughlin)

[Characteristics of Impersonal Love](#) (Grace Bible Church of Baytown)

[Personal and Impersonal Love](#) (Rick Hughes)

[Unconditional Virtue Love](#) (Rev. Thomas Tyree, Jr)

The Unfailing Love of God (a book or as a set of audio lessons) can be ordered from R. B. Thieme, Jr. Ministries (without cost):

<https://www.rbthieme.org/Publications/theunfailingloveofgod.html>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 6:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
Gar is bracketed in my WH. It is not found in 1894 Scrivener Textus Receptus.			
The NET Bible: <i>Three key mss (175 x* B) have "for" here, but it is unlikely that it was present originally. The addition of conjunctions, especially to the beginning of a clause, are typically suspect because they fit the pattern of Koine tendencies toward greater explicitness. NA27 has the word in brackets, indicating doubts as to its authenticity.</i> ⁴⁰			
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
agathopoieō (ἀγαθοποιέω) [pronounced ag-ath-op-oy-EH-oh]	<i>to do good, do something which profits others; to be a good help to someone; to do someone a favour; to benefit; to do well, do right</i>	2 nd person plural, present active subjunctive	Strong's #15
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
agathopoieō (ἀγαθοποιέω) [pronounced ag-ath-op-oy-EH-oh]	<i>doing good, doing something which profits others; being a good help to someone; doing someone a favour; benefitting [another]; doing well, doing [what is] right</i>	masculine plural, present active participle; accusative case	Strong's #15
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
poios (ποῖος) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; nominative case	Strong's #4169

⁴⁰ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote); accessed October 28, 2019.

Luke 6:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: *If you [all] to good to those who do good to you [all], in what way it [that] a gracious [expression]?*

The English Standard Version, which I use as my basic text in this study, is usually excellent. However here, Jesus is *not* saying, “*What benefit is that to you?*” Let’s examine that final phrase in v. 33a.

We have the feminine singular pronoun; nominative case; interrogative of character of *poios* (ποιός) [pronounced POY-os], which means, *of what sort, of what nature; which [one]; what manner of*. Here, this may be best understood to mean, *in what way or how exactly (is) that*. The morphology of this interrogative pronoun matches up with the key noun in this phrase.

Then we have the present indicative of the absolute status quo verb *to be*.

Also found here is the 2nd person plural pronoun *humin* (ὐμῖν) [pronounced hoo-MEEN], in the instrumental case, meaning, *by you [all]*.

Then we have the key noun, the feminine singular of *charis* (χάρις) [pronounced KHAHR-iç], which can mean, *benefit*, but it is far more often understood to mean, *grace, graciousness; (unearned, undeserved) favour*. Strong's #5485.

This gives us, *If you do good to those who do good to you, how exactly is that a gracious [thing] [done] by you?*

Jesus is posing this question: *Let’s say you do good things to other people, but that is simply because they do good to you—how is that any sort of special grace act? How can you expect to receive any credit for that?*

Luke 6:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Gar, below, is not found in the Westcott Hort text. It is found in the Scrivener Textus Receptus.			
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

Luke 6:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The NET Bible: <i>Most mss (A D L Θ Ξ Ψ ̄13 33 ̄ lat) include γάρ (gar, "for") following καί (kai, here translated "even"), but a few important mss (κ B W 700 892* 1241 pc) lack the conjunction. The inclusion of the conjunction seems to be motivated by clarity and should probably be considered inauthentic.</i> ⁴¹			
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
hamartôlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, nominative case	Strong's #268
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 rd person plural, present active indicative	Strong's #4160

Translation: **Heathen do the [same thing].**

What is described here is not some great spiritual accomplishment. Heathen do this all the time. They do favors for people who are nice to them; they do good to those who are good to them. Unbelievers build up *social credit* with other unbelievers all the time.

As R. B. Thieme, Jr. said many times, *if an unbeliever can do it, then it is not the Christian way of life.* The life of the mature believer must go beyond this.

Luke 6:33 **If you [all] to good to those who do good to you [all], in what way it [that] a gracious [expression]? Heathen do the [same thing].**

Being good/nice to someone who is good/nice to you, is just normal human behavior. It is nothing special. This is common social exchange among family members and friends.

Luke 6:34a			
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

⁴¹ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote); accessed October 28, 2019.

Luke 6:34a			
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
daneizô (δανείζω) [pronounced dan-IDE-zoh]	<i>to lend money, to loan on interest; to have money lent to one's self; reflexively, to take a loan, borrow</i>	2 nd person plural, aorist active subjunctive	Strong's #1155
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
ôn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
elpizô (ἐλπίζω) [pronounced el-PID-zoh]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	2 nd person plural, present active indicative	Strong's #1679
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of</i>	aorist active infinitive	Strong's #2983
poios (ποῖος) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; nominative case	Strong's #4169
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
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)

This final word is in brackets in my WH. This word is found in the 1894 Scrivener Textus Receptus.

Translation: And if you [all] lend money, and hope to receive that [money back], in what way is [that] a gracious [expression]?

Now, you lend money out, but you expect to get it back. How is that an example of grace?

Today, when money is loaned, interest is expected as well. It is not an act of special grace to loan out money and expect interest.

We need to caveat this—sometimes you teach your children about borrowing and lending money by lending them a little money, ahead of their allowance (or whatever you pay them, whether for work or whatever⁴²). Before age 10, I learned about borrowing money and paying it back from my mother. It was a valuable set of lessons which informed me for the rest of my life. There was not any spiritual growth going on here; it was simply lessons for life. When I borrow money, I paid it back. If I engaged with someone for their services, to repair this or that, I made certain that they were paid. This is simple, normal social interaction which takes place on the human level.

It was quite common among the Jewish people to lend money to other Jewish people and not to collect interest. Now, that has become such a normal expectation today, that lending money and charging interest is not any sort of a spiritual issue.

Now, you might stake a friend or a relative in a business; but being business-minded as I am, I would expect a repayment with interest. I think this helps others to learn good business sense.

There are going to be some instances—perhaps many—where your money is not a personal investment for you, but a gift of charity. When you give, make certain that it is without strings and without any future expectation of anything.

When you give without expectation of anything back, that is grace.

As a person who has been on both sides of giving, I would much rather be the giver than the getter. Unfortunately, as our society becomes more and more degenerate, some people try to receive more benefits from the government than they put in. The more people who make this a goal in life, the more unstable our government becomes.

Luke 6:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hamartôlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i>]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, nominative case	Strong's #268
hamartôlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i>]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, dative, locative or instrumental case	Strong's #268
daneizô (δανείζω) [pronounced <i>dan-IDE-zoh</i>]	<i>to lend money, to loan on interest; to have money lent to one's self; reflexively, to take a loan, borrow</i>	3 rd person plural, present active subjunctive	Strong's #1155
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

⁴² I am a big believer in parents requiring work to receive an allowance.

Luke 6:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apolambanō (ἀπολαμβάνω) [pronounced <i>ap-ol-am-BAB-oh</i>]	<i>to receive (from, in full); to take aside; to take</i>	3 rd person singular, aorist active indicative	Strong's #618
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
ísos (ἴσος) [pronounced <i>EE-sos</i>]	<i>equal, alike in quantity, alike in quality</i>	neuter plural adjective; accusative case	Strong's #2470

Translation: Heathen lend money to other heathen [expecting] to receive an equal amount [back].

In that era, when it was common to loan money without interest, heathen did this as well.

Luke 6:34 And if you [all] lend money, and hope to receive that [money back], in what way is [that] a gracious [expression]? Heathen lend money to other heathen [expecting] to receive an equal amount [back].

Again, if unbelievers do something, then that something is not the Christian way of life.

Luke 6:32–34 If you simply love those who love you, how is that an expression of grace? Even the heathen love those who love them. If you simply do good to the ones who do good to you, how is that an expression of grace? Heathen do that. And if you lend money, but hope to get it back with interest, how is that an expression of grace? Heathen lend money to other heathen all of the time, expecting to get it back with interest as well.



Luke 6:35–36 (NKJV) (a graphic); from [Pinterest](#); accessed April 22, 2022.

In vv. 35–36, Jesus sums up the previous verses. This is both the conclusion and application of what He has been teaching.

Rather, love the enemies of yours and do good [to them] and lend money, nothing being expected. And will be the reward of yours great and you [all] will be sons of a Highest, for He gracious is to ungrateful [ones] and evil [ones].

Luke
6:35

Instead, love your enemies and do good [to them]. Lend money [yet] expect nothing [in return]. Your reward will be great and you [all] will be sons of the Most High, for He is gracious to [those who are] ungrateful and evil.

Instead, love your enemies and do good to them. Lend money yet expect nothing back in return. Your reward will be great and you will be considered sons of the Most High, for He is gracious to those who are ungrateful and hurtful.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Rather, love the enemies of yours and do good [to them] and lend money, nothing being expected. And will be the reward of yours great and you [all] will be sons of a Highest, for He gracious is to ungrateful [ones] and evil [ones].
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest. For he is kind to the unthankful and to the evil.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	But love ye your enemies, and do them good; and lend ye, and disappoint the hopes of no one: and great will be your reward, and ye will be children of the Highest; for he is kind to the evil, and to the unthankful.
Original Aramaic NT	"But love your enemies and treat them well and lend and do not cut off* the hope of any person, and your reward shall be great and you shall be the children of The Highest because he is kind toward the evil and toward the unbelievers."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	But love your enemies, and do good to them, and lend, and do not cut off any man's hope; so your reward will increase, and you will become sons of the Highest; for he is gracious to the wicked and the cruel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But be loving to those who are against you and do them good, and give them your money, not giving up hope, and your reward will be great and you will be the sons of the Most High: for he is kind to evil men, and to those who have hard hearts.
Bible in Worldwide English	Love your enemies. Do good things. Lend to people and do not look to get anything back. You will be paid well. You will be sons of the Highest One. He is kind to those who do not thank him and to those who are bad.
Easy English	No! I am telling you to love people that want to hurt you. Do good things to them. Lend things to them and do not want to get them back again. Then God will prepare good things for you. He is kind even to people that do not say "thank you". He is kind even to very bad people. If you live like this, you will show that you really are children of the powerful God who is over all.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"I'm telling you to love your enemies and do good to them. Lend to people without expecting to get anything back. If you do this, you will have a great reward. You will be children of the Most High God. Yes, because God is good even to the people who are full of sin and not thankful.
God's Word™	Rather, love your enemies, help them, and lend to them without expecting to get anything back. Then you will have a great reward. You will be the children of the Most High God. After all, he is kind to unthankful and evil people.
Good News Bible (TEV)	.

The Message	"I tell you, love your enemies. Help and give without expecting a return. You'll never—I promise—regret it. Live out this God-created identity the way our Father lives toward us, generously and graciously, even when we're at our worst.
NIRV	But love your enemies. Do good to them. Lend to them without expecting to get anything back. Then you will receive a lot in return. And you will be children of the Most High God. He is kind to people who are evil and are not thankful.
New Life Version	But love those who hate you. Do good to them. Let them use your things and do not expect something back. Your reward will be much. You will be the children of the Most High. He is kind to those who are not thankful and to those who are full of sin.
New Simplified Bible	.

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

College Press Bible Study Contemporary English V.	.
The Living Bible	But love your enemies and be good to them. Lend without expecting to be paid back. Then you will get a great reward, and you will be the true children of God in heaven. He is good even to people who are unthankful and cruel. "Love your enemies! Do good to <i>them!</i> Lend to <i>them!</i> And don't be concerned about the fact that they won't repay. Then your reward from heaven will be very great, and you will truly be acting as sons of God: for he is kind to the <i>unthankful</i> and to those who are <i>very wicked</i> ."
New Berkeley Version	.
New Century Version	.
New Living Translation	"Love your enemies! Do good to them. Lend to them without expecting to be repaid. Then your reward from heaven will be very great, and you will truly be acting as children of the Most High, for he is kind to those who are unthankful and wicked.
The Passion Translation	But love your enemies and continue to treat them well. When you lend money, don't despair ^[o] if you are never paid back, for it is not lost. You will receive a rich reward and you will be known as true children of the Most High God, having his same nature. For your Father is famous for his kindness to heal ^[p] even the thankless and cruel. [o] Luke 6:35 The Aramaic is literally "Do not cut off the hope of man." [p] Luke 6:35 Literal translation of the Aramaic text.
Unlocked Dynamic Bible	Instead, love your enemies! Do good things for them! Lend to them, and do not expect them to pay anything back! Then Yahweh will give you a great reward. And you will be children of Yahweh Most High, since Yahweh is kind even to people who are unthankful and wicked.
William's New Testament	But you must practice loving your enemies, doing good to them, and lending to them, despairing of nothing; so that your reward will be great, and you will be sons of the Most High, because He is kind to the ungrateful and wicked.

Partially literal and partially paraphrased translations:

American English Bible	'So, love those [who hate you] and do what is good, And lend without hope of return; Then, you will receive a better reward... You'll be the sons of the Most High, Who is kind to even the ungrateful...
Beck's American Translation	.
Breakthrough Version	More importantly, love your enemies, do good, and give a loan with interest anticipating nothing back. And your pay will be much, and you will be sons of the Highest because He is kind over the ungrateful and evil <i>people</i> .

Common English Bible	Instead, love your enemies, do good, and lend expecting nothing in return. If you do, you will have a great reward. You will be acting the way children of the Most High act, for he is kind to ungrateful and wicked people.
International Standard Version	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	But love your enemies, do good and lend, nowise despairing; and your reward shall be great; and you shall be sons of the Most High; for he is kind to the ungrateful and malignant.
New Advent (Knox) Bible	No, it is your enemies you must love, and do them good, and lend to them, without any hope of return; then your reward will be a rich one, and you will be true sons of the most High, generous like him towards the thankless and unjust.
NT for Everyone	No: love your enemies, do good and lend without expecting any return. Your reward will be great! You will be children of the Highest! He is generous, you see, to the stingy and wicked.
20 th Century New Testament	But love your enemies, and show them kindness, and lend to them, never despairing. Then your reward shall be great, and you shall be Sons of the Most High, for he is kind to the thankless and the bad.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Instead love the outcasts, do God's work, and be charitable, and you shall obtain a great reward, and become sons of God, because He is kind even to the ungrateful and the downtrodden. ἐχθρός: the "hated" or "odious"; best translated as "outcasts" rather than as "enemies"; "charitable" includes the concept of "expecting nothing in return" πονηρός: seems to mean downtrodden here, not "evil ones"; note that the NASB is more masculine than the KJV here (sons rather than children); ἀγαθοποιέω has an archaic translation of "do good," but its real meaning without resorting to secularized language is "do God's work"
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	"But instead, love your enemies. "Be beneficent, and lend, expecting nothing in return. "And your reward will be abundant, and you will be the sons of the Highest. For He is benevolent both to the ungrateful and the wicked.
Free Bible Version	.
God's Truth (Tyndale)	Wherefore, love you your enemies, do good and lend, looking for nothing again: and your reward shall be great, and you shall be the children of the highest: for he is kind unto the unkind and to the evil.
Jubilee Bible 2000	.
Montgomery NT	"But you must love even your enemies and be kind to them, And lend, despairing of no man. Then your reward will be great, And you will be the sons of the Most High; For he is kind even to the ungrateful and to the evil.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	But you should love your enemies, do good and lend, hoping for nothing back, then your reward will be great and you will be the children of the Highest, because He is kind to the unthankful and to the bad-natured.
Weymouth New Testament	Nevertheless love your enemies, be beneficent; and lend without hoping for any repayment. Then your recompense shall be great, and you will be sons of the Most High; for He is kind to the ungrateful and wicked.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But love your enemies and do good to them, and lend when there is nothing to expect in return. Then will your reward be great and you will be sons and daughters of the Most High. For he is kind towards the ungrateful and the wicked.
The Heritage Bible	In addition, love those hating you, and do inherent good, and lend, expecting nothing, and your reward will be great, and you will be the children of the Highest because he is excellent to the ungrateful and the evil.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	But you must love your enemies and do good; and lend without expecting any return; Or: without ever giving up hope; some witnesses read: without giving up hope of anyone. and you will have a rich reward: you will be sons of the Most High, because he himself is kind to the ungrateful and wicked.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But love your enemies, do good, and lend expecting nothing back! Your reward will be great, and you will be children of <i>Ha'Elyon</i> ; for he is kind to the ungrateful and the wicked.
exeGesés companion Bible	But love your enemies and do good and lend, hoping for naught again; and vast is your reward and you become the sons of Elyon: - for he is kind to the uneucharistic and to the evil.
Hebraic Roots Bible	But love your enemies, and do good, and lend, and do not cut off the hope of man; and your reward will be great; and you will be sons of the Most High, for He is kind to the evil and the cruel ones.
Israeli Authorized Version <i>The Scriptures</i> 1998	. "Rather, love your enemies, and do good, and lend, expecting none in return. And your reward shall be great, and you shall be sons of the Most High. Because He is kind to the thankless and wicked ones. Mt. 5:45, Acts 14:16-17
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...furthermore love! the [men] adverse [of] you* and do! (good) and loan! {some things} no Expecting (Return) and will be The Pay [of] you* Much and [You*] will be Sons [of] [him] highest for He Good (Enough) is to the [men] ungrateful and [men] evil...
Awful Scroll Bible	(")Preferably, be dearly loving you all's hostile ones and be effecting good, also be lending expecting- not-one thing -from an expecting-from, and you all's reward will be great, even yous will be sons of the Highest, certainly-of-which He is serviceable to they un-thankful and malicious.
Concordant Literal Version	Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in the heavens, and you will be sons of the Most High, for He is kind to the ungrateful and wicked."
Orthodox Jewish Bible	But show ahavah to your oyvim and do mitzvahs and Gemilut Chasadim, expecting nothing in return. And your sachar will be rav. And you will be bnei Elyon (sons of the Most High), because He is kind to anashim ra'im and those without hodayah.
Rotherham's Emphasized B.	.

Third Millennium Bible

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But love [that is, unselfishly seek the best or higher good for] your enemies, and do good, and lend, expecting nothing in return [Or <i>not despairing at all</i>]; for your reward will be great (rich, abundant), and you will be sons of the Most High; because He Himself is kind and gracious and good to the ungrateful and the wicked.
An Understandable Version	But love your enemies and do good things to them; and lend to them without expecting it to be returned, and your reward [<i>i.e., from God</i>] will be great and you will be [<i>considered</i>] sons of the Highest [<i>i.e., God</i>]. For He is kind to unthankful and evil people [<i>as well</i>].
The Expanded Bible	But love your enemies, do good to them, and lend to them without hoping [expecting] to get anything back. Then you will have a great reward, and you will be children of the Most High God, because he is kind even to people who are ungrateful and full of sin [wicked; evil].
Jonathan Mitchell NT	"In any case, be continuously loving your enemies (the ones hostile to you), and be constantly doing good, and also be habitually lending while expecting [to get] nothing back. Then your wage and reward will proceed being much, and you folks will continue be sons (= have the character and qualities) of the Most High. "You see, He Himself continuously exists being benevolent, usefully kind and profitable upon the ungracious, unthankful and ungrateful, as well as the useless, unprofitable, pernicious and wicked folks.
P. Kretzmann Commentary	But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil. Where the specific Christian character of works is concerned, the kindness must be that of pure altruism. It is for that reason that love of enemies is urged, and the doing of good where no returns are to be expected. For then the reward of mercy from the Lord will be correspondingly large, and we shall come nearer to the mind which is in our good and gracious Father in heaven. We, as children of the Highest, should exhibit the traits and characteristics of the good God. For He also, in His providence, is good and kind, even to the ungrateful and evil. And our Father will extend His favors to us in full measure, here in time and hereafter in eternity.
Syndein/Thieme	But 'impersonally love' {agapao} your enemies . . . and do good . . . and lend, expecting nothing back . . . then your reward will be great, and you will be 'young children {huios} of the Most High' . . . because He Himself is kind to ungrateful {acharistos} and evil {poneros} people.
Translation for Translators	Instead, love your enemies! Do good things for them! Lend to them, and do not expect them to pay anything back! <i>If you do that, God will give you a big reward. And you will be acting like his children should.</i> Remember that God is kind to people who are not grateful and to people who are wicked, <i>and he expects you to be like that too.</i>
The Voice	If you want to be extraordinary—love your enemies! Do good <i>without restraint!</i> Lend <i>with abandon!</i> Don't expect anything in return! Then you'll receive the truly great reward—you will be children of the Most High—for God is kind to the ungrateful and those who are wicked.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.	But be loving your enemies, and be doing good, and be lending, expecting-back ^[p] nothing, and your reward will be great. And you will be sons ^[q] of the Most-High, because He is good to the ungrateful and evil ones. [p] Luke 6:35 Or, despairing nothing. That is, not despairing about getting it back.
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[q] Luke 6:35 That is, ones of like nature to; ones like your Father in heaven in character and action.

NET Bible®

But love your enemies, and do good, and lend, expecting nothing back.¹¹² Then¹¹³ your reward will be great, and you will be sons¹¹⁴ of the Most High,¹¹⁵ because he is kind to ungrateful and evil people.¹¹⁶

^{112tn} Or “in return.”

^{113tn} Here *kai* (*kai*) has been translated as “then” to indicate the outcome or result. Because of the length and complexity of the Greek sentence, a new sentence was started in the translation at this point.

^{114sn} The character of these actions reflects the grace and kindness of God, bearing witness to a “line of descent” or relationship of the individual to God (sons of the Most High). There is to be a unique kind of ethic at work with disciples. Jesus refers specifically to sons here because in the ancient world sons had special privileges which were rarely accorded to daughters. However, Jesus is most likely addressing both men and women in this context, so women too would receive these same privileges.

^{115sn} That is, “sons of God.”

^{116tn} Or “to the ungrateful and immoral.” The word “people” is not in the Greek text, but is implied.

New American Bible (2011)

The Passion Translation

The Spoken English NT

No, love your enemies; do kind things, and lend without expecting anything back. Then you'll have a big reward,^w and you'll be children of the Most High. Because God is good to people who are ungrateful and evil.

^w Lit. “Then your (pl.) reward will be much.”

Wilbur Pickering's New T.

Be compassionate

“So, love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be sons of the Most High;¹³ because He is kind toward the ungrateful and wicked.

(13) I take the point to be that the behavior described indicates that the person already is a ‘son’ of the Most High. As it says in Eph. 2:8-10, we do good works because we are saved, not in order to become so.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"Nevertheless, be loving yourp enemies and be doing good and be lending, hoping for [*or, expecting*] nothing in return, and yourp reward will be great, and youp will be sons [*and daughters*] of [*the*] Most High, because He is kind to the ungrateful and evil.

Charles Thomson NT

But love your enemies; and do good; and lend without any mistrust, and your reward will be great. And you will be the children of the Most High Because he is kind, even to the ungrateful and malignant;...

Context Group Version

But give allegiance to your (pl) enemies, and do [them] good, and lend, never despairing; and your (pl) reward shall be great, and you (pl) shall be sons of the Most High: for he is kind toward the unthankful and evil.

Disciples' Literal New T.

English Standard Version

Far Above All Translation

Green's Literal Translation

But love the *ones* hostile to you, and do good, and lend, hoping for nothing *in return*; and your reward will be much; and you will be sons of the Most High, for He is kind to the unthankful and evil ones.

Literal New Testament

Modern English Version

Modern Literal Version

However, love* your* enemies and do kind *things for them* and lend, hoping for nothing again. And your* reward will be much, and you* will be sons of the Highest, because he is kind toward the unthankful and evil.

Modern KJV

New American Standard B.
New European Version

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But love your enemies, and do good and lend, never despairing, and your reward shall be great, and you shall be sons of the Most High. For He is kind toward the unthankful and evil.

New King James Version
NT (Variant Readings)
Niobi Study Bible
Restored Holy Bible 6.0
Revised Young's Lit. Trans.

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'But love your enemies, and do good, and lend, hoping for nothing again, and your reward will be great, and you shall be sons of the Highest, because He is kind unto the ungracious and evil;...

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible

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But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.

Young's Updated LT

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The gist of this passage:

Jesus tells His followers that they must love their enemies, and this is the reflection of the character of God.

Luke 6:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>save that, rather, yet, notwithstanding; 1) moreover, besides, but, nevertheless; 2) besides, except, but</i>	conjunction	Strong's #4133
agapaô (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in</i>	2 nd person plural, present active imperative	Strong's #25
tous (τούς) [pronounced <i>tooz</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
echthros (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; accusative case	Strong's #2190
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 6:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agathopoieô (ἀγαθοποιέω) [pronounced ag-ath- op-oy-EH-oh]	<i>to do good, do something which profits others; to be a good help to someone; to do someone a favour; to benefit; to do well, do right</i>	2 nd person plural, present active imperative	Strong's #15

Translation: *Instead, love your enemies and do good [to them].*

The same principle applies. Unbelievers are generally nice to their friends and members of their family whom they like. The believer who is nice to their friends and family—this is not really very revolutionary. It is normal human interaction.

Love your enemies. What exactly does that mean? Do you find people that you cannot stand and work up some sort of positive emotion towards them? That means to exercise impersonal love towards your enemies; it means that you should treat them in the way that you want to be treated. Your thoughts and words and actions towards them should be the same as those towards your friends and relatives (the ones you like).

Application: I belong to a fb site named *Christianity vs Atheism* (or something like that). In these debates, which I have taken part in, those who do not believe in God have, as one of their goals, to bring Christians down to their level. They want Christians to attack them, call them names, and insult them. If they can achieve that goal, then they have proven again, in their own minds, that Christians are no different than anyone else. Therefore, when talking with unbelievers, you cannot get down on their level; nor can you act self-righteous and superior to them (by saying, for instance, *I am not going to get down on your level*). Even in a debate, the believer is not looking to out-debate the unbeliever; he is looking for the opportunity to tell them more about Christ Jesus.

Luke 6:35a *But love your enemies, and do good.* (ESV)

Believers need to do good to their enemies.

No matter who you are, you will have enemies in life. I know that you don't want any; nor do I; but every believer is going to have enemies. Most unbelievers have enemies in life. Sure, sometimes we are the ones to blame for some of the enemies that we have, but even on our best behavior, we will still have enemies.

You cannot spend your time plotting vengeance against your enemies. You will have enemies who will do some really lousy things to you. They may cause you to lose your job, they may impact your life negatively in some way (cause you financial grief or social problems). Nevertheless, you do not figure out, *how can I get them back?* Instead, you pray for them; and you pray for them to hear the gospel of Jesus Christ. When given the opportunity, you do good to them.

Luke 6:35b			
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
daneizô (δανείζω) [pronounced dan-IDE- zoh]	<i>to lend money, to loan on interest; to have money lent to one's self; reflexively, to take a loan, borrow</i>	2 nd person plural, present active imperative	Strong's #1155

Luke 6:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
apelpizô (ἀπελπίζω) [pronounced ap-el- PID-zoh]	<i>hoping, fully expecting; nothing despairing; despairing of no one; causing no one to despair</i>	masculine plural, present active participle; nominative case	Strong's #560

Translation: Lend money [yet] expect nothing [in return].

There are times when the believer should give out his money without expecting in return.

Jerusalem in particular, but all of Israel, would face some very desperate times over the next 4 decades. Many of the people who came to hear Jesus will find themselves in the middle of that. They are to act as God's emissaries and offer up help whenever they can.

Application: It is much better to give than to receive. If God puts you in a position where you are able to give, that is grace. Do not squander that grace.

Luke 6:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced EHS-om- ahēe]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
misthos (μισθός) [pronounced mis- THOSS]	<i>pay for service, hire, reward, wages</i>	masculine singular noun; nominative case	Strong's #3408
humôn (ὕμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	neuter singular adjective; nominative case	Strong's #4183

Translation: *Your reward will be great...*

People who listen to what Jesus says and then act upon it will enjoy a great reward. Now, bear in mind, this is directed towards those who have believed in Jesus, who are trusting Him. There is no reward distributed to those who reject Him, no matter what they do.

Luke 6:35d			
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
esomai (ἔσομαι) [pronounced <i>EHS-om-ahēe</i>]	<i>future tense of "to be"</i>	3 rd person plural, future indicative	Strong's #2071 (a form of #1510)
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
hupsistos (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i>]	<i>highest, most high [of place: the highest regions; of rank: the most high God]</i>	masculine singular adjective; adverb	Strong's #5310

Translation: *...and you [all] will be sons of the Most High,...*

Those who believe in Jesus, and therefore, follow what He says, they will be considered sons of the Most High (that is, the sons of God).

Positionally, we become sons of the Most High by faith in Christ Jesus (this is called positional truth or salvation adjustment to the justice of God). However, experientially, when we reveal God's nature through our own thoughts, word and actions, then we are revealing the characteristics of our Heavenly Father.

Luke 6:35e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
autos (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
chrêstos (χρηστός) [pronounced <i>kh-rays-TOSS</i>]	<i>better, easy, good (-ness); employed, useful (in manner or morals); gracious, kind</i>	masculine singular adjective; nominative case	Strong's #5543
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)

Luke 6:35e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αχαριστος (ἀχάριστος) [pronounced ach-AR-is-toss]	ungrateful, thankless, unthankful; ungracious; unpleasing	masculine plural adjective; accusative case	Strong's #884
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
πονηρός (πονηρός) [pronounced pon-ay-ROS]	hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked	masculine plural adjective, accusative case	Strong's #4190

Translation: ...for He is gracious to [those who are] ungrateful and evil.

God is gracious to those who are ungrateful and to those who are evil (or hurtful). Prior to salvation, this is who we are. We are evil and ungrateful; we are in a state of rebellion against God. The NIV tells us: *...while we were God's enemies, we were reconciled to him...* (Romans 5:10a).

This is very much who we were (ideally speaking, no believer should be either of those things; but that is not always the case). We reflect the character of God by being gracious towards those who do not deserve grace or kindness. Obviously, this is much easier said than done.

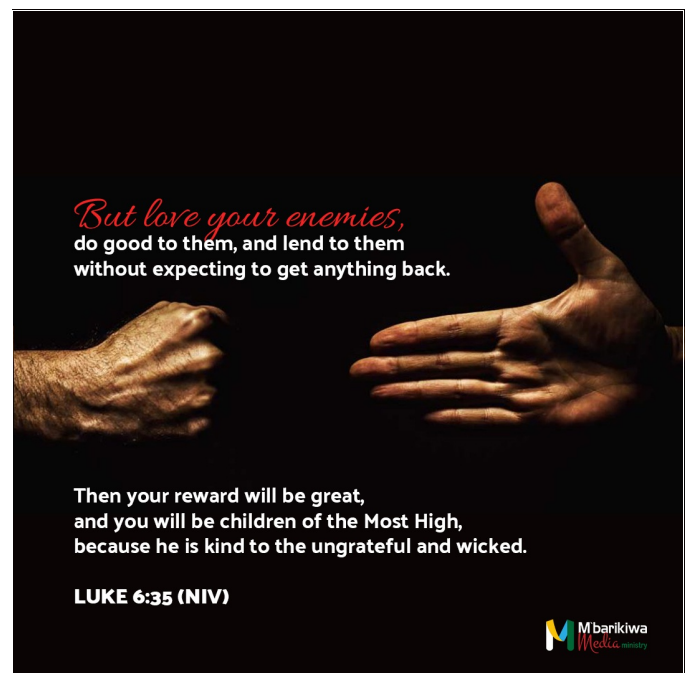
Luke 6:35 *Instead, love your enemies and do good [to them]. Lend money [yet] expect nothing [in return]. Your reward will be great and you [all] will be sons of the Most High, for He is gracious to [those who are] ungrateful and evil.*

So there is no excuse, Jesus then explains what His disciples need to do—they need to love their enemies, not just their friends and family. He is telling them, “Do good to those who are not your friends and family; and *lend* (here, in the context, this really means, *give*) with no expectation of a return on your investment.”

As a believer, you should reflect the character of God.

Let me put this another way: if your father raised you right, then this should be reflected in your life. When a person knows the right thing to do—he learned this from his father—and he does that, he reflects the character of his father. Ideally speaking, this is what every good son should do.

I have worked with many people over the years where it is clear that they have a strong sense of morality and ethics. Their word is their bond; what they say they will do, they do.



The same applies to our Heavenly Father. He is kind to the ungrateful and the evil (for such we ourselves were). Our compassion should extend beyond our circle of friends and relatives.

Luke 6:35 (NIV) (a graphic); from [Mbarikiwa Media](#); accessed January 7, 2022.

Luke 6:35 Instead, love your enemies and do good to them. Lend money yet expect nothing back in return. Your reward will be great and you will be considered sons of the Most High, for He is gracious to those who are ungrateful and hurtful.

Become compassionate just as the Father of yours compassionate is.	Luke 6:36	Become compassionate, just as your Father [in heaven] is compassionate.
Develop compassion and mercy as a part of your lifestyle, as your Father in heaven is compassionate and merciful.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Become compassionate just as the Father of yours compassionate is.
Revised Douay-Rheims	Be ye therefore merciful, as your Father also is merciful.
Douay-Rheims 1899 (Amer.)	.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	Be ye therefore merciful, as also your Father is merciful.
Original Aramaic NT	"Be therefore merciful, just as also your Father is merciful."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Be therefore merciful, as your Father also is merciful.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Be full of pity, even as your Father is full of pity.
Bible in Worldwide English	.
Easy English	You should be kind to other people, as God your Father is kind.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Give love and mercy the same as your Father gives love and mercy.
God’s Word™	.
Good News Bible (TEV)	.
The Message	Our Father is kind; you be kind.
NIRV	So have mercy, just as your
Father has mercy.	
New Life Version	Jesus Teaches about Finding Bad in Others
	“You must have loving-kindness just as your Father has loving-kindness.
	.
New Simplified Bible	.



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

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	“Try to show as much compassion as your Father does.
New Berkeley Version	.
New Century Version	.
New Living Translation	You must be compassionate, just as your Father is compassionate.

Luke 6:36 (NLT) (a graphic); from [sdaalmere](#); accessed January 7, 2022.

The Passion Translation	Show mercy and compassion for others, just as your heavenly Father overflows with mercy and compassion for all.”
Unlocked Dynamic Bible	So you should act mercifully toward other people, just like your Father in heaven acts mercifully toward people.
William's New Testament	Continue to be merciful, just as your Father is merciful.

Partially literal and partially paraphrased translations:

American English Bible	Show mercy as your Father shows mercy.
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Be merciful, then, as your Father is merciful.
NT for Everyone	You must be merciful, just as your father is merciful.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Thus you should be merciful, as your Father is merciful.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	"Become, therefore, kind-hearted, just as your Father is kind-hearted.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	Be kindhearted, just as your Father is kindhearted.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.

New American Bible (2011)	Be merciful, just as [also] your Father is merciful.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Show compassion, just as your Father shows compassion.
exeGesex companion Bible	So be compassionate exactly as your Father also is compassionate.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	Be compassionate, just as your Father is compassionate to you.”.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...become! Caring as and The Father [of] you* Caring is...
Awful Scroll Bible	(")Be yourselves coming about therefore showing pity, accordingly-as-to you all's Father also is showing pity.
Concordant Literal Version	Become, then, pitiful, according as your Father also is pitiful."
Orthodox Jewish Bible	Be anashim of rachamanut (compassion) just as also your Elohim HaAv is merciful. [TEHILLIM 103:8]
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Be merciful (responsive, compassionate, tender) just as your [heavenly] Father is merciful.
An Understandable Version	.
The Expanded Bible	·Show mercy [Be compassionate], just as your Father ·shows mercy [is compassionate].
Jonathan Mitchell NT	"Continue becoming compassionate people, just as your Father continuously exists being compassionate!.
P. Kretzmann Commentary	Verses 36-38 The measure of mercifulness: Be ye therefore merciful as your Father also is merciful. Not only kindness and goodness is enjoined upon the Christians, but also mercy or mercifulness, something of that divine quality which had compassion upon us in Christ, our Savior
Syndein/Thieme	Begin to be what you were not before' {ginomai} . . . merciful . . . just as your Father is merciful."
Translation for Translators	Act mercifully toward others, just like your Father <i>in heaven acts</i> mercifully toward you."
The Voice	So imitate God and be truly compassionate, the way your Father is.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.	Be compassionate, just-as ^[r] your Father also is compassionate. [r] That is, in the same manner as.
NET Bible®	Be merciful, ¹¹⁷ just as your Father is merciful.

^{117sn} Merciful is a characteristic of God often noted in the OT: Exod 34:6; Deut 4:31; Joel 2:31; Jonah 4:2; 2 Sam 24:14. This remark also echoes the more common OT statements like Lev 19:2 or Deut 18:13: “you must be holy as I am holy.”

- New American Bible (2011) .
- The Passion Translation .
- The Spoken English NT .
- Wilbur Pickering’s New T. **So be compassionate, even as your Father is compassionate.**¹⁴
(14) Only if you have the Holy Spirit can you even come close to following the Father’s example.

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation **"Therefore, continue becoming merciful, just as yourp Father also is merciful.**
- Charles Thomson NT .
- Context Group Version **Be (pl) generous, even as your (pl) Father is generous.**
- Disciples’ Literal New T. .
- English Standard Version .
- Far Above All Translation .
- Green’s Literal Translation .
- Literal New Testament .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young’s Lit. Trans. **...be you therefore merciful, as also your Father is merciful.**
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster’s Translation .
- World English Bible **“Therefore be merciful, even as your Father is also merciful.**
- Young’s Updated LT .

The gist of this passage: Believers are to be merciful and compassionate, just as God is.

Luke 6:36			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	2 nd person plural, present (deponent) middle/passive imperative	Strong’s #1096
οiktirmōn (οικτίρμων) [pronounced oyk-TIHR-mone]	<i>merciful, compassionate</i>	masculine plural adjective; nominative case	Strong’s #3629

Luke 6:36			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
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
patēr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
humōn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
oiktirmōn (οἰκτίρμων) [pronounced <i>oik-TIHR-mone</i>]	<i>merciful, compassionate</i>	masculine plural adjective; nominative case	Strong's #3629
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: *Become compassionate, just as your Father [in heaven] is compassionate.*

As sons, we should reveal the characteristics of our father; He is merciful and, therefore, we ought to be merciful as well. He is compassionate, and we ought to show compassion as well.

Luke 6:36 *Be merciful, even as your Father is merciful.* (ESV)

As you learn more and more about the Christian life and about what Jesus has done for us, this verse asks us to act towards others as Jesus acted towards us. That amount of love and compassion is impossible, apart from the **filling of the Holy Spirit**. Especially when you are surrounded by people you just want to bop in the head.

Therefore, you need to know how to access the Holy



Spirit. There is but one way—you name your sin or sins to God after you sin. This will restore fellowship with God; and therefore, you will be controlled by the Holy Spirit once again (R. B. Thieme, Jr. designated this *the rebound technique*). Apart from *rebound*, you have no spiritual life. We all get out of fellowship, and naming our sins puts us back into fellowship.

Luke 6:36 (NIV) (a graphic); from **KCIS 630**; accessed January 6, 2022.

As sons of God, we should reflect the character of our father.

Luke 6:36 Become compassionate, just as your Father [in heaven] is compassionate.

Luke 6:36 Develop compassion and mercy as a part of your lifestyle, as your Father in heaven is compassionate and merciful.

Luke 6:35–36 (New Living Testament) (a graphic); from **Highland Park Baptist Church**; accessed January 7, 2022.



Jesus teaches about judging others

Matthew 7.1-5 Mark 4.24-25

And do not judge and you [all] will not be judged; and do not condemn and no one will not condemn [you]; forgive and you will be forgiven. Give and [it] will be given to you [all]; a measure [that is] good—pressed down, shaken, and overflowing, they will give to the chest of you, for the measure you [all] keep measuring out, [it] will be measured back to you [all].”

Luke
6:37–38

Do not judge [others] and you [all] will not be judged; do not condemn [others] and no one will [ever] condemn [you]; forgive [others] and you will be forgiven. Give and [blessing] will be given to you [all]; [when you give] a good [and accurate] measure—[one that is] pressed down, shaken and overflowing—they will give [or, pour out] onto [the lap of] your garment [the overflow]; for the measure [by which] you [all] measure out, [that] will be measured back to you [all].”

Do not judge others and you will not be judged; do not condemn others and no one will condemn you; forgive others and you will receive forgiveness. When you give, blessing will be given to you; when you give a good and accurate measure—one that is pressed down, shaken, and is overflowing—you will receive back blessing which is accurately measured. For the measure by which you measure out, in the same way, it will be measured back to you.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And do not judge and you [all] will not be judged; and do not condemn and no one will not condemn [you]; forgive and you will be forgiven. Give and [it] will be given

to you [all]; a measure [that is] good—pressed down, shaken, and overflowing, they will give to the chest of you, for the measure you [all] keep measuring out, [it] will be measured back to you [all].”

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.)

Judge not: and you shall not be judged. Condemn not: and you shall not be condemned. Forgive: and you shall be forgiven. Give: and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

V. Alexander’s Aramaic T. .

James Murdock’s Syriac NT

Judge not, and ye will not be judged: condemn not, and ye will not be condemned: release, and ye will be released. Give ye, and it will be given to you; in good measure, pressed down, and running over, will they cast into your lap. For, with what measure ye measure, it will be measured to you.

Original Aramaic NT

"Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive and you will be forgiven."

"Give and it will be given to you in good measure, pressed down and overflowing; they shall cast into your lap. For with what measure you measure it will be measured to you."

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac)

Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven. Give, and it will be given to you; good measure shaken up and running over, they will pour into your robe.* For with the measure that you measure, it will be measured to you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Be not judges of others, and you will not be judged: do not give punishment to others, and you will not get punishment yourselves: make others free, and you will be made free: Give, and it will be given to you; good measure, crushed down, full and running over, they will give to you. For in the same measure as you give, it will be given to you again.

Bible in Worldwide English

Do not judge others and you will not be judged. Do not punish others, and you will not be punished. Let others go free and God will let you go free. Give to people and they will give to you. They will fill your cup, press it down, shake it, and let it run over. That is what they will give to you. How much you give to others is how much God will give to you.

Easy English

Do not say to anyone, "You are a bad person." Then God will not say to you, "You are bad person." Do not say to anyone, "God should punish you because you are bad." Then God will not say that to you. Forgive other people and God will forgive you. Give to other people and God will give to you. He will give to you even more than you gave. He will fill your pocket until no more will go in. It will be so full that it will come out over the top. Think about how you give to other people. God will give in the same way to you.'

The people would leave part of their coat to hang over their belt. They used this as a large pocket. It was big enough to hold some food. A person may give someone a lot of food if he fills his pocket. Then he is doing what God does. God gives a lot to those that also give a lot. We choose how we will give to other people. Then God does the same to us.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 **Be Careful About Criticizing Others**

“Don’t judge others, and God will not judge you. Don’t condemn others, and you will not be condemned. Forgive others, and you will be forgiven. Give to others, and you will receive. You will be given much. It will be poured into your hands—more than you can hold. You will be given so much that it will spill into your lap. The way you give to others is the way God will give to you.”

God’s Word™

Stop Judging

“Stop judging, and you will never be judged. Stop condemning, and you will never be condemned. Forgive, and you will be forgiven. Give, and you will receive. A large quantity, pressed together, shaken down, and running over will be put into your pocket. The standards you use for others will be applied to you.”

Good News Bible (TEV)

Judging Others

“Do not judge others, and God will not judge you; do not condemn others, and God will not condemn you; forgive others, and God will forgive you. Give to others, and God will give to you. Indeed, you will receive a full measure, a generous helping, poured into your hands—all that you can hold. The measure you use for others is the one that God will use for you.”

The Message

“Don’t pick on people, jump on their failures, criticize their faults—unless, of course, you want the same treatment. Don’t condemn those who are down; that hardness can boomerang. Be easy on people; you’ll find life a lot easier. Give away your life; you’ll find life given back, but not merely given back—given back with bonus and blessing. Giving, not getting, is the way. Generosity begets generosity.”

NIRV

Be Fair When You Judge Other People

“If you do not judge other people, then you will not be judged. If you do not find others guilty, then you will not be found guilty. Forgive, and you will be forgiven. Give, and it will be given to you. A good amount will be poured into your lap. It will be pressed down, shaken together, and running over. The same amount you give will be measured out to you.”

New Life Version

Jesus Teaches about Finding Bad in Others

“You must have loving-kindness just as your Father has loving-kindness. Do not say what is wrong in other people’s lives. Then other people will not say what is wrong in your life. Do not say someone is guilty. Then other people will not say you are guilty. Forgive other people and other people will forgive you.

“Give, and it will be given to you. You will have more than enough. It can be pushed down and shaken together and it will still run over as it is given to you. The way you give to others is the way you will receive in return.” V. 36 is included for context.

New Simplified Bible

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

College Press Bible Study
Contemporary English V.

Jesus said: Don't judge others, and God won't judge you. Don't be hard on others, and God won't be hard on you. Forgive others, and God will forgive you. If you give to others, you will be given a full amount in return. It will be packed down, shaken together, and spilling over into your lap. The way you treat others is the way you will be treated.

The Living Bible

“Never criticize or condemn—or it will all come back on you. Go easy on others; then they will do the same for you. [literally, “Release, and you shall be released.”] For if you give, you will get! Your gift will return to you in full and overflowing measure, pressed down, shaken together to make room for more, and running over. Whatever measure you use to give—large or small—will be used to measure what is given back to you.”

New Berkeley Version
New Century Version

New Living Translation

Do Not Judge Others

“Do not judge others, and you will not be judged. Do not condemn others, or it will all come back against you. Forgive others, and you will be forgiven. Give, and you will receive. Your gift will return to you in full—pressed down, shaken together to make room for more, running over, and poured into your lap. The amount you give will determine the amount you get back. [Or *The measure you give will be the measure you get back.*]”

The Passion Translation

Judging Others

Jesus said, “Forsake the habit of criticizing and judging others, and then you will not be criticized and judged in return. Don’t look at others and pronounce them guilty, and you will not experience guilty accusations yourself. Forgive over and over and you will be forgiven over and over. Give generously and generous gifts will be given back to you, shaken down to make room for more. Abundant gifts will pour out upon you with such an overflowing measure that it will run over the top! Your measurement of generosity becomes the measurement of your return.”

Unlocked Dynamic Bible

Do not harshly criticize people, and then Yahweh will not harshly criticize you. Do not condemn other people, and then he will not condemn you. Forgive others for the evil things that they have done, and then Yahweh will forgive you.

Give good things to others, and then Yahweh will give good things to you. It will be like he is giving you a generous amount of grain, pressing it down in a basket and shaking the basket to make sure it is completely full, to the point that some of the grain even spills over the sides! Remember that the standard you use to judge or bless others will be the standard Yahweh uses to judge or bless you!”

William's New Testament

Then stop criticizing others, and you will never be criticized; stop condemning others, and you will never be condemned.

Practice forgiving others, and you will be forgiven. Practice giving to others, and they will give to you, good measure, pressed down, shaken together, and running over, people will pour into your lap. For the measure you use with others they in turn will use with you.”

Partially literal and partially paraphrased translations:

American English Bible

‘Do not judge [others], so you won’t be judged...
Do not condemn, and you won’t be condemned...
Set free, and you’ll be set free.

‘Give to others and you will receive...
They’ll give you a generous portion,
Overflowing and tightly packed down.
For the amount that you measure [to others]
Is the amount that they’ll measure to you.

Beck’s American Translation
Breakthrough Version

And do not judge, and you will not in any way be judged. And do not find *people* guilty, and you will not in any way be found guilty. Let go, and you will be let go of. Give, and it will be given to you. A nice measurement that has been packed down, that has been shaken up spilling out over into your lap will they give. You see, *the* measurement that you measure out will be measured back to you.”

Common English Bible

“Don’t judge, and you won’t be judged. Don’t condemn, and you won’t be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good portion—packed down, firmly shaken, and overflowing—will fall into your lap. The portion you give will determine the portion you receive in return.”

International Standard V

Judging Others**(Matthew 7:1-5)**

“Stop judging, and you will never be judged. Stop condemning, and you will never be condemned. Forgive, and you will be forgiven. Give, and it will be given to you.

A large quantity, pressed together, shaken down, and running over will be put into your lap, because you will be evaluated by the same standard with which you evaluate others."

Len Gane Paraphrase

"Don't judge, and you won't be judged. Don't condemn, and you will not be condemned. Forgive, and you will be forgiven.

"Give, and it will be given to you. Good measure pressed down, shaken together, and running over will people give to the fold of your robe [into your lap--edit]. For with the same measure that you measure out, the same will be measured out to you."

A. Campbell's Living Oracles

New Advent (Knox) Bible

Judge nobody, and you will not be judged; condemn nobody, and you will not be condemned; forgive, and you will be forgiven. Give, and gifts will be yours; good measure, pressed down and shaken up and running over, will be poured into your lap; the measure you award to others is the measure that will be awarded to you.

NT for Everyone

Judging Others and True Obedience

'Don't judge, and you won't be judged. Don't condemn, and you won't be condemned. Forgive, and you'll be forgiven. Give, and it will be given to you: a good helping, squashed down, shaken in, and overflowing – that's what will land in your lap. Yes: the ration you give to others is the ration you'll get back for yourself.'

[Although this subtitle online begins in v. 39, I believe it belongs right before v. 37.]

20th Century New Testament

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

DO NOT JUDGE [hypocritically], **AND YOU WILL NOT BE JUDGED** [hypocritically]; **AND DO NOT CONDEMN** [hypocritically], **AND YOU WILL NOT BE CONDEMNED** [hypocritically]; **PARDON, AND YOU WILL BE PARDONED.** †(*Matt.7:1*)
GIVE, AND IT WILL BE GIVEN TO YOU. THEY WILL POUR INTO YOUR LAP A GOOD MEASURE, PRESSED DOWN, SHAKEN TOGETHER, RUNNING OVER. FOR BY YOUR STANDARD OF MEASURE IT WILL BE MEASURED TO YOU IN RETURN."

Christian Standard Bible

Conservapedia Translation

Judge not, and you shall not be judged; blame not, and you shall not be blamed; forgive, and you shall be forgiven. Give, and such shall be given you, in full measure, combined, and shaken together, overflowing, shall pour out for your possession. With the same standard that you use shall it be measured for you. tricky, but avoiding archaic language here and seeking modern clarity with the free market connotations in the original

Evangelical Heritage V.

Consider the Beam in Your Own Eye

"Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good measure pressed down, shaken together, and running over will be poured into your lap. In fact, the measure with which you measure will be measured back to you."

Revised Ferrar-Fenton Bible

"Judge not, and you will not be judged. " Condemn not and you will not be condemned. "Acquit, and you shall be acquitted.

"Give, and it will be given to you. Fair measure, pressed down, well-shaken, and overflowing, they will put into your bag. For with the same measure with which you measure, it will be measured back to you."

Free Bible Version

God's Truth (Tyndale)

Be you therefore merciful, as your father is merciful. Judge not, and you shall not be judged. Condemn not: and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given unto you: good measure, pressed down,

Jubilee Bible 2000	.	shaken together and running over, shall men give into your bosoms. For with what measure you mete, with the same shall men mete to you again.
Montgomery NT	.	
NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	Be merciful, as your father is merciful; and judge not, and you shall not be judged; and condemn not, and you shall not be condemned; release, and you shall be released; give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you measure it shall be measured back to you. V. 36 is included for context.
Unlocked Literal Bible	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	"Judge not, and you shall not be judged; condemn not, and you shall not be condemned; pardon, and you shall be pardoned; give, and gifts shall be bestowed on you. Full measure, pressed, shaken down, and running over, shall they pour into your laps; for with the same measure that you use they shall measure to you in return."
Wikipedia Bible Project	.	Don't criticize, and you won't be criticized; don't condemn, and you won't be condemned; forgive, and you'll be forgiven; give, and you will receive really generously. In fact when what you receive is measured out, it's pressed down so more can be added, spilling out over the top, falling into your lap! For whatever scale you use to measure what you give will be used to measure what you receive."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	Don't be a judge of others and you will not be judged; do not condemn and you will not be condemned; forgive and you will be forgiven; give and it will be given to you, and you will receive in your sack good measure, pressed down, full and running over. For the measure you give will be the measure you receive back."
The Heritage Bible	.	And do not judge, and you will absolutely not be judged; do not condemn, and you will absolutely not be condemned; set free, and you will be set free; Give, and beautifully good measure will be given to you; pressed down, and shaken together, and running over they will give into your bosom, because with the same measure with which you measure, it will be measured back to you.
New American Bible (2002)	.	
New American Bible (2011)	.	
New Jerusalem Bible	.	Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven. Give, and there will be gifts for you: a full measure, pressed down, shaken together, and overflowing, will be poured into your lap; because the standard you use will be the standard used for you.'
New English Bible—1970	.	Judging Others [Lk.6.37-42 -] - Mt.7.1-6, Lk.6.37-38 'Pass no judgement, and you will not be judged; do not condemn, and you will not be condemned; acquit, and you will be acquitted; give, and gifts will be given you. Good measure, pressed down, shaken together, and running over, will be poured into your lap; for whatever measure you deal out to others will be dealt to you in return.'
Revised English Bible—1989	.	"Do not judge, and you will not be judged; do not condemn, and you will not be condemned; pardon, and you will be pardoned; give, and gifts will be given you. Good measure, pressed and shaken down and running over, will be poured into your lap; for whatever measure you deal out to others will be dealt to you in turn."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>“Don’t judge, and you won’t be judged. Don’t condemn, and you won’t be condemned. “Forgive, and you will be forgiven. Give, and you will receive gifts — the full measure, compacted, shaken together and overflowing, will be put right in your lap. For the measure with which you measure out will be used to measure back to you!”</p>
exeGesés companion Bible	<p><u>YAH SHUA ON JUDGING OTHERS</u> Judge not; that you never no way be judged: condemn not; that you never no way be condemned: forgive; and be forgiven: give; and be given: good measure, packed and shaken, and overflowing, men give into your bosom: for the measure you measure is remeasured to you.</p>
Hebraic Roots Bible	<p>Judge not, and in no way be judged. Do not condemn, and in no way you will be condemned. Forgive, and you will be forgiven. Give and it will be given to you in good measure and pressed down and abundant it will pour into your robe in that measure. For the measure with which you measure, it will be measured to you.</p>
<i>The Scriptures</i> 1998	<p>“And do not judge, and you shall not be judged at all. Condemn not, and you shall not be condemned at all. Forgive, and you shall be forgiven. “Give, and it shall be given to you. A good measure, pressed down and shaken together and running over shall be put into your lap. For with the same measure with which you measure, it shall be measured back to you.”</p>
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...and not judge! {someone} and not not [You*] may be judged and not condemn! {someone} and not not [You*] may be condemned send! (away) {someone} and [You*] will be sent (away) give! {something} and will be given [to] you* Measure Good Having Been Packed Having Been Shaken Being Overflowed [They] will give {it} to the front [of] you* [by] which for measure [You*] measure [It] will be measured (back) [to] you*...</p>
Awful Scroll Bible	<p>(")Even be not passing judgment, and yous shall nonetheless-not be came to be judged a judging. Be not punishing-against, and yous shall nonetheless-not become punished-against a punishing-against. Be dismissing-away and yous will come to be dismissed-away. (")Be giving and it will happen to be given to yous, choice measure, having become pressed together, and having come to be shaken down, even occurring to be poured-forth-beyond, will they give into you all's bosom. For the same measure which yous measure, will become measured-over-against yous a measuring-over-against."</p>
Concordant Literal Version	<p>And be not judging, and under no circumstances may you be judged; and be not convicting, and under no circumstances may you be convicted; be releasing, and you shall be released;" be giving, and it shall be given to you: a measure ideal, squeezed down and shaken together and running over, shall they be giving into your bosom. For the same measure with which you are measuring will be measured to you again."</p>

Israeli Authorized Version	Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
Orthodox Jewish Bible	Judge not, lest you be judged. And do not condemn, and by no means may you be condemned. If you pardon with mechila (forgiveness), you will be pardoned with selicha (forgiveness). Give, and it will be given to you. A good measure, having been pressed down and having been shaken, overflowing, will be put into your kheyk (lap). For by what measure you measure it will be measured in return to you. [Ps 79:12; Isa 65:6,7]
Rotherham's Emphasized B.	And do not judge, and in nowise shall ye be judged; and do not condemn, and in nowise shall ye be condemned; release, and ye shall be released; Give, and it shall be given unto you: good measure, pressed down, shaken together, running over, will they give into your lap; for, with what measure ye mete, shall it be measured back unto you.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>“Do not judge [others self-righteously], and you will not be judged; do not condemn [others when you are guilty and unrepentant], and you will not be condemned [for your hypocrisy]; pardon [others when they truly repent and change], and you will be pardoned [when you truly repent and change]. Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over [with no space left for more]. For with the standard of measurement you use [when you do good to others], it will be measured to you in return.”</p> <p>This is not a prohibition of judgment, nor is it a command to stop using godly wisdom, common sense, and moral courage together with God's written word to discern right from wrong, to distinguish between morality and immorality, and to judge doctrinal truth. There are many judgments that are not only legitimate, but are commanded (cf John 7:24; 1 Cor 5:5, 12; Gal 1:8, 9; 1 John 4:1-3; 2 John 10); however, you cannot judge another if you are committing the same type of sin.</p>
An Understandable Version	<p>And do not pass [hypocritical] judgment [on other people. See Matt. 7:1-5] and you will not receive such judgment [on yourselves]. And do not condemn [others] and you will not be condemned [yourselves]. Release people [i.e., from guilt for offending you] and you will be released [i.e., by God (?)] Give [to others] and you will have [things] given to you. People will pour into your lap a full measure [of goods]; it will be pressed down, shaken together and running over [the edges]. Because the standard you use in giving [to others] will be the standard used [by them or God] in giving back to you.”</p>
The Expanded Bible	<p>Look at Yourselves</p> <p>“Don't judge others, and you will not be judged. Don't ·accuse others of being guilty [condemn others], and you will not be ·accused of being guilty [condemned]. ·Forgive [Pardon; Release], and you will be ·forgiven [pardoned; released]. Give, and ·you will receive [· it will be given to you]. ·You will be given much [· ...a good measure...]. ·Pressed down [Compacted], shaken together, and running over, it will spill into your lap [·^C the image is of grain overflowing its container]. The ·way you give to [standard/measure you use with] others is the ·way God will give to [standard/measure God will use with] you.”</p>
Jonathan Mitchell NT	<p>"And stop (or: do not continue) separating and judging, and then under no circumstances can you folks be separated and judged; and stop (or: do not continue) pointing down against right relationships and opposing fairness and equity and acting against the Way pointed out and condemning, and then under no</p>

circumstances can you be unjustly opposed, condemned or pointed down [at]. Be habitually releasing, and you will proceed being released.

"Be constantly giving, and it will continue being given to you – a beautiful, fine and ideal measure: one having been pressed and squeezed down, having been shaken back and forth, [and] continuing to be caused to gush out and spill over (or: repeatedly made to overflow) will they be progressively giving into your bosom (= the pocket formed by tying the outer garment at the waist, then pulling the upper part out into a fold; or: pouring into your lap). You see, the same measure with which you normally measure [out], will continue being [used to] measure in return (or: in its place) to, and for, you folks."

P. Kretzmann Commentary

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven;

This will include refraining from officious judging and condemning of our neighbor, of his person and manner of life. Some forms of judging are enjoined by Scripture, as that of the erring brother, Matt. 18:15, that of people in public office under a democratic form of government, and others. But so far as the personal life and transgressions of our neighbor are concerned, we must practice forgiveness if we wish to receive forgiveness.

give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

We must give if we hope to receive; the measure of God's gracious kindness being filled in proportion to our sympathetic compassion: a good measure, pressed down, shaken together, and flowing over the top will be our portion if we practice the kindness whose example we have received so richly in our own lives. The generousness of our own nature and the graciousness of God's spirit are placed side by side, for our emulation, since the thought of His plenteous redemption should be a spur for us, Psalm 130:7. "Where this mercy is not found, there is no faith. For if thy heart is full of faith that thou knowest that thy God has shown Himself thus to thee, with such mercy and goodness, without thy merit and altogether for nothing, while thou wert still His enemy and a child of eternal curse: if thou believest this, thou canst not refrain from showing thyself to thy neighbor in the same manner, and all that for love of God and for the benefit of thy neighbor. See to it, then, that thou make no difference between friend and enemy, worthy and unworthy; for thou seest that all those mentioned here have earned the opposite of our love and goodness. "Therefore, if thy brother be a sinner, cover his sins and pray for him. If thou reveal his sin, thou art truly not a child of the merciful Father, for else thou wouldst be merciful like Him. That surely is true, that we cannot show such mercy to our neighbor as God has shown to us, but that is our great wickedness, that we act contrary to mercy; and that is a sure sign that we have no mercy."

Syndein/Thieme

"Do not {me} judge {krino - an order} . . . and you absolutely will not {ouk me - strongest negative} be judged. Do not {me} condemn {katadikazo - an order}, and you absolutely will not {ouk me - strongest negative} be condemned. 'Set free'/forgive {apoluo - an order} and you will be 'set free'/forgiven. Give {didomi - an order} . . . and it will be given to you. A generous measure that has been pressed down hard, and which has been shaken thoroughly and which is running over shall they give into the pouch of your outer garment. For with the measure, you use with others will be the measure you get back."

Translation for Translators

Jesus taught that we should not decide how God should punish others.

Luke 6:37-42

"Do not say how sinfully others have acted, and then God will not say how sinfully you have acted. Do not condemn others, and then he will not condemn you [DOU]. Forgive others for the evil things that they have done to you, and then God will

forgive you. Give good things to others, and then God will give good things to you. It will be as though [MET] God is putting things in a basket for you. He will give you a full amount, pressed down in the basket, which he will shake so that he can put more in, and it will spill over the sides! Remember that the way you act toward others will be the way that God will act toward you!"

The Voice

If you don't want to be judged, don't judge. If you don't want to be condemned, don't condemn. If you want to be forgiven, forgive. Don't hold back—give freely, and you'll have plenty poured back into your lap—a good measure, pressed down, shaken together, brimming over. You'll receive in the same measure you give.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.

Do Not Judge Or Condemn Others. Pardon And Give To Them

"And do not be judging^[s], and you will never be judged. And do not be condemning, and you will never be condemned. Be pardoning, and you will be pardoned. Be giving, and it will be given to you. They^[t] will give a good measure— having been pressed down, having been shaken, running over— into your fold^[u] [of the garment]. For with what measure you measure, it will be measured-back to you".

[s] Luke 6:37 That is, in the sense of finding fault with, criticizing, passing judgment on.

[t] Luke 6:38 That is, God's agents for disbursing His rewards.

[u] Luke 6:38 That is, into your garment or apron pulled up at the waist to form a pocket.

NET Bible®

Do Not Judge Others

"Do¹¹⁸ not judge,¹¹⁹ and you will not be judged;¹²⁰ do not condemn, and you will not be condemned; forgive,¹²¹ and you will be forgiven. Give, and it will be given to you: A good measure, pressed down, shaken together, running over,¹²² will be poured¹²³ into your lap. For the measure you use will be the measure you receive."¹²⁴

^{118tn} Grk "And do." Here *kai* (*kai*) has not been translated because of differences between Greek and English style.

^{119sn} As the Gospel makes clear, with the statement do not judge Jesus had in mind making a judgment that caused one to cut oneself off from someone so that they ceased to be reached out to (5:27-32; 15:1-32). Jesus himself did make judgments about where people stand (11:37-54), but not in such a way that he ceased to continue to offer them God's grace.

^{120sn} The point of the statement do not judge, and you will not be judged is that the standards one applies to others God applies back. The passive verbs in this verse look to God's action.

^{121sn} On forgive see Luke 11:4; 1 Pet 3:7.

^{122sn} The background to the image pressed down, shaken together, running over is pouring out grain for measure in the marketplace. One often poured the grain into a container, shook it to level out the grain and then poured in some more. Those who are generous have generosity running over for them.

^{123tn} Grk "they will give"; that is, "pour." The third person plural has been replaced by the passive in the translation.

^{124tn} Grk "by [the measure] with which you measure it will be measured back to you."

New American Bible (2011)

Judging Others.*

^x "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven.^y Give and gifts will be given to you; a good measure, packed together, shaken down, and overflowing, will be poured into your lap. For the measure with which you measure will in return be measured out to you."^z

* [6:37-42] See notes on Mt 7:1-12; 7:1; 7:5.

* [Matt. 7:1-12] In Mt 7:1 Matthew returns to the basic traditional material of the sermon (Lk 6:37-38, 41-42). The governing thought is the correspondence between conduct toward one's fellows and God's conduct toward the one so acting.

* [Matt. 7:1] This is not a prohibition against recognizing the faults of others, which would be hardly compatible with Mt 7:5, 6 but against passing judgment in a spirit of arrogance, forgetful of one’s own faults.

* [Matt. 7:5] **Hypocrite:** the designation previously given to the scribes and Pharisees is here given to the Christian disciple who is concerned with the faults of another and ignores his own more serious offenses.

x. [6:37–42] Mt 7:1–5.

y. [6:37] Mt 6:14; Jas 2:13.

z. [6:38] Mk 4:24.

The Passion Translation
The Spoken English NT

Don’t Judge Other People (Mt. 7:1-5)

And don’t judge, and you won’t ever get judged. Don’t condemn, and you won’t ever get condemned. Forgive, and you’ll be forgiven. Give, and it’ll be given to you. They’ll give you a good measure, pressed down and shaken down and overflowing, right into your lap. Because the measure you measure out is going to be measured back to you.

Wilbur Pickering’s New T.

We get what we give

“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give and it will be given to you: a good measure—pressed down and shaken together and running over—will they deposit in your lap.¹⁵ Because with the same measure that you use it will be measured back to you.”

(15) ‘they’ refers to human beings, not to God.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation .
Charles Thomson NT .
Context Group Version

And do not judge, and you (pl) shall not be judged: and do not condemn, and you (pl) shall not be condemned: release, and you (pl) shall be released: give, and it shall be given to you (pl); good measure, pressed down, shaken together, running over, they shall give into your (pl) bosom. For with what measure you (pl) measure it shall be measured to you (pl) again.

Disciples’ Literal New T. .
English Standard Version .
Far Above All Translation

And do not judge, and you will not be judged at all. And do not condemn, so that you will not be condemned at all. Acquit *others*, and you will be acquitted. Give, and you will be given. They will give you a good measure, compacted and shaken and overflowing in your bosom. For with the same measure with which you measure it will be measured to you in turn.”

Green’s Literal Translation .
Literal New Testament .
Modern English Version

Judging Others

“Judge not, and you shall not be judged. Condemn not, and you will not be condemned. Forgive, and you shall be forgiven. Give, and it will be given to you: Good measure, pressed down, shaken together, and running over will men give unto you. For with the measure you use, it will be measured unto you.”

Modern Literal Version

{Mt 7:1-6 & Lk 6:37-42.}

And do not judge and you* may never* be judged; do not sentence others and you* may never* be sentenced; release and you* will be released. Give and it will be given to you*, good measure, having been packed-down and shaken together and pouring over, they will give into your* bosom. For* with the same measure you* measure, it will be measured to you* again.

Modern KJV

New American Standard B. **Do Not Judge**

“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”

New European Version

Judge not, and you shall not be judged; condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give; and it shall be given to you; good measure, pressed down, shaken together, running over, shall they pour into your lap. For with what measure you use, it shall be measured to you again.

New King James Version

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NT (Variant Readings)

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Niobi Study Bible

.

Restored Holy Bible 6.0

[He shall also judge you with the same measures].

And judge not, and ye may not be judged:

condemn not, and ye may not be condemned:

forgive, and ye shall be forgiven:

give, and it shall be given to you;

good measure, pressed down, and shaken together, and running over, shall they give into your bosom.

For with the same measure which ye measure, it shall be measured to you back.

Revised Young's Lit. Trans.

'And judge not, and you may not be judged; condemn not, and you may not be condemned; release, and you shall be released. 'Give, and it shall be given to you; good measure, pressed, and shaken, and running over, they shall give into your bosom; for with that measure with which you measure, it shall be measured to you again.'

Updated Bible Version 2.17

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A Voice in the Wilderness

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Webster's Translation

.

World English Bible

.

Young's Updated LT

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The gist of this passage:

Jesus warns His listeners not to judge others, or they will be judged by the same measure. Instead, give graciously.

37-38

Luke 6:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
mê (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
krinô (κρίνω) [pronounced KREE-no]	to judge, to decide (mentally or judicially); by implication to try, condemn, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think	2 nd person plural, present active imperative	Strong's #2919

Luke 6:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
mê (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
krinô (κρίνω) [pronounced <i>KREE-no</i>]	<i>to judge, to decide (mentally or judicially); by implication to try, condemn, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	2 nd person plural, aorist passive subjunctive	Strong's #2919

Translation: Do not judge [others] and you [all] will not be judged;...

This particular phrase is designated by some liberal theologians and by some unbelievers as being the heart the soul of what Jesus taught; and they completely misinterpret it. They often interpret this to mean, *do not be critical of anyone else*. Or, they understand this to mean, *everyone has their own truth; respect the Charley Brown's truth*. But that is not at all what this passage means.

When you assign sins to the life of someone else and judge him based upon these sins, that is the sort of judging that Jesus speaks of here. We are not allowed to assign, for whatever reasons, sins to others, not really knowing what is occurring. In fact, in most cases, sins committed by others are really not our business. Certainly, depending upon the proximity and the nature of another person's sin, they might be considered our business, but that is the exception and not the rule. 99.9999% of all sins committed are not our business. Don't misunderstand me here. Let's say you witness a hit-and-run, then certainly you participate in the legal process. You don't say, "I didn't see a thing" when you actually did. My point here is, you do not get involved with other people's sins; you do not try to run the life of another person. Apart from your own children—and you do run their lives to some degree—you do not get involved with the sins committed by other believers.

Religious types constantly assigned sins to Jesus, or implied what He was doing was wrong or not well-thought out. Part of the reason why Jesus was first sent to Pilate was the accusation that Jesus was some sort of revolutionary (which He was not). Jesus did not commit any crimes; but He was persecuted by others nonetheless.

So that we have a balanced approach in our social interactions, we are allowed to evaluate who and what people are—particularly when they present themselves as such. When you hire people, you are allowed to evaluate them, based upon their application, verified in all of its points, and based upon their presentation of themselves to you.

When someone asks you for a recommendation, that recommendation should be honest. You should not say *X* about someone else, when you know *not X* to be the truth. You should not include information which you suspect is true or have heard by gossip. You say what you know to be true about that person; what you have witnessed. You speak to your interactions with them.

As a parent, you have responsibility for your children, and, from time to time, that will involve evaluating their friends and their actions. You also will evaluate relatives with whom they spend time. Sometimes, you provide guidance and your own observations regarding the actions of relatives; and sometimes, you allow your child to

figure it out for himself (depending upon his age and what you have taught him up to that point in time). Sometimes, relatives can be excellent illustrations of principles of doctrine and divine establishment.

As a young person, I had a relative with whom I spent a great deal of time. For most of my life—without anyone telling me—I recognized that person was my bad example. Most of the time, what he said was incorrect and what he did was wrong.

Quite obviously, it is tricky when a parent considers his own children and their interactions with relatives. How much do you say? What do you say? When do you say it? There are no simple answers; and bear in mind, whatever you say to your child is probably going to be said to that relative. It takes Christian maturity. Sometimes, teaching your children spiritual principles but without using your relatives as living examples is best.

In a church, there should be a careful approach of the board of deacons and the pastor. R. B. Thieme, Jr., for instance, did not like long hair and beards; however, he recognized that some people, who know nearly nothing about the spiritual life, would wander into his congregation and they might have long hair and/or a beard (the first violates a norm of Scripture and the second does not). However, despite the Colonel's predilections, no one was ever hassled on the basis of that (or, they were not supposed to be).

The long hair aspect often took care of itself. The believer with the long hair, assuming that he kept coming to Berachah, might cut his hair (1) on the basis of hearing the pertinent Scripture taught or (2) out of simple conformity. Sometimes, when a person sees people look the way that they ought (and at Berachah Church, that was how people ought to look), they sometimes in their own observation saw for themselves a better way.

However, the privacy of the priesthood works like this: no one in the church was ever supposed to go up to someone like that and tell him how to dress or cut his hair. No one, having believed in Jesus Christ, immediately accepts all of the Biblical norms and standards. That takes time. You do not keep a person out of church until they conform to all of those norms and standards that they would learn in church. Do you see how that illogical that is? There is no Biblical authority for making out a list of things believers should and should not do, and handing this list to every new believer. There is no authorization for some sort of intrusive mentorship where you follow a new believer around, and criticize his life (a practice called mentoring in some churches).

Now, two males (or two females) may show up together all of the time for Bible class. *Judging* would be assuming that there is a relationship there which is suspect. However, if such a couple *puts on a show*, so to speak, of great affection, then that problem needs to be addressed. To be clear, it is not wrong for a gay man or a gay couple to go to a church; because every one of us who walks into a church sins. We have to be careful of holding a particular set of sins against someone else as being much worse than our own. On the other hand, if that person is coming into church to advocate for homosexuality, that is something different altogether (this would be along the lines of people coming into the church to rally for Donald Trump or Hillary Clinton⁴³).

The NET Bible: *As the Gospel makes clear, with the statement do not judge Jesus had in mind making a judgment that caused one to cut oneself off from someone so that they ceased to be reached out to (Luke 5:27-32; 15:1-32). Jesus himself did make judgments about where people stand (Luke 11:37-54), but not in such a way that he ceased to continue to offer them God's grace.*⁴⁴

Luke 6:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (kaí) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

⁴³ I write this in 2018. Electioneering, even when the choice of crystal clear, has never been allowed at Berachah Church. Bobby Thieme maintains this position, being careful not to tip his hand toward this candidate or that.

⁴⁴ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote); accessed October 29, 2019.

Luke 6:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
katadikazô (καταδικάζω) [pronounced kat-ad-ik-AD-zo]	<i>to give judgment against (one), to pronounce guilty; to condemn</i>	2 nd person plural, present active imperative	Strong's #2613
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
katadikazô (καταδικάζω) [pronounced kat-ad-ik-AD-zo]	<i>to give judgment against (one), to pronounce guilty; to condemn</i>	2 nd person plural, aorist passive subjunctive	Strong's #2613

Translation: ...do not condemn [others] and no one will [ever] condemn [you];...

You do not get to pronounce someone guilty of a suspected sin. If a person advocates a sin in church (such as, adultery), that cannot be tolerated. However, if you suspect a person of adultery, you cannot condemn them for that. There are times you might be pretty darned sure about a sin that someone has committed; but unless they are out-and-out advocating for something that is wrong (in public in and around the church), then it is not an issue. This is even if they advocate for sinful things away from church. It is not our place to police the actions of other believers.

All of this is a case-by-case situation. Sometimes an usher can call it; sometimes the pastor-teacher can call it; and sometimes, it may take a meeting with the board of deacons in order to make a church policy about what is acceptable and what is not.

One of the examples which we have is from 1 Corinthians 5:1–6—a man was said to *have* his father's wife. We generally understand this to mean that this man lived with and cohabited with the wife of his father (not necessarily the man's mother). There are several details missing—did he bring his father's wife and parade her in the church as his girlfriend? Was this occurring on the side? We do not know, but apparently everyone knew about it. In fact, the Corinthians were proud that they were so grace-oriented as to tolerate such a one. Paul did not see this as acting in grace; this was a clear moral boundary that had been broken; and the man was given by Paul over to Satan for the sin unto death.

Interestingly enough, the people of Corinth responded with so much enthusiasm that Paul later had to tell them to back off. Paul had delivered the man over to Satan, he responded with obedience to God, and the matter was closed. It was not up to the Corinthians to continue to hold this man in contempt (2Cor. 2:5–11).

Several points are to be made here: (1) it is valid to judge a person for their overt behavior and to exclude them from church if they continue in that behavior. (2) When a person is handed over to Satan, you get out of the way. (3) Once God is done with a person, and they are still alive, they can be welcomed back into the congregation. There is no reason that this man remain punished forever.

Application: Now, regarding a person’s overt behavior—this is certainly a judgment call. The example given—a man walks into church with long hair or a woman shows up looking kind of trumpy—this is a place where they are simply given their privacy. No one needs to tell them how they should groom or dress themselves. However, electioneering—like wearing a red Trump cap or a *build-back-better* cap⁴⁵ (if such a thing exists) has no place in a church. A person wearing clothing or buttons which advocates for anti-Christian or anti-establishment viewpoints needs to be considered on a case-by-case basis.

There are movements which, on occasion, will target a church; and these movements will see what they can get away with. One week, they may show up with rainbow themed attire; the next they are wearing buttons with obscure sets of initials, and the next, they are showing physical affection for someone of the same sex (which has to be distinguished between two pre-teen or early teen girls who are good friends and sometimes run from point A to point B holding hands).

When such things occur, the church needs to have a policy, and deacons have to be careful not to assume anything. Sometimes, verse-by-verse exegesis that goes on for 45 minutes to an hour is enough to discourage anyone from showing up simply to make some sort of **human viewpoint** social statement. Some unbelievers who are attempting to tweak members of a church find this not being worth their time. Others, hearing truth for the first time, may have an entirely different response.

Luke 6:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	2 nd person plural, present active imperative	Strong’s #630
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	2 nd person plural, future passive indicative	Strong’s #630

Translation: ...forgive [others] and you will be forgiven.

Christianity is fundamentally about God forgiving us because Jesus Christ died for our sins. So, we need to be willing to forgive others for wrongs they have committed against us. If God can forgive us, then we ought to forgive others.

⁴⁵ I wrote this portion 2020–2021

So that there is no confusion here, we are forgiven by God when we believe in Jesus. Charlie Brown may have stolen from me, and I forgive him for that; but God does not forgive me *unless* I have believed in His Son. Forgiving another person does not mean that God forgives me.

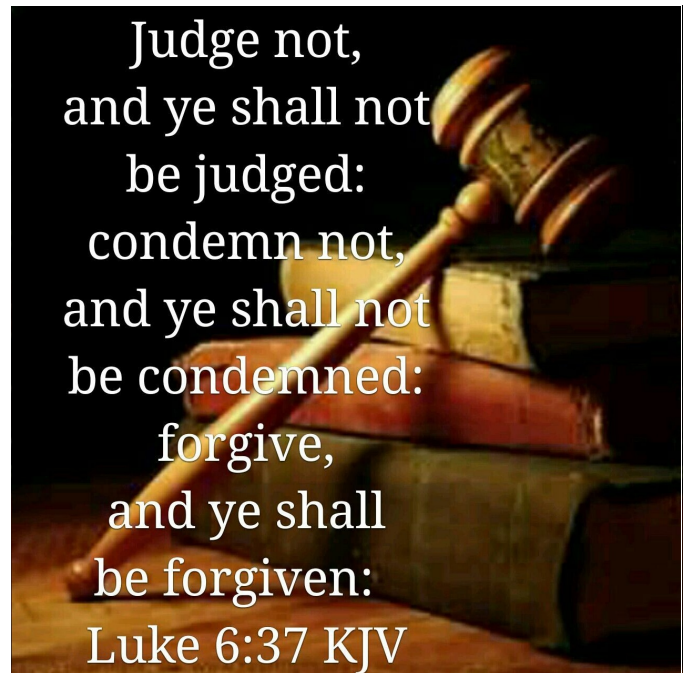
Luke 6:37 **Do not judge [others] and you [all] will not be judged; do not condemn [others] and no one will [ever] condemn [you]; forgive [others] and you will be forgiven.**

It is not our place as believers to spend our time judging other believers (or unbelievers, for that matter) and condemning them. God is the Perfect Judge; God is able to correctly judge and He is able to correctly condemn. We are in no position to do that.

The teachings of the Old Testament had become a club to beat others with. The religious hierarchy would judge those whom they did not approve of; and they would condemn those who did not meet their standards. Jesus was a prime example of that misapplication of the Mosaic Law.

Luke 6:37 (KJV) (a graphic); from [Pinterest](#); accessed January 7, 2022.

Luke 6:37 "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;... (ESV)



In the parallel passage in Matthew, Jesus went off on a completely different direction on that day. That was a different day, a different sermon, and Jesus began the that part of the sermon in the same way, but then took His teaching into a different direction:

Matthew 7:1–5

Scripture (ESV)	Commentary
Matthew 7:1 "Judge not, that you be not judged.	You will note just how similar these two sections of the sermon begin. Nearly the exactly same words. In both cases, the concept of judgment is the same—you assign a sin or sins to someone else—you may know this to be a fact and you may not have any real idea.
Matthew 7:2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.	Here, Jesus begins to explain the consequences of judging another person. You may, yourself, determine what sort of punishment they ought to receive (a public dressing down), but this punishment will be carefully measured out (by God) and given back to you.
Matthew 7:3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?	We all sin. What Jesus suggests is taking place here is, we see this tiny spec of dust in the eye of another (which represents the sin we are accusing them of), but we have this massive log in our own eye (which represents our sins).

Matthew 7:1–5

Scripture (ESV)	Commentary
Matthew 7:4 <i>Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye?</i>	Now, if you have a log in your own eye, how is it possible for you to see well enough to remove the spec which is in the eye of the other person?
Matthew 7:5 <i>You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.</i>	“You are a hypocrite,” Jesus says. “Remove the log in your own eye first.” How do we do that? We rebound that sin (we name it to God). Once we acknowledge our own wrongdoing to God, we may not be so inclined to worry about the sins (real or imagined) of someone else.
The log that is in your eye might even represent your sin of judging.	
Later in the sermon on the plain, Jesus will cover these same principles as are found in Matthew, but He will talk about some other things first.	
Chapter Outline	Charts, Graphics and Short Doctrines

In contrast to the sermon record by Matthew, the sermon recorded by Luke goes off in a completely different direction. Next, Jesus says that a man must give of his own resources:

Luke 6:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	2 nd person plural, present active imperative	Strong's #1325
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</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 passive indicative	Strong's #1325
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Give and [blessing] will be given to you [all];...

A contrast is being set up here: the giving of one's substance is contrasted with giving one's judgment.

The believer has a lot to give—maybe it is time, money or the gospel—but every believer should have a habit of giving of his substance. God certainly blesses us, but that does not mean that we hoard our blessings. After all, at death, how many things are you taking to heaven with you?

We are not saved because we give a tithe to the church or a hot meal to a hungry family; we are given salvation if we believe in Jesus.

Jesus had His disciples there on both occasions (in the Matthew and Luke accounts), and He, no doubt, mixed up the content and the emphasis to some extent for their benefit. Jesus may have thought that a slight change in direction was called for in the different sermons. The same principle can lead you in a myriad of directions, depending upon how you want to apply it. In Matthew, Jesus taught about the hypocrisy of judging; here in Luke, He teaches that giving of one's substance is far better than giving one's judgment.

In our passage, we will eventually go to the place where Jesus went in Matt. 7, but in a slightly different context (see [Luke 6:39–42](#)).

On many occasions, the religious crowd judged Jesus, attributing to Him false motives or sins which He did not commit. That is wrong-headed judging, which Jesus has spoken of in previous times. However, here, Jesus is making a different point.

Luke 6:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metron (μέτρον) [pronounced MET-ron]	<i>measure (literally or figuratively); by implication, a limited portion (degree)</i>	neuter singular noun; accusative case	Strong's #3358
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	adjective, here as an adverb	Strong's #2570
piezō (πιέζω) [pronounced pee-ED-zoh]	<i>pressing [down, together], packing</i>	neuter singular, perfect passive participle; accusative case	Strong's #4085
saleuō (σαλεύω) [pronounced sal-YOO-oh]	<i>moving, shaking (together), being shaken, stirring up, agitating, rockkick, toppling; or (by implication) destroying; disturbing, inciting</i>	neuter singular, perfect passive participle, accusative case	Strong's #4531
huperekchunō (ὑπερεκχύνω) [pronounced hoop-er-ek-KHOO-no]	<i>pouring out beyond measure; overflowing, running over</i>	neuter singular, present passive participle; accusative case	Strong's #5240

Translation: ...[when you give] a good [and accurate] measure—[one that is] pressed down, shaken and overflowing...

In that era, there was a lot of exchanging in the market place that occurred. There were proper ways to measure out dry goods (like flour or wheat grains), and it is so described in this portion of v. 38.

The NET Bible: *The background to the image pressed down, shaken together, running over is pouring out grain for measure in the marketplace. One often poured the grain into a container, shook it to level out the grain and then poured in some more. Those who are generous have generosity running over for them.*⁴⁶

⁴⁶ From <https://bible.org/netbible/index.htm?luk6.htm> (footnote); accessed October 29, 2019.

The meaning of this is, when you give (while in fellowship), then you receive back far more than you have given, so that it is overflowing. God is the ultimate Giver; and He expects us to reflect His graciousness.

Good and accurate measure is indicative of a well-ordered life, a life lived according to correct standards (that is, doctrinal standards). This is the proper life of the believer.

Luke 6:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didômi (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
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</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kolpos (κόλπος) [pronounced <i>KOL-pos</i>]	<i>bosom, chest; portion of garment; lap; bay</i>	masculine singular noun; accusative case	Strong's #2859
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...—they will give [or, pour out] onto [the lap of] your garment [the overflow];...

When a person gives out legitimate measures, then it is normal for him to receive legitimate measures in return.

Here, when a person has freely given, then what he receives in return has overflowed out onto the lap of his garment.

When God is the Giver, we receive far more than we ought to.

Luke 6:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
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

Luke 6:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metron (μέτρον) [pronounced MET-ron]	<i>measure (literally or figuratively); by implication, a limited portion (degree)</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3358
metreō (μετρέω) [pronounced met-REH-oh]	<i>to measure [out] (that is, ascertain in size by a fixed standard); figuratively, to estimate, to mete [out]</i>	2 nd person plural, present active indicative	Strong's #3354
antimetreō (ἀντιμετρέω) [pronounced an-tee-met-REH-oh]	<i>to measure [back, again], to measure in return, to mete back, to repay</i>	3 rd person singular, future passive indicative	Strong's #488
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...for the measure [by which] you [all] measure out, [that] will be measured back to you [all].”

This phrase does not refer specifically to measuring out dry goods, but basically, that believers set the standards in their interactions with others; and then, quite often, they receive the same back.

The New Living Testament expresses this as, **The amount you give will determine that amount you get back.** This is strictly reward for the believer. This is unrelated to unbelievers.

Luke 6:38 **Give and [blessing] will be given to you [all]; [when you give] a good [and accurate] measure—[one that is] pressed down, shaken and overflowing—they will give [or, pour out] onto [the lap of] your garment [the overflow]; for the measure [by which] you [all] measure out, [that] will be measured back to you [all].”**

One of the best arguments for giving is, God will give back to you, and far more than what you have given. Now, this is a principle, subject to the other principles of the spiritual life. First of all, let's say you donated \$100 to a homeless person, does this mean that you will go back home, and there will be \$200 in your mailbox? There are two considerations here. As a believer, we need to be *in the Spirit* (or in fellowship with God) in order for our actions to have any eternal meaning. That is achieved via 1John 1:9 (when you name your sins to God and God forgives you all of your sins and restores you to fellowship). Secondly, although God gives far more than what you give, He may give you something altogether different than what you gave. Let's say, you gave money; God may give you an entirely different sort of blessing (spiritual blessing, vocational blessing, family blessing).

As R. B. Thieme, Jr. often said, “God is not a genie and God is not a slot machine.” Therefore, your motivation needs to be in check when you give. When you give simply to get back from God, your motivation is wrong. If your motivation is wrong, then your actions are not divine good.

So that there is no misunderstanding, two people can do exactly the same good deed, and the first person is performing divine good while the second is doing **human good**. It is not just the deed itself, but your actual state of being when you perform that good deed. If you are in fellowship (and therefore, filled with the Spirit), then you are performing divine good. If you have any sin in your life, including wrong motivation, then you are performing human good (and all human good will be burned at the final judgment).

Luke 6:38 (New Living Testament) (a graphic); from [Facebook](#); accessed January 6, 2022.

Now let's take vv. 37–38 as a whole:

Luke 6:37–38 "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you." (ESV)

The believer is not to spend his life judging others, condemning others, and refusing to forgive others. The Christian life is better spent by giving (while in fellowship). God the gracious Giver will appropriately respond.

Luke 6:37–38 **Do not judge others and you will not be judged; do not condemn others and no one will condemn you; forgive others and you will receive forgiveness. When you give, blessing will be given to you; when you give a good and accurate measure—one that is pressed down, shaken, and is overflowing—you will receive back blessing which is accurately measured. For the measure by which you measure out, in the same way, it will be measured back to you.**"

Judging is assigning a sin or set of sins to an individual who may or may not be committing those sins. *Judging* is not correctly evaluating, from the Word of God, what is sin and what is not. You should not do the former; but the latter should be integral to your thinking.

Jesus continues to teach in His sermon on the plain.

Luke was not there for this sermon. Someone who was there told Luke what Jesus said. Even with the help of God the Holy Spirit, it is clear that we do not have Jesus' entire sermon here. He likely did not jump from v. 38 (*Judge not...*) to 39 (*The blind leading the blind...*) in His sermon. This is simply another topic which Jesus covered that was remembered by a witness interviewed by Luke.

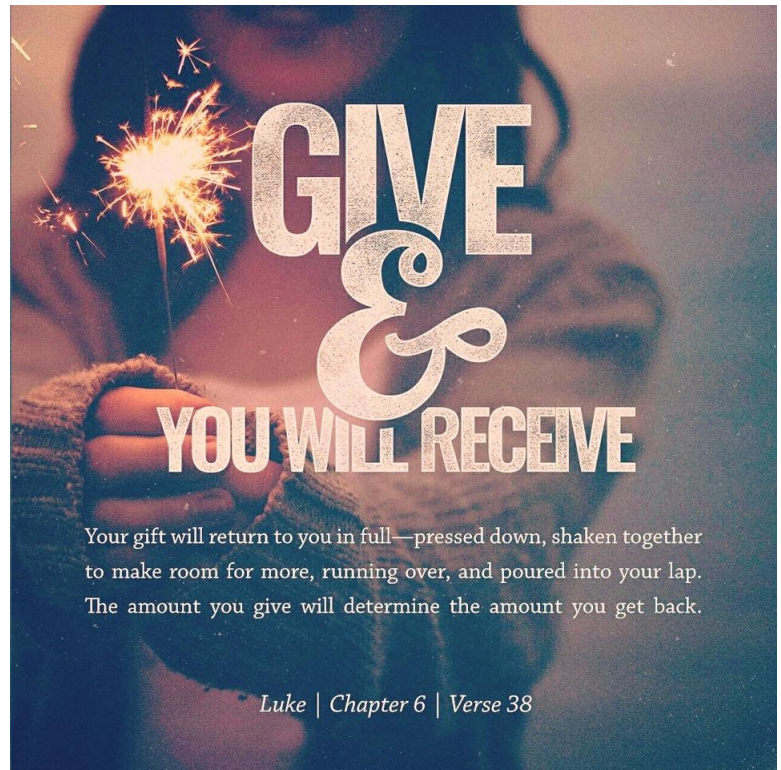
Some translations treat these two verses as closely related; some place them in separate paragraphs.

And He spoke even a parable to them, "Is able a blind [one] [another] blind [one] to lead? [Will] not both into a ditch fall? Not is a disciple above the teacher; and restoring all will be like the teacher of him.

Luke
6:39–40

He spoke even [another] parable to them: "Is a blind [man] able to lead [another] blind [man]? Won't both of them fall into a ditch? A disciple is not greater than [his] teacher; but everyone, having been prepared, will be like his teacher.

Then Jesus gave them another parable: "Can one blind man lead another blind man? Won't they both fall into a drainage ditch? A disciple, at the beginning, is not greater than his teacher; but everyone, when properly prepared, will be like his teacher.



Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He spoke even a parable to them, "Is able a blind [one] [another] blind [one] to lead? [Will] not both into a ditch fall? Not is a disciple above the teacher; and restoring all will be like the teacher of him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he spoke also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And he spake a similitude to them: Can a blind man lead a blind? Will not both fall into the ditch? No disciple is better than his teacher ; for whoever is perfect, will be like his teacher.
Original Aramaic NT	And he told them a parable: "Can a blind man lead a blind man? Will not both of them fall into a ditch?" "There is no disciple greater than his mentor, for everyone who is perfected shall be like his mentor."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And he told them a parable, Can a blind man take care of a blind man? will they not both fall in a pit? There is no disciple who is more important than his teacher; for every man who is well developed will be like his teacher.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he gave them teaching in the form of a story, saying, Is it possible for one blind man to be guide to another? will they not go falling together into a hole? The disciple is not greater than his master, but everyone whose learning is complete will be like his master.
Bible in Worldwide English	Jesus also told the people a story. He said, A blind man cannot lead a blind man. They will both fall into a hole. The one who learns is not better than his teacher. But every one who learns will be like his teacher when his teacher has finished teaching him.
Easy English	Jesus also used a story to teach the people. He said, 'A blind person cannot lead another blind person. If he does, then both of them will fall into a deep hole. A student is not more important than his teacher is. But each student who has learned everything will be like his teacher.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. Jesus told them this story: "Can a blind man lead another blind man? No. Both of them will fall into a ditch. Students are not better than their teacher. But when they have been fully taught, they will be like their teacher.
God's Word™ Good News Bible (TEV)	. And Jesus told them this parable: "One blind man cannot lead another one; if he does, both will fall into a ditch. No pupils are greater than their teacher; but all pupils, when they have completed their training, will be like their teacher.
<i>The Message</i>	He quoted a proverb: "'Can a blind man guide a blind man?' Wouldn't they both end up in the ditch? An apprentice doesn't lecture the master. The point is to be careful who you follow as your teacher.

NIRV	Jesus also gave them another example. He asked, "Can a blind person lead another blind person? Won't they both fall into a pit? The student is not better than the teacher. But everyone who is completely trained will be like their teacher.
New Life Version	Jesus used a picture-story as He spoke to them. He said, "Can one blind man lead another blind man? Will they not fall into the ditch together? The follower is not more important than his teacher. But everyone who learns well will be like his teacher.

New Simplified Bible .

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

College Press Bible Study Contemporary English V.	. Jesus also used some sayings as he spoke to the people. He said: Can one blind person lead another blind person? Won't they both fall into a ditch? Are students better than their teacher? But when they are fully trained, they will be like their teacher.
The Living Bible	Here are some of the story-illustrations Jesus used in his sermons: "What good is it for one blind man to lead another? He will fall into a ditch and pull the other down with him. How can a student know more than his teacher? But if he works hard, he may learn as much.
New Berkeley Version	.
New Century Version	.
New Living Translation	Then Jesus gave the following illustration: "Can one blind person lead another? Won't they both fall into a ditch? Students[d] are not greater than their teacher. But the student who is fully trained will become like the teacher.
The Passion Translation	Jesus also quoted these proverbs: "What happens when a blind man pretends to guide another blind man? They both stumble into a ditch! And how could the apprentice know more than his master, for only after he is fully qualified will he be at that level.
Unlocked Dynamic Bible	He also gave his disciples this parable: "A blind man should not try to lead another blind man. If he did, they both would fall into a hole! A disciple is not greater than his teacher. But when he is fully trained, he will become like his teacher. So you should become like me.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Then he spoke these parables to them: 'If a blind man leads another blind man, Won't they both fall into a pit? 'A disciple isn't over his teacher, But those who learn [from their teachers] Will then become like their teachers.
Beck's American Translation	.
Breakthrough Version	He also told them an illustration, "A blind <i>person</i> isn't able to be guiding a blind <i>person</i> , is he? Won't both fall into a hole? A student is not above the teacher, but everyone who has been trained will be as his teacher.
Common English Bible	Avoiding self-deception Jesus also told them a riddle. "A blind person can't lead another blind person, right? Won't they both fall into a ditch? Disciples aren't greater than their teacher, but whoever is fully prepared will be like their teacher.

International Standard V	He also told them a parable: "One blind person can't lead another blind person, can he? Both will fall into a ditch, won't they? A disciple is not better than his teacher. But everyone who is fully-trained will be like his teacher.
Len Gane Paraphrase	Then he told a parable to them, "Can the blind lead the blind? Won't they both fall into the ditch? "The disciple is not above his master, but everyone, who is what he should be, will be like his master.
A. Campbell's Living Oracles	He also used this comparison: Can the blind guide the blind? Will not both fall into a ditch? The disciple is not above his teacher; but every finished disciple shall be as his teacher.
New Advent (Knox) Bible	And he told them this parable, Can one blind man lead another? Will not both fall into the ditch together? A disciple is no better than his master; he will be fully perfect if he is as his master is.
NT for Everyone	Judging Others and True Obedience Jesus told them this riddle. 'What do you get when one blind man guides another? Both of them falling in a ditch! Students can't do better than the teacher; when the course is done, they'll all be just like the teacher.
20 th Century New Testament	Then, speaking in parables, Jesus said: "Can one blind man guide another? Will they not both fall into a ditch? A scholar is not above his teacher; yet every finished scholar shall be like his teacher.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	He told them a parable: "Can the blind lead the blind? Will not both fall into a pit? ἐμπίπτω: "fall into"; βόθυνος: a "pit" or "ditch", but both seem archaic here. Choose "pit" for figurative overtones. No student ranks above his teacher, but with training can become like his teacher. μαθητής is best translated as "student", not the archaic "disciple" here or "pupil" in NASB; καταρτίζω: "training" is best modern rendition here
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	Sincerity. He then told them a parable: "Can a blind man guide the blind? Would not both fall into a ditch? "The pupil is not above his teacher; but every one who is perfected shall be like his teacher.
Free Bible Version	Then he illustrated the point: "Can a blind person lead another? Wouldn't they both fall into a ditch? Do students know more than the teacher? Only when they've learned everything: then they will be like their teacher.
God's Truth (Tyndale)	And he put forth a similitude unto them: Can the blind lead the blind? Do they not both then fall into the ditch? The disciple is not above his master. Every man shall be perfect, even as his master is.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And he spoke also a parable to them; Can the blind lead the blind? Will not both fall into the pit? A disciple is not above his teacher, but every perfect one will be as his teacher.

Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	He also spoke to them in figurative language. "Can a blind man lead a blind man?" He asked; "would not both fall into the ditch? There is no disciple who is superior to his teacher; but every one whose instruction is complete will be like his teacher.
Wikipedia Bible Project	He told a story to illustrate... "One blind person can't lead another, can they? They'd both fall into a hole in the ground, wouldn't they? A disciple doesn't know more than his teacher, does he? Only once he's learned everything—then he'll be like his teacher.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Jesus offered this example, "Can a blind person lead another blind person? Surely both will fall into a ditch. A disciple is not above the master; but when fully trained, he will be like the master.
The Heritage Bible	And he spoke a parable to them: The blind one does not have power to guide the blind one. Will they both absolutely not fall into a hole? The disciple is absolutely not above his teacher, and everyone having been thoroughly completed will be as his teacher.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	He also offered them a parable: 'Can one blind man be guide to another? Will they not both fall into the ditch? A pupil is not superior to his teacher; but everyone, when his training is complete, will reach his teacher's level.
New Jerusalem Bible	He also told them a parable, 'Can one blind person guide another? Surely both will fall into a pit? Disciple is not superior to teacher; but fully trained disciple will be like teacher.
New RSV	He also told them a parable: 'Can a blind person guide a blind person? Will not both fall into a pit? A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher.
Revised English Bible—1989	He also spoke to them in a parable: "Can one blind man guide another? Will not both fall into the ditch? No pupil ranks above his teacher; fully trained he can but reach his teacher's level.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He also told them a parable: "Can one blind man lead another blind man? Won't they both fall into a pit? A <i>talmid</i> is not above his rabbi; but each one, when he is fully trained, will be like his rabbi.
exeGesés companion Bible	And he says a parable to them, Can the blind guide the blind? Indeed fall they not both into the cistern? The disciple is not above his doctor: but everyone who prepares is as his doctor.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	He also spoke this parable to them: "The blind cannot show the way to the blind, can he? Won't they both fall into a pit? A disciple is not above his teacher, but everyone who is fully trained will be like his teacher.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...[He] says but and comparison [to] them not? has (ability) [Man] Blind [man] blind to lead not? Both [Men] to pit will fall not is Student above the teacher Having Been Prepared but Every [Man] will be as The Teacher [of] him...
Awful Scroll Bible	Moreover He spoke a putting-beside to them. "He murky visioned is himself certainly-not able, to lead-the-way of they murky visioned? Will themself not both the two fall into a ditch? (")A disciple is not over his teacher, but everyone having come to be presentable-along-down, will be as his teacher.
Concordant Literal Version	Now He told them a parable also: "The blind can not guide the blind. Will not both be falling into a pit? A disciple is not above his teacher, yet everyone who is adjusted will be as his teacher."
Orthodox Jewish Bible	Now he told also a mashal to them. Surely an ivver is not able to guide an ivver, is he? Will not both fall into a pit? A talmid is not above his moreh. But everyone, having been fully trained, will be like his moreh (teacher).
Rotherham's Emphasized B.	He spake, moreover, a parable also, unto them: Can, the blind, guide, the blind? will not, both, fall into, a ditch? A disciple is not above the teacher; but, when trained, every one shall be as his teacher.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He also told them a parable: "Can a blind man guide [another] blind man? Will they not both fall into a hole in the ground? A student is not superior to his teacher; but everyone, after he has been completely trained, will be like his teacher.
An Understandable Version	Then Jesus told them a parable [<i>i.e., a brief story to illustrate His teaching</i>]: "Can a blind person lead a blind person? Will not both of them fall into a ditch? The disciple is not more important than his teacher, but when every person becomes complete, [<i>then</i>] he will be like his teacher.
The Expanded Bible	Jesus told them this ·story [parable]: "Can a blind person ·lead [guide] another blind person? No! Both of them will fall into a ·ditch [pit; hole]. A ·student [disciple] is not ·better than [above] the teacher, but ·the student [^L everyone] who has been fully trained will be like the teacher.
Jonathan Mitchell NT	Now He also told an illustration (parable) for them: "A blind person is surely not able to continually lead or guide a blind person on the way. Will they not both proceed falling into a pit or a well? "A disciple (or: student) is not over the teacher, but yet upon having been thoroughly prepared and adjusted down (= instructed and adapted), he will continue being like (or: as) his teacher.
P. Kretzmann Commentary	Verses 39-42 Parabolic sayings: And He spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch? The proverbial saying concerning the blind people that attempt to lead others that are afflicted in the same way is here applied to such as have neither the proper understanding of mercy and goodness nor of their application in their relation toward their neighbor. Whosoever wants to show another person the way and teach him how to walk properly must first have the proper knowledge himself. He that wants to correct the sins and weaknesses of others must have gained, the right knowledge concerning his own sinful condition. The disciple is not above his master; but every one that is perfect shall be as his master.

For the disciple is not above his teacher; he cannot learn more than his master knows and practices. He that presumes to teach others should not demand more of them than he himself is able to perform. The master is the pupil's pattern; if the latter has attained to that perfection, he is satisfied.

Syndein/Thieme

{Illustrations/Parables of Jesus}

Then He {Jesus} told them a parable: "A blind man is not able/'does not have the power' {dunamai} to lead a blind man, can he? Won't they both fall into a pit?"

"A disciple/student {machetes} is absolutely not {ouk} greater than his teacher, but everyone when 'fully trained'/'perfectly equipped' {katartizo} will be like his teacher."

Translation for Translators

He also told *his disciples* this parable to show them that they should be like him, and not be like the Jewish religious leaders: "◀You certainly would not expect a blind man to lead another blind man./Would you expect a blind man to lead another blind man?▶ [RHQ] If he tried to do *that*, ▶they would both probably fall into a hole!/*wouldn't they both probably fall into a hole*▶ [RHQ] *I am your teacher, and you disciples should be like me.* A disciple should not expect to be better known than his teacher. But if a student is fully trained {if someone fully trains a student}, the student can become like his teacher [MET]. *So you should be content to be like me.* Jesus told them this parable:

The Voice

Jesus: What happens if a blind man leads a blind man? Won't both of them fall into a pit? You can't turn out better than your teacher; when you're fully taught, you will resemble your teacher.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.
NET Bible®

He also told them a parable: "Someone who is blind cannot lead another who is blind, can he?¹²⁵ Won't they both fall¹²⁶ into a pit? A disciple¹²⁷ is not greater than¹²⁸ his teacher, but everyone when fully trained will be like his teacher.

^{125tn} Questions prefaced with μ (mh) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here it is "can he?").

^{126sn} The picture of a blind man leading a blind man is a warning to watch who one follows: Won't they both fall into a pit? The sermon has been about religious choices and reacting graciously to those who oppose the followers of Jesus. Here Jesus' point was to be careful who you follow and where they are taking you.

^{127tn} Or "student."

^{128tn} Or "significantly different." The idea, as the next phrase shows, is that teachers build followers who go the same direction they do.

New American Bible (2011)

And he told them a parable, "Can a blind person guide a blind person? Will not both fall into a pit?^a

No disciple is superior to the teacher; but when fully trained, every disciple will be like his teacher.^b

a. [6:39] Mt 15:14; 23:16–17, 24.

b. [6:40] Mt 10:24–25; Jn 13:16; 15:20.

The Passion Translation
The Spoken English NT

And Jesus told them a parable:

Can a blind person lead another blind person? Won't they both fall in a hole^y

Students aren't above their teacher, but fully trained students will all be like their teacher.^z

^y Or "into a pit," or "in a ditch."

^z Lit. "A student isn't above his teacher, but every fully trained student is like his teacher."

Wilbur Pickering's New T.

Then He told them a parable: "Can a blind man guide a blind man? Will they not both fall into a ditch?

A disciple is not above his teacher, but everyone who is fully trained will be like his teacher.¹⁶

(16) This is an important point; it takes time to become 'fully trained'. No one becomes like Jesus in a hurry.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then He spoke an allegory to them, "A blind [<i>person</i>] is not able to be leading a blind [<i>person</i>], is he? They will both fall into a ditch, will they not? "A disciple is not above his teacher, but every [<i>one</i>] having been fully trained will be like his teacher.
Charles Thomson NT	Then he spake a parable to them; Can the blind lead the blind? Will they not both fall into a pit? A scholar is not above his teacher. But every one will be instructed as his teacher is.
Context Group Version	And he spoke also a parable to them, Can the blind guide the blind? Shall they not both fall into a pit? The apprentice is not above his teacher: but every one when he is fully developed shall be as his teacher.
Disciples' Literal New T.	The Blind Cannot Guide The Blind. Correct Yourself First And He also spoke a parable to them— "A blind <i>one</i> is not able to guide a blind one, <i>is he</i> ? Will they not both fall into a pit? A disciple is not above the teacher. But everyone having been fully-trained will be like his teacher.
English Standard Version Far Above All Translation	. Then he told them a parable. "Surely a blind <i>man</i> cannot guide a blind <i>man</i> ? Will they not both fall into a pit? The disciple is not above his teacher, but each will be equipped like his teacher.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	And He spoke a parable to them: Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master, but everyone who is perfect shall be like his master.
New American Standard B.	And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit? A pupil [<i>Or disciple</i>] is not above his teacher; but everyone, after he has been fully trained, will be like his teacher [<i>Or reach his teacher's level</i>].
New European Version	And he spoke also a parable to them: Can the blind guide the blind? Shall they not both fall into a pit? The disciple is not above his teacher, but everyone when he is perfected, shall be as his teacher.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And he spake a simile to them, 'Is blind able to lead blind? shall they not both fall into a pit? A disciple is not above his teacher, but every one perfected shall be as his teacher.
Updated Bible Version 2.17	.
A Voice in the Wilderness	And He spoke a parable to them: Is the blind able to lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who has been fitted out will be like his teacher.
Webster's Translation	.
World English Bible	.

Young's Updated LT

The gist of this passage: Jesus give them the parable, “If a blind man follows another blind man, won’t they both fall into a pit?” He also says that a pupil is not superior to his teacher; but that a well-trained pupil can become equal to his teacher.

39-40

Luke 6:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
parabolê (παραβολή) [pronounced par-ab-ol-AY]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun	Strong's #3850
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: He spoke even [another] parable to them:...

Jesus is going to explain some more principles to His disciples and the others who are there. He first states this as a parable; an illustration which people pretty much have to agree with. That is, on the surface, virtually everyone in Jesus' audience will agree to the content of the parable itself.

Then Jesus will explain exactly what the underlying meaning of the parable is (if someone asks for an explanation). On other occasions, He simply lets the parable stand without explanation (or, without a recorded explanation).

The word *parable* is actually a transliteration. The Greek word is *parabolê* (παραβολή) [pronounced par-ab-ol-AY], which is a compound word made up of *para* (παρά) [pronounced paw-RAW], which means *along side, next to* (Strong's #3844) and *ballô* (βάλλω) [pronounced BAHL-low], which means *to throw* (Strong's #906); and therefore, *parable* means *to throw along side of, to throw something next to something else*. Strong's #3850. A parable is story, which may be simple or complex. However, the surface meaning of a parable is something that everyone in the audience is familiar with. It is a part of their lives; they understand it; they relate to it. But thrown along side that story is the point that Jesus is trying to make with that story—its underlying meaning, if you will.

Luke 6:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêti (μήτι) [pronounced MAY-tee]	<i>whether [at all], perchance; or left untranslated</i>	particle indicating a question	Strong's #3385

Luke 6:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person singular, present {deponent} middle or passive indicative	Strong's #1410
tuphlos (τυφλός) [pronounced toof-LOSS]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine singular adjective; nominative case	Strong's #5185
tuphlos (τυφλός) [pronounced toof-LOSS]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine singular adjective; accusative case	Strong's #5185
hodêgeô (ὁδηγέω) [pronounced hohd-ayg-EH-oh]	<i>to lead [guide; instruct]; to be a guide, lead on one's way, to guide; to be a guide or a teacher; to give guidance to</i>	present active infinitive	Strong's #3594

Translation: ...“Is a blind [man] able to lead [another] blind [man]?”

It ought to be clear that one blind man cannot lead another blind man around. They will both walk into walls, or out in the middle of a busy street, or into a ditch. It would make no sense. A blind person must only be guided by someone who is able to see.

Luke 6:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (ούχί) [pronounced oo-KHEE]	<i>not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
amphoteros (ἀμφότερος) [pronounced am-FOT-er-os]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; nominative case	Strong's #297
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
bothunos (βόθυκος) [pronounced BOTH-oo-noss]	a pit, ditch; a cistern; a hole in the ground	masculine singular noun; sv	Strong's #999
empiptô (ἐμπίπτω) [pronounced em-PIHP-toh]	<i>fall on [among, into]; to fall into [one's power], to be entrapped by; to be overwhelmed with</i>	3 rd person plural; future (deponent) middle indicative	Strong's #1706

Translation: Won't both of them fall into a ditch?

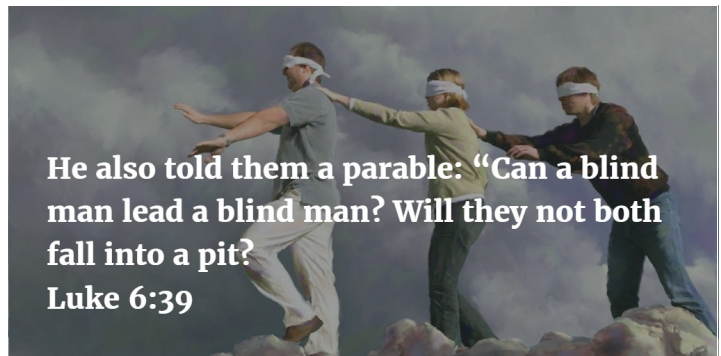
The result of a blind man leading another blind man is, they both fall into a ditch. Everyone understands this; this makes perfect sense. In this particular era, this pit probably refers to a well or a pit dug in order to find water (or a dried up well). This is more than them stumbling and falling; this can be a very devastating fall, meaning that is imperative that the blind man have a sighted man to guide him. In Texas, we might say, *Will they not both fall into a drainage ditch?*

Considering the parable and its surface meaning, this is something that no one in the audience would argue with. It is self-evident. However, sometimes what a parable means is not so easily accepted by the people in the audience. In fact, this is the reason that Jesus often used parables. He tells them something which is true, something that they all agree with. And then, while they are nodding their heads up and down, Jesus explains his underlying point (or He allows for those in His audience to later revisit this parable and to reflect upon its meaning).

Luke 6:39 He spoke even [another] parable to them: “Is a blind [man] able to lead [another] blind [man]? Won’t both of them fall into a ditch?”

Jesus is able to see. Jesus has the wisdom of the entire Old Testament. The teaching of an unsaved pharisee is like a blind man leading another blind man. The teaching of Jesus is analogous to a person with sight leading around a person who is blind.

Luke 6:39 (ESV) (a graphic); from [Ola Tubi](#); accessed January 7, 2022.



Next Jesus explains exactly what He is teaching.

Luke 6:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
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)
mathêtês (μαθητής) [pronounced <i>math-ay-TAYÇ</i>]	<i>disciple, a learner, pupil</i>	masculine singular noun; genitive/ablative case	Strong’s #3101
hupér (ὑπέρ) [pronounced <i>hoop-AIR</i>]	<i>superior to, more, more than, greater than; beyond, over</i>	preposition with the accusative case	Strong’s #5228
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
didaskalos (διδάσκαλος) [pronounced <i>did-AS- kal-oss</i>]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; accusative case	Strong’s #1320

Translation: A disciple is not greater than [his] teacher;...

A disciple is not above, or better than or greater than his teacher. The teacher will guide him, just as a man with sight guides a blind man. The teacher has knowledge in a particular area; the disciple (that is, the student without portfolio) does not.

The teacher is analogous to the man with sight; the student (disciple) is analogous to the blind man. The student finds it necessary to depend upon the teaching of a learned man to guide him.

There is this confused notion today that anyone can read the Bible, give their interpretation, and what they think a passage says is just as valid as the opinion of any pastor-teacher. That is simply wrong. If a pastor-teacher has had some training in the original languages (extensive training is best), if he knows something about the history of the Biblical era, if he is able to put together a cohesive, dispensationally correct summing up of what the Scriptures teach, then 99 times out of 100, he is going to understand and explain a passage better than a student who has read a couple of books or commentaries.

People, like myself, who got to attend Berachah Church in its heyday, enjoyed 7 or 8 classes of intense teaching every single week (a typical class ran for 55 minutes to 1 hour 25 minutes). Even though that is not quite as intense as a seminary, bear in mind that easily a third of what is taught in a seminary (or more) is wrong or worthless. Thousands of Berachah students, like myself, received that teaching over a period of 20–40 years (and more!).

I know that many pastor-teachers went out from Berachah, and were quite discouraged. Instead of starting a church where the parishioners could not find a seat (as was true for Berachah Church for most of two decades), many pastors who came out of Berachah found themselves overseeing congregations of 5 or 10 or 30 believers (sometimes more). No one had the packed house that Berachah had. These pastors also found out that teaching more than 3 or 4 classes a week was not just really hard to do, but that their congregations were rarely interested in more than 3 or 4 classes (huge numbers often felt that attending one lesson a week on Sunday was paying more than enough homage to God).

My point is, many excellent teachers came out of Berachah Church with an excellent theological background, but found themselves facing down a study schedule that they could not match; and a small congregation which was far less enthusiastic than they were hoping for.

Nevertheless, what Jesus is teaching here is correct:

Luke 6:40a **A disciple is not above his teacher...** (ESV)

Remember, this talk of disciples and teachers is all related to a blind man leading another blind man around.

If you are the student, then do not think that you are equal to your teacher in knowledge.

Luke 6:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katartizō (καταρτίζω) [pronounced <i>kat-ar-TID-zoh</i>]	<i>completing thoroughly; repairing, mending, preparing, restoring; adjusting, fitting, framing, making perfect (-ly); joining together</i>	masculine singular, perfect passive participle; nominative case	Strong's #2675
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 6:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
didaskalos (διδάσκαλος) [pronounced did-AS-kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; nominative case	Strong's #1320
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...but everyone, having been prepared, will be like his teacher.

This second point is very encouraging—the disciple can learn, they can be prepared, their souls can be renovated. There potentially will come a time when their ability to teach others will be equivalent to the teacher who taught them. A disciple can be like his teacher (not in terms of mannerisms or personality, but in terms of his doctrinal understanding).

Prepare yourself for this: the believer taught by Jesus can, with training, teach as well as Jesus. In fact, it is possible that, in any given era, we can have some of the greatest Bible teachers in the history of man. It is even possible that a Bible teacher today can know more than the Apostle Paul did and teach it better.

I believe that R. B. Thieme, Jr. was one of those men. Few men have labored in the Word as he did; and few men have been able to prepare others for their future as believers as Bob did.

One of Bob's many great contribution to theology was a new vocabulary which made his teaching come alive to a new generation. The staid vocabulary from the King James Version had served its purpose, but was no longer reaching a people who lacked that vocabulary (admittedly, I am one of those people, who always thought that Shakespear could be improved it he was translated into English).

The vocabulary and sentence structure of the King James Version is very similar to the writings of Shakespear. Some young people can enter into a church, and it is almost as if the pastor is speaking Latin, when he quotes the KJV.

R. B. Thieme, Jr. provided a new spiritual vocabulary when one was sorely needed.

Back to the sermon on the plain:

Luke 6:40 **A disciple is not greater than [his] teacher; but everyone, having been prepared, will be like his teacher.**

The person with authority and knowledge teaches. However, this will be a point at which the disciple can become fully trained. Do not expect this to take place after a few years, or 5 years or even 10 years. That all takes time.

Luke 6:40 (New Living Translation) (a graphic); from **A Satisfied Spirit**; accessed January 7, 2022.

Now let's read v. 40 when taken in the context of v. 39:

Luke 6:39–40 **Then Jesus gave them another parable: “Can one blind man lead another blind man? Won't they both fall into a drainage ditch? A disciple, at the beginning, is not greater than his teacher; but everyone, when properly prepared, will be like his teacher.**

The blind man leading the blind man is one disciple, without knowledge, leading another disciple, without knowledge. When young people meet for a home Bible study, and they all read a passage, and everyone says, “This is what I think it says.” That is a prime example of the blind leading the blind.

This parable can also refer to an unregenerate teacher of the Law attempting to teach the Law. God's Word was designed to be taught by teachers who have a fundamental understanding of it—and the second birth is fundamental to the spiritual life. A person must believe in God as He has revealed Himself; and, in the dispensation of the **Hypostatic Union**, God has revealed Himself in His Son. The person who has not believed in Jesus Christ is the blind man. The disciple who is newly born again, he is also considered blind. However, under a well-prepared, well-qualified teacher, he can come up to the level of his teacher (the seeing man who guides him).



With v. 41, Jesus launches into a new topic.

And who beholds the speck, the [one] in the eye of the brother of yours, but the log, the [one] in the eye of one's own you do not notice. How are you able to say to a brother of yours, 'Brother, you must let me take out the speck the [one] in they eye of yours.' He, the [thing] in the eye of you, a log you are not seeing. Hypocrite! Take out first the log of the eye of yours and then you can clearly see the speck, the [one] in the eye of the brother of yours to take out.

Luke
6:41–42

And who sees the speck, the [speck] in the eye of your brother, but you do not notice the log in your own eye? How are you able to say to your brother, 'Brother, let me remove the speck in your eye;' [yet] you cannot see the log in your own eye. Hypocrite! First remove the log in your eye, so that you can clearly see the speck in your brother's eye, [so that you may] remove [it].

How is it possible that you see the speck in your brother's eye, but do not notice the log in your own eye? It is ridiculous for you to say to your brother, 'Let me remove the speck in your eye,' when you are unable to see the log in your own eye. You hypocrite! Remove the log from your eye first, and then you are able to clearly see the speck in your brother's eye, so that you may remove it.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) . And who beholds the speck, the [one] in the eye of the brother of yours, but the log, the [one] in the eye of one's own you do not notice. How are you able to say to a brother of yours, 'Brother, you must let me take out the speck the [one] in they eye of yours.' He, the [thing] in the eye of you, a log you are not seeing. Hypocrite! Take out first the log of the eye of yours and then you can clearly see the speck, the [one] in the eye of the brother of yours to take out.

Revised Douay-Rheims .
Douay-Rheims 1899 (Amer.) . And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

V. Alexander's Aramaic T. .
James Murdock's Syriac NT . And why observest thou the straw that is in thy brother's eye, but regardest not the beam that is in thy own eye? Or how canst thou say to thy brothers, My brother, allow me to pluck the straw from thy eye; when, lo, the beam that is in thy own eye, thou regardest not. Hypocrite! first cast the beam out thy eye, and then thy vision will be clear to pluck the straw from thy brother's eye.

Original Aramaic NT "But why do you observe a chip in the eye of your brother, but you do not see the plank that is in your eye?"
"Or how can you say to your brother, 'My brother, let me cast the chip out from your eye, when behold, the plank that is in your own eye is not visible to you? Hypocrite! First cast out the plank

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) . Why do you see the splinter in your brother's eye, and do not see the beam in your own eye? Or how can you say to your brother, My brother, let me take out the splinter from your eye, when behold, you do not see the beam in your own eye? O hypocrites, first take out the beam from your own eye, and then you will see clearly to take out the splinter from your brother's eye.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . And why do you take note of the grain of dust in your brother's eye, but take no note of the bit of wood which is in your eye? How will you say to your brother, Brother, let me take the grain of dust out of your eye, when you yourself do not see the bit of wood in your eye? O false one! first take the wood out of your eye and then you will see clearly to take the dust out of your brother's eye.

Bible in Worldwide English . Why do you look at the small piece of dust in your brothers eye? And you do not see the big stick in your own eye. How can you say to your brother, "Brother, let me take the dust out of your eye"? But you do not see the stick in your own eye. You are not true to yourselves! First take the stick out of your own eye. Then you will be able to see to take the dust out of your brothers eye.

Easy English

Perhaps you want to tell a friend about his little mistake. If you want to do that, first remember your own bigger mistakes. 42 You are like a person who has a big piece of wood in his eye. But then he says to his friend, "My friend, you have a little piece of dirt in your eye. Let me take it out for you." Do not be like that person. You think you are better than your friend. But you are not. First, you must take the big piece of wood out of your eye. After that, your eyes will be clear and you will see well. Then you can take the small piece of dirt out of your friend's eye.'

Easy-to-Read Version—2001

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Easy-to-Read Version—2006

"Why do you notice the small piece of dust that is in your friend's eye, but you don't see the big piece of wood that is in your own eye? You say to your friend, 'Let me get that little piece of dust out of your eye.' Why do you say this? Can't you see that big piece of wood in your own eye? You are a hypocrite. First, take the wood out of your own eye. Then you will see clearly to get the dust out of your friend's eye.

God's Word™

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Good News Bible (TEV)

"Why do you see the piece of sawdust in another believer's eye and not notice the wooden beam in your own eye? How can you say to another believer, 'Friend, let me take the piece of sawdust out of your eye,' when you don't see the beam in your own eye? You hypocrite! First remove the beam from your own eye. Then you will see clearly to remove the piece of sawdust from another believer's eye.

The Message

"It's easy to see a smudge on your neighbor's face and be oblivious to the ugly sneer on your own. Do you have the nerve to say, 'Let me wash your face for you,' when your own face is distorted by contempt? It's this I-know-better-than-you mentality again, playing a holier-than-thou part instead of just living your own part. Wipe that ugly sneer off your own face and you might be fit to offer a washcloth to your neighbor.

NIRV

"You look at the bit of sawdust in your friend's eye. But you pay no attention to the piece of wood in your own eye. How can you say to your friend, 'Let me take the bit of sawdust out of your eye'? How can you say this while there is a piece of wood in your own eye? You pretender! First take the piece of wood out of your own eye. Then you will be able to see clearly to take the bit of sawdust out of your friend's eye.

New Life Version

"Why do you look at the small piece of wood in your brother's eye and do not see the big piece of wood in your own eye? How can you say to your brother, 'Let me take that small piece of wood out of your eye,' when you do not see the big piece of wood in your own eye? You pretend to be someone you are not. First, take the big piece of wood out of your own eye. Then you can see better to take the small piece of wood out of your brother's eye.

New Simplified Bible

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

College Press Bible Study

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Contemporary English V.

You can see the speck in your friend's eye. But you don't notice the log in your own eye. How can you say, "My friend, let me take the speck out of your eye," when you don't see the log in your own eye? You show-offs! First, get the log out of your own eye. Then you can see how to take the speck out of your friend's eye.

The Living Bible

"And why quibble about the speck in someone else's eye—his little fault[d]—when a board is in your own? How can you think of saying to him, 'Brother, let me help you get rid of that speck in your eye,' when you can't see past the board in yours? Hypocrite! First get rid of the board, and then perhaps you can see well enough to deal with his speck!

New Berkeley Version

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New Century Version

.

New Living Translation

"And why worry about a speck in your friend's eye^[e] when you have a log in your own? How can you think of saying, 'Friend,^[f] let me help you get rid of that speck

in your eye,' when you can't see past the log in your own eye? Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend's eye.

[e] 6:41 Greek your brother's eye; also in 6:42.

[f] 6:42 Greek Brother.

The Passion Translation

Why do you focus on the flaw in someone else's life and fail to notice the glaring flaws of your own life?^[q] How could you say to your friend, 'Here, let me show you where you're wrong,' when you are guilty of even more than he is? You are overly critical, splitting hairs and being a hypocrite! You must acknowledge your own blind spots and deal with them before you will be able to deal with the blind spot of your friend."^[r]

[q] Luke 6:41 Or "Why do you see a speck in your brother's eye but fail to see the beam of wood sticking out of your own eye?"

[r] Luke 6:42 Or "You hypocrite, why don't you first remove the beam sticking out of your own eye? Then you can see clearly to remove the small speck out of your brother's eye." Jesus is teaching that our blind spots prevent us from accurately evaluating the needs of others.

Unlocked Dynamic Bible

None of you should be concerned about someone else's small faults. That is like noticing a speck of straw in that person's eye while not noticing a huge wooden plank in your own eye. If you do that, you are a hypocrite! You should first remove the plank out of your own eye before trying to get the speck out of someone else's eye. When you have stopped sinning, then you will have the spiritual insight to help others get rid of their sins.

William's New Testament

Why do you continue to look at the tiny speck in your brother's eye, but pay no attention to the heavy girder in your own eye? How can you say to your brother, 'Brother, let me get that tiny speck out of your eye,' when you cannot see the girder in your own eye? You hypocrite! First get the girder out of your own eye, and then you will see clearly how to get out the tiny speck in your brother's eye.

Partially literal and partially paraphrased translations:

American English Bible

'Why look for chaff in your brother's eye,
When you can't see the rafter in yours?
For, how can you say to your brother,
Let me remove that [chaff] from your eye,
When you can't see the rafter in yours?
Hypocrite!
First remove the rafter from your own eye,
And then you'll be able to see clearly
How to take the [chaff] from your brother's eye.

Beck's American Translation

Breakthrough Version

Why do you see the wood chip in your brother's eye, but the log in your own eye you do not take a closer look at? How are you able to be saying to your brother, 'Brother, let me take out the wood chip in your eye,' you yourself not seeing the log in your eye? Faker, first take the log out of your eye, and then you will see clearly to take out the wood chip in your brother's eye.

Common English Bible

Why do you see the splinter in your brother's or sister's eye but don't notice the log in your own eye? How can you say to your brother or sister, 'Brother, Sister, let me take the splinter out of your eye,' when you don't see the log in your own eye? You deceive yourselves! First take the log out of your eye, and then you will see clearly to take the splinter out of your brother's or sister's eye.

International Standard V
Len Gane Paraphrase

"Why are you staring at the speck that is in your brother's eye, but can't perceive the chunk of wood that is in your own eye?"

"Or how can you say to your brother, 'Brother, let me pull out that speck that is in your eye,' when you, yourself, aren't looking at that chunk of wood that is in your own eye? You hypocrite, first throw out that chunk of wood out of your own eye, and then you will clearly see to pull out that speck that is in your brother's eye.

A. Campbell's Living Oracles .

New Advent (Knox) Bible

How is it that thou canst see the speck of dust which is in thy brother's eye, and art not aware of the beam which is in thy own? By what right wilt thou say to thy brother, Brother, let me rid thy eye of that speck, when thou canst not see the beam that is in thy own? Thou hypocrite, take the beam out of thy own eye first, and so thou shalt have clear sight to rid thy brother's of the speck.

NT for Everyone

'Why look at the speck of dust in your brother's eye, when you haven't noticed the plank in your own eye? How can you say to your brother, "Dear brother, let me take the speck out of your eye," when you can't see the plank in your own? You're a fraud! First take the plank out of your own eye, and then you'll see clearly to take the speck out of your brother's eye.

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation

Why do you focus on the triviality about your brother's approach, while overlooking the serious flaw in your own?

go figurative here with ὀφθαλμός, which can be "mind" or the modern "approach" rather than "eye"; use the modern term "triviality", which first originated in 1598.

How can you tell your friend, 'Sir, let me correct your trivial flaw, when you do not focus on your bigger problem? You deceiver, fix your own problem and then you'll be able to focus better on correcting your friend.

"hypocrite" is from ὑποκριτής, which really means "actor" or "pretender"; perhaps "deceiver" is best here, as "hypocrite" is often misused politically against Christians.

Evangelical Heritage V. .

Revised Ferrar-Fenton Bible

"And why do you look at the dust in your brother's; eye, when you do not notice the chip in your own eye? Or how can you say to your brother, 'Brother, allow me to pick the dust from your eye,' while you do not perceive the chip that is in your own eye? You play-actor! first clear away the chip from your own eye, and then you will see perfectly to remove the dust from the eye of your brother.

Free Bible Version

Why are you so worried about the speck that's in your brother's eye when you don't even notice the plank that's in your own eye? How can you say to your brother, 'Brother, let me take out the speck that's in your eye,' when you don't even see the plank that's in your own eye? Hypocrite! Take out the plank from your own eye first, and then you'll be able to see well enough to take out the speck from your brother's eye.

God's Truth (Tyndale) .

Jubilee Bible 2000 .

Montgomery NT .

NIV, ©2011 .

Riverside New Testament .

Leicester A. Sawyer's NT .

Unlocked Literal Bible .

Urim-Thummim Version

So why discern the twig that is in your brother's eye, but observe not the beam that is in your own eye? Or how are you able to say to your brother, brother permit that I may take out the twig that is in your eye, when you yourself observed not the beam in your own eye? Hypocrite, take first the beam out of your own eye, and then you will see clearly to take out the twig that is in your brother's eye.

Weymouth New Testament "And why look at the splinter in your brother's eye instead of giving careful attention to the beam in your own? How can you say to your brother, 'Brother, let me take that splinter out of your eye,' when all the while you yourself do not see the beam in your own eye? Vain pretender! take the beam out of your own eye first, and then you will see clearly to take the splinter out of your brother's eye.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) So why do you pay attention to the speck in your brother's eye while you have a log in your eye and are not conscious of it? How can you say to your neighbor: 'Friend, let me take this speck out of your eye,' when you can't remove the log in your own? You hypocrite! First remove the log from your own eye and then you will see clearly enough to remove the speck from your neighbor's eye.

The Heritage Bible And why do you look at the small piece of straw in your brother's eye, and absolutely do not fully exercise your mind on the timber that is in your own eye? Or how do you have power to say to your brother, Brother, allow me to throw out the small piece of straw in your eye. You yourself absolutely are not looking at the timber in your own eye? Hypocrite! First throw out the timber out of your own eye, and then you will see clearly to throw out the small piece of straw that is in your brother's eye.

New American Bible (2002) .

New American Bible (2011) .

New English Bible—1970 'Why do you look at the speck of sawdust in your brother's eye, with never a thought for the great plank in your own? How can you say to your brother, "My dear brother, let me take the speck out of your eye", when you are blind to the plank in your own? You hypocrite! First take the plank out of your own eye, and then you will see clearly to take the speck out of your brother's.

New Jerusalem Bible Why do you observe the splinter in your brother's eye and never notice the great log in your own? How can you say to your brother, "Brother, let me take out that splinter in your eye," when you cannot see the great log in your own? Hypocrite! Take the log out of your own eye first, and then you will see clearly enough to take out the splinter in your brother's eyes.

New RSV Why do you see the speck in your neighbor's [Gk *brother's*] eye, but do not notice the log in your own eye? Or how can you say to your neighbor, [Gk *brother*] "Friend, [Gk *brother*] let me take out the speck in your eye", when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour's [Gk *brother's*] eye.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible So why do you see the splinter in your brother's eye, but not notice the log in your own eye? How can you say to your brother, 'Brother, let me remove the splinter from your eye,' when you yourself don't see the log in your own eye? You hypocrite! First take the log out of your own eye; then you will see clearly, so that you can remove the splinter from your brother's eye!.

exeGesés companion Bible And why see you the twig
in the eye of your brother
but perceive not the beam in your own eye?
Or, how can you word to your brother,
Brother, allow me to cast out the twig in your eye
when you yourself see not the beam in your own eye?
Hypocrite!
First cast the beam from your own eye;

and then you see clearly
to cast the twig in the eye of your brother.

- Hebraic Roots Bible .
- Israeli Authorized Version .
- The Scriptures* 1998 .
- Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...why? but [You] see the speck the [thing] in the eye [of] the brother [of] you the but log the [one] in the own eye not [You] observe how? [You] have (ability) to say [to] the brother [of] you Brother release! {me} [I] may remove the speck the [thing] in the eye [of] you You the in the eye [of] you log not {are} Seeing Pretender remove! firstly the log from the eye [of] you and then [You] will see the speck the [thing] in the eye [of] the brother [of] you to remove...
- Awful Scroll Bible (")In addition, why discerns you the chaff, from-within that yours, the eye of he of the same-womb, but you thinks- not -accordingly to the beam from-within your own eye?
(")Either how is you able to speak out to that yours, he of the same-womb? -- 'You of the same-womb be sent- it -away dismissed, I shall put-out the chaff from-within your eye.' Yourself discerning not a discerning of the beam from-within your eye? Underhanded-determiner, be put-out first the beam out of your eye, as-when-at-that time you will thoroughly-discern, to be put-out the chaff from-within that yours, the eye of he of the same-womb.
- Concordant Literal Version Now why are you observing the mote in your brother's eye, yet the beam in your own eye you are not considering? Or how can you be saying to your brother, 'Brother, let me extract the mote in your eye,' observing not, yourself, the beam in your eye? Hypocrite! Extract first the beam out of your eye, and then you will be keen-sighted to be extracting the mote in your brother's eye."
- Orthodox Jewish Bible And why do you see the speck in the eye of your ach, but the log in your own eye you do not notice?
How are you able to say to your ach, Ach, let me remove the speck in your eye, while you yourself are not seeing the log in your own eye? Tzeva, remove first the log from your eye, and then you will see clearly to take out the speck from your ach [b'Moshiach].
- Rotherham's Emphasized B. .
- Third Millennium Bible .

Expanded/Embellished Bibles:

- The Amplified Bible* Why do you look at the speck that is in your brother's eye, but do not notice or consider the log that is in your own eye? How can you say to your brother, 'Brother, allow me to take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite (play actor, pretender), first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.
- An Understandable Version And why do you look for the speck of sawdust in your brother's eye but ignore the board in your own eye? Or how can you say to your brother, 'Brother, let me take that speck of sawdust out of your eye,' when you cannot see the board in your own eye? You hypocrite, take the board out of your own eye first; then you will be able to see clearly enough to take out the speck of sawdust that is in your brother's eye.
- The Expanded Bible "Why do you notice the ·little piece of dust [speck; tiny splinter] in your ·friend's [·brother's (or sister's)] eye, but you don't ·notice [consider] the ·big piece of wood [log; plank; beam] in your own eye? How can you say to your ·friend [·brother],

'Friend [^L Brother], let me take that ·little piece of dust [speck; tiny splinter] out of your eye' when you cannot see that ·big piece of wood [log; plank; beam] in your own eye! You hypocrite! First, take the ·wood [log; plank; beam] out of your own eye. Then you will see clearly to take the ·dust [speck; tiny splinter] out of your friend's [^L brother's] eye.

Jonathan Mitchell NT

"So why are you constantly staring at and observing the small sliver of wood or straw that [is] in your brother's eye, yet the rafter (beam; timber) in your own eye you continuing not to notice or consider (bring the mind down on)?

"How do you continue able to repeatedly say to your brother, 'O brother, allow me to extract the sliver of wood (or: straw) which [is] in your eye,' while at the same [time] continuing not to see a rafter within your [own] eye? You overly judging and critical person (hupokrites; or: one who puts texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: one who lives by separating things yet who under-discerns; or: one who makes judgments from a low view; or: one who under-estimates reality; or: perverse scholar who focus on tiny distinctions)! First at once extract the rafter from out of your [own] eye, and then you will proceed in seeing clearly to extract the sliver which [is] in the eye of your brother.

P. Kretzmann Commentary

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

Either, how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Therefore guard against uncharitable judging and condemning. He that is always ready with blame, censure, and condemnation is as one that readily sees the mote, the tiny speck of dust, in his brother's eye, and feels the greatest concern for his brother and his brother's welfare until he has removed the insignificant dust, while he himself, during the whole process, has a beam in his own eye, which actually prevents his seeing clearly. A hypocrite, an actor of the worst kind, the Lord calls such a person, since his own infirmity and condition makes him unfit to be a fair judge. The proverbs in use today: Let each one sweep his own stoop first; and, They that live in glass houses must not cast stones, fitly give the sense of the Lord's injunction. See Matt. 7:3. "Therefore a Christian should train himself differently. When he sees the mote in his neighbor's eye, he should first, before he judges, step to the mirror and examine himself closely. There he will find such great beams that one could make pig-troughs out of them, so that he would be obliged to say: What shall this be? My neighbor grieves me once in a quarter, a half, a whole year; and I have grown so old and have never kept my God's commandments, yea. I transgress them every hour and moment: how can I be such a desperate scoundrel? My sins are all immense oak-trees, and that poor splinter, the dust in my brother's eye, I suffer to excite me more than my great beam? But it must not be; I must first see how I may become rid of my sin; there I shall have so much to do that I may well forget the tiny splinter. For I am disobedient to God, to my government, to my father and mother, to my master, and I continue herein and do not stop sinning; and yet I want to be unmerciful against my neighbor and not overlook a single word? O no: Christians must not act thus."

Syndein/Thieme

"Why do you see the speck in your brother's eye {a small sin he does, you notice}, but don't notice the beam of wood in your own? {all the sins you do, you overlook} How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself don't see the beam of wood in your own? You hypocrite! {hupokrites - it means 'being an actor on stage pretending you are something you are not'} First take the beam of wood out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

Translation for Translators <Why do you notice *someone else's small faults*?/None of you should be concerned about *someone else's small faults* [MET, RHQ].> *That would be like* noticing a speck in that person's eye. But you should be concerned about *your own big faults*. *They are like* planks in your own eye, *which you do not notice*. <You (sg) should not say, 'Friend, let me take out that speck in your eye!' when you do not notice the log in your own eye!/Why do you say, 'Friend, let me take out that speck in your eye!' when you do not notice the log in your own eye?> [RHQ] *If you do that*, you are a hypocrite! You should first *stop committing your own sins*. *That will be like* removing the plank from your own eye. Then, as a result, you will have the spiritual insight you need to help others get rid of the *faults that are like* specks in their eyes.”.

The Voice Speaking of blindness: Why do you focus on the speck in your brother's eye? Why don't you see the log in your own? How can you say to your brother, "Oh, brother, let me help you take that little speck out of your eye," when you don't even see the big log in your own eye? What a hypocrite! First, take the log out of your own eye. Then you'll be able to see clearly enough to help your brother with the speck in his eye.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. And why do you look-at the speck in the eye of your brother, but do not consider [Or, notice, perceive.] the log in *your* own eye? How can you say *to* your brother, 'Brother, permit me to take-out the speck in your eye', while yourself not seeing the log in your eye? Hypocrite! First take out the log from your eye. And then you will see-clearly to take out the speck in the eye *of* your brother.

NET Bible® Why¹²⁹ do you see the speck¹³⁰ in your brother's eye, but fail to see¹³¹ the beam of wood¹³² in your own? How can you say to your brother, 'Brother, let me remove the speck from your eye,' while you yourself don't see the beam in your own? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother's eye.

¹²⁹tn Here δέ (de) has not been translated.

¹³⁰sn A speck (also twice in v. 42) refers to a small piece of wood, chaff, or straw (L&N 3.66).

¹³¹tn Or "do not notice."

¹³²sn The beam of wood (also twice in v. 42) refers to a big piece of wood, the main beam of a building, in contrast to the speck in the other's eye (L&N 7.78).

New American Bible (2011)
The Passion Translation
The Spoken English NT

And how is it that you see the speck of sawdust that's in your friend's^{aa} eye, but you don't notice the board in your own eye? How can you say to your friend, "Friend, let me get that speck out of your eye"— yet you don't see the board in your own eye? You play-actor!^{bb} First get the board out of your own eye, and then you'll see well enough to get the speck of sawdust out of your friend's eye.

^{aa}. Lit. "your brother's," here and below. It means your compatriot, your fellow human being that you have an ongoing relationship and sense of kinship with.

^{bb}. Or, depending on cultural context, this sentence can be rendered: "Poser!"

Wilbur Pickering's New T.

Why do you look at the speck in your brother's eye, but do not consider the plank that is in your own eye?¹⁷ Or how can you say to your brother, 'Brother, let me remove the speck that is in your eye', when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.

(17) Even a speck in the eye is very uncomfortable, making it hard to use that eye. An eye with a 'plank' would be useless, totally blind, so in effect Jesus is repeating the question, "Can a blind man guide?" On the other hand, a 'plank' is so large that one can grab it and remove it without sight.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"But why do you look at the speck, the <i>[one]</i> in your brother's eye, but you do not notice the log, the <i>[one]</i> in your own eye? "Or how are you able to be saying to your brother, 'Brother, allow <i>[me]</i> , I will take out the speck, the <i>[one]</i> in your eye,' <i>[but]</i> you yourself do not notice the log in your own eye? Hypocrite! First take the log out of your eye, and then you will see clearly to take out the speck, the <i>[one]</i> in your brother's eye.
Charles Thomson NT Context Group Version	. And why do you look at the twig that is in your brother's eye, but don't consider the <i>[wooden]</i> beam that is in your own eye? How can you say to your brother, Brother, let me pull the twig that is in your eye, when you yourself don't look at the <i>[wooden]</i> beam that is in your own eye? You actor, first pull the <i>[wooden]</i> beam from your own eye, and then you shall see clearly to pull out the twig that is in your brother's eye.
Disciples' Literal New T. English Standard Version Far Above All Translation	. And why do you look at the splinter in your brother's eye, but not notice the joist in your own eye? Or how can you say to your brother, 'My brother, let me extract the splinter in your eye,' not seeing the joist in your own eye yourself? You hypocrite! First extract the joist from your eye, and then you will see clearly to extract the splinter in your brother's eye.
Green's Literal Translation Literal New Testament Modern Literal Version Modern KJV New American Standard B. New European Version And why do you see the splinter that is in your brother's eye, but do not consider the beam that is in your own eye? Or how can you say to your brother: Brother, let me cast out the splinter that is in your eye- when you yourself do not perceive the beam that is in your own eye? You hypocrite! Cast out first the beam out of your own eye, and then shall you see clearly to cast out the splinter that is in your brother's eye.
New King James Version	And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? Or how can you say to your brother, 'Brother, let me remove the speck that is in your eye,' when you yourself do not see the plank that is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.
NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	. . . 'And why do you behold the mote that is in your brother's eye, and the beam that is in your own eye do not consider? Or how are you able to say to your brother, Brother, suffer, I may take out the mote that is in your eye -- yourself the beam in your own eye not beholding? Hypocrite, take first the beam out of your own eye, and then you shall see clearly to take out the mote that is in your brother's eye.
Updated Bible Version 2.17 A Voice in the Wilderness Webster's Translation World English Bible Young's Updated LT
The gist of this passage:	A person is concerned about a speck of dust in another's eyes, when he has a 2x4 stuck in his own eye. He needs to remove the 2x4 first from his own eye before worrying about the speck of dust in someone else's eye.

Luke 6:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tis (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
blepô (βλέπω) [pronounced <i>BLEEP- oh</i>]	<i>to look at; to behold, to beware, to look (on, to), to perceive, to regard, to see; to take heed</i>	2 nd person singular, present active indicative	Strong's #991
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
karphos (κάρφος) [pronounced <i>KAR- foss</i>]	<i>a speck; dry stalk or twig, a straw; chaff</i>	neuter singular noun; accusative case	Strong's #2595
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ophthalmos (ὄφθαλμός) [pronounced <i>opf-thahl- MOSS</i>]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3788
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
adelphos (ἀδελφός) [pronounced <i>ad-el- FOSS</i>]	<i>a brother (literally or figuratively)</i>	masculine singular noun; genitive/ablative case	Strong's #80
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: And who sees the speck, the [speck] in the eye of your brother,...

In the book of Matthew, this topic was a continuation of *“Judge not, so that you are not judged.”* Here, in this sermon, it is presented as a new topic.

Jesus, at any time, had perhaps 50 or 100 disciples who traveled along with Him. They heard all of His sermons. Therefore, even though He often taught very similar principles in neighboring towns, He also mixed things up enough to keep the interest of His most faithful disciples.

This particular principle is not unlike the blind leading the blind. They are related in such a way as to cause the Lord to go from one to the other.

There is a speck—probably referring to a small sin—in the eye of your brother (a fellow believer). This could even refer to a sin which the brother has not committed but you think is there (Jesus is addressing members of His audience using 2nd person singular verbs). So, there is you and there is this other believer and he appears to have (according to you) some small deficiency in his life.

As is a fundamental truth of human nature, it is much easier to run the life of someone else than it is to regulate your own life. Their defects, mistakes and sins are much easier to spot, and the solution for their wrongdoing is much clearer to another person. How many times have we observed another person and thought to ourselves, “Well, here’s your damn problem...”? That is so much easier to do than to sort out our own lives.

Luke 6:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
dokos (δοκός) [pronounced <i>dok-OSS</i>]	<i>log, stick, beam</i>	feminine singular noun; accusative case	Strong’s #1385
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
ídios (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one’s own, his own, her own</i>	masculine singular adjective; dative, locative or instrumental case	Strong’s #2398

Luke 6:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ophthalmos (ὄφθαλμός) [pronounced <i>opf-thahl-MOSS</i>]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3788
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
katanoëô (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i>]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	2 nd person singular, present active indicative	Strong's #2657

Translation: ...but you do not notice the log in your own eye?

Jesus says, "By comparison, you have a log in your eye." The idea is, the log is so great that how can you see anything else? What this means is, you have a much greater defect or deficiency in your life; and that ought to be what stands out to you. Not this tiny little speck that someone else has in their eye (or the tiny speck that you think they have in their eye).

It is also human nature to tend to overlook, downplay or not even recognize our own sins. It is human nature to want to tell other people what to do in order to improve their spiritual lives. Looking at ourselves with the same critical approach is not nearly as much fun.

Luke 6:41 And who sees the speck, the [speck] in the eye of your brother, but you do not notice the log in your own eye?

Jesus asks, "How is it that you can see that tiny speck in the eye of another believer? You have a log in your own eye! Surely that log obscures your vision."

Jesus continues:

Luke 6:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pôs (πῶς) [pronounced <i>pohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahée</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	2 nd person singular, present {deponent} middle or passive indicative	Strong's #1410
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	present active infinitive	Strong's #3004

Luke 6:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
adelphos (ἄδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #80
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: How are you able to say to your brother,...

You are overly concerned about your brother, so you talk to him about what you see as a problem, which is a minor problem (compared to you).

Luke 6:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἄδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun; vocative	Strong's #80
aphiēmi (ἀφίημι) [pronounced af-EE-ay-meef]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	2 nd person singular, aorist active imperative	Strong's #863
ekballō (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	1 st person singular, aorist active subjunctive	Strong's #1544
Thayer definitions: 1) to cast out, drive out, to send out; 1a) with notion of violence; 1a1) to drive out (cast out); 1a2) to cast out; 1a2a) of the world, i.e. be deprived of the power and influence he exercises in the world; 1a2b) a thing: excrement from the belly into the sink; 1a3) to expel a person from a society: to banish from a family; 1a4) to compel one to depart; to bid one depart, in stern though not violent language; 1a5) so employed that the rapid motion of the one going is transferred to the one sending forth; 1a5a) to command or cause one to depart in haste; 1a6) to draw out with force, tear out; 1a7) with implication of force overcoming opposite force; 1a7a) to cause a thing to move straight on its intended goal; 1a8) to reject with contempt, to cast off or away; 1b) without the notion of violence; 1b1) to draw out, extract, one thing inserted in another; 1b2) to bring out of, to draw or bring forth; 1b3) to except, to leave out, i.e. not receive; 1b4) to lead one forth or away somewhere with a force which he cannot resist.			
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 6:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
karphos (κάρφος) [pronounced KAR-foss]	<i>a speck; dry stalk or twig, a straw; chaff</i>	neuter singular noun; accusative case	Strong's #2595
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ophthalmos (ὀφθαλμός) [pronounced opf-thahl-MOSS]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3788
These 6 words are repeated from v. 41.			
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...'Brother, let me remove the speck in your eye;'

Here you are offering to rid that speck in your brother's eye. What you are saying is, "Let me help you out with this minor sin or deficiency in your life." But how can you even see it, if you have a log in your own eye?

Now, there is such a thing as helping a fellow believer to rebound. There are two ways that this can be done. Many believers do not even know 1John 1:9 or, if they know it, they think that it is somehow tied to salvation (or they do not really understand it). It is certainly possible that you will interact with believers who do not understand how to get back into fellowship, and you help them out by telling them, "You simply name your sin or sins to God, and you are restored to fellowship." You may know a Catholic, and perhaps they are open somewhat to truth (some actually are); and you can show them 1John 1:9, explain it to them (particularly that this does not require another person), and then let it go. They may use this information in the future (and they may not).

The second way that you can help a believer to rebound is to help to identify a sin for him. For instance, I have done some horrendous stuff in the past where, these are sins from 40 or 50 years ago, that I still remember, and still feel bad about. I also recognize that those sins were forgiven me a long time ago, so that it is sin for me to dwell on these past sins or to feel guilty for doing them (I have even apologized to some people, and still feel guilty about what I did).

Some believers do not realize that dredging up sins from the past in order to feel bad about them—that in itself is a sin. So you name that sin (the sin of dredging up old sins) and move on. **Whatever is not of faith is sin.** Faith is understanding that your sins from the past—no matter what they were—have been forgiven by God. Feeling guilty for those sins, days, months or even years later is *not of faith*; it is sin. So you name that guilt to God. Now, I can guarantee you that you may feel really bad about the sins of your past, but you don't feel guilty about feeling

bad. Yet the sin you don't feel bad about is what you name to God, rather than the sin you feel bad about (the sin that God forgave you for years ago).

Let me give a specific example (not a personal example). Let's say that you committed the sin of adultery and you are aware that, for decades, that sin has impacted the entire family of the person that you committed adultery with. From time to time, you will see a member of the family, be reminded of the pain and devastation that you caused, and feel bad about it all over again. Or you may simply remember what you did, and how it interfered with the lives of others, and you feel guilty for doing that.

To be clear, that you are feeling bad about committed that sin is itself a sin. Now, you do not feel guilty about reliving that sin and feeling the devastation which you caused all over again; but you feel guilty about the original sin. You do not have to confess the sin of adultery again (I get you have confessed it a half-dozen times, just in case). But, you feeling bad about having committed that sin a long time ago—well, that is a sin as well. And you do need to confess that to God (even though you may find remembering that sin from your deep dark past to almost be a cathartic experience).

Okay, let's say I have just described something that you do on a regular basis. Does that mean that you have been out of fellowship the first time that you felt guilty about the original sin? No! Because, at some point, you committed another sin—something else which you clearly understood to be a sin—and God forgave the sin that you confessed and He forgave you for your pangs of guilt. Remember what 1John 1:9 says: **If we name our sins** [sins which we are aware are sins], **He is able and just to forgive us our sins, and to cleanse us from all unrighteousness** [unknown sins]. Those final 7 words tell us that, even if you did not confess some things that you did not recognize as being sin (such as, pangs of guilt for a sin of long ago), you still got forgiven by God for those guilt pangs, the moment you named your known sins to God.

Let's get back on topic:

Luke 6:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	he; same	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
tên (τὴν) [pronounced tayn]	the, to the	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
en (ἐν) [pronounced en]	in, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ophthalmos (ὀφθαλμός) [pronounced opf-thahl-MOSS]	eye; perception, knowledge, understanding	masculine singular noun; dative, locative or instrumental case	Strong's #3788

Luke 6:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
dokos (δοκός) [pronounced dok-OSS]	<i>log, stick, beam</i>	feminine singular noun; accusative case	Strong's #1385
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
blepô (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, be wary of, looking (on, to), perceiving, regarding, seeing; taking heed</i>	masculine singular, present active participle; nominative case	Strong's #991

Translation: ...[yet] you cannot see the log in your own eye.

So, you offer to help out another believer with a problem that you see in his life; but you are unable to see the major problem in your own life (and the parable that Jesus is using here suggests that your sin is far worse than the sin of your spiritual brother).

In many cases, the speck that you see in the eye of another believer might not even be a sin, but it is something which you have assumed is occurring in his life. In other words, you are judging this other believer and assigning a sin to him which he may not even be committing. This judging which you are doing is the log in your eye. The speck in the eye of the other believer might not even exist.

Luke 6:42d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hypokritês (ὑποκριτής) [pronounced hoop-ok-ree-TACE]	<i>hypocrite, a pretender; an actor [with a mask], a stage player</i>	masculine singular noun; vocative	Strong's #5273
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	2 nd person singular, aorist active imperative	Strong's #1544
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dokos (δοκός) [pronounced dok-OSS]	<i>log, stick, beam</i>	feminine singular noun; accusative case	Strong's #1385

Luke 6:42d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
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
ophthalmos (ὀφθαλμός) [pronounced opf-thahl-MOSS]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; genitive/ablative case	Strong's #3788
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Hypocrite! First remove the log in your eye,...

Jesus calls you a hypocrite. "You're the one with the problem; take care of your own problem first," Jesus says.

Well, why and how do we take care of our own problem? We name that sin to God, and that sin is forgiven. We might take a moment and recognize, *I don't even know if my own brother has sinned; I am judging him!* And just like that, acknowledging your sin results in God forgiving you temporally and restoring you to fellowship in time. At that point, you can determine whether or not you would be any help to the other believer. You may even recognize that the speck that you thought you saw, wasn't really there.

Luke 6:42e			
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
τότε (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
diablepō (διαβλέπω) [pronounced dee-ab-LEP-oh]	<i>to look through, to see clearly; to recover full vision</i>	2 nd person singular, future active indicative	Strong's #1227
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
karphos (κάρφος) [pronounced KAR-foss]	<i>a speck; dry stalk or twig, a straw; chaff</i>	neuter singular noun; accusative case	Strong's #2595
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 6:42e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ophthalmos (ὄφθαλμός) [pronounced opf-thahl-MOSS]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3788
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
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun; genitive/ablative case	Strong's #80
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ekballō (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	aurist active infinitive	Strong's #1544

Thayer definitions: 1) to cast out, drive out, to send out; 1a) with notion of violence; 1a1) to drive out (cast out); 1a2) to cast out; 1a2a) of the world, i.e. be deprived of the power and influence he exercises in the world; 1a2b) a thing: excrement from the belly into the sink; 1a3) to expel a person from a society: to banish from a family; 1a4) to compel one to depart; to bid one depart, in stern though not violent language; 1a5) so employed that the rapid motion of the one going is transferred to the one sending forth; 1a5a) to command or cause one to depart in haste; 1a6) to draw out with force, tear out; 1a7) with implication of force overcoming opposite force; 1a7a) to cause a thing to move straight on its intended goal; 1a8) to reject with contempt, to cast off or away; 1b) without the notion of violence; 1b1) to draw out, extract, one thing inserted in another; 1b2) to bring out of, to draw or bring forth; 1b3) to except, to leave out, i.e. not receive; 1b4) to lead one forth or away somewhere with a force which he cannot resist.

Translation: ...so that you can clearly see the speck in your brother's eye, [so that you may] remove [it].

Once you solve your own major problem—removing the sin in your life via rebound (1John 1:9), then you are able to offer help to someone else (or, by doctrinal discernment recognize that this believer you had intended to help does not really need your help).

Luke 6:42 How are you able to say to your brother, 'Brother, let me remove the speck in your eye,' [yet] you cannot see the log in your own eye. Hypocrite! First remove the log in your eye, so that you can clearly see the speck in your brother's eye, [so that you may] remove [it].

This can also be about a person who is overly worried about the sin of another. It is not our business, in general, to get wrapped up in the sinful behavior of others. This does not mean that when the Bible teaches X is sin, that the pastor-teacher should ignore teaching that; or that we as believers, ignore what is sinful in Scripture (when applying the Scriptures to ourselves). We do tend to minimize our own sins, but become shocked by the sins of others. This is because we all have different areas of weakness. If I am self-righteous and religious, the sins I commit might be, for the most part, hidden from others (sometimes, even from myself). But if I see another believer at a wild party or with a bottle of beer in his hand, I might think to myself, *this guy is obviously getting drunk and hanging out with the wrong crowd—maybe I will speak to him about it*. Well, before I do that, I might want to remove the log in my own eye.

This does not mean that we ignore the sins of others or that we should not teach our children about what is sinful and what is not? You may know that John the Herald spoke to one of the Herod's about taking his brother's wife as his own. A person who is a celebrity (and rulers would have been the celebrities in that era) can affect the general population with his sins which are out in the open like that.

There are movements today which glorify transgenderism or homosexuality and as believers, we oppose those. That does not mean that we march against them or have counter demonstrations, but we certainly can protect our children from them, as best we can; and when necessary, explain to them that these things are wrong and represent the confusion of an unregenerate mind.

Application: As an aside, it is not wrong for a believer to be involved in counter demonstrations or to support groups which support the natural family or to advocate for political candidates who are conservative. However, the thrust of your life is to live the spiritual life. That means, you need to be in fellowship, you need to take in doctrine, and you need to support spiritual causes first (primarily to maintenance of your own local church and the salaries of those who work in and about the church). What I mean by that statement is, you may want to support this or that political candidate, send money to this or that cause—and there is nothing wrong with that—but spiritual matters ought to be in the forefront.

Application: It is certainly possible for you to be a believer in Jesus Christ, and for no one at work or in your family to know your political leanings or your philosophical beliefs. However, ideally speaking, they should know that you believe in Jesus Christ.

Application: It is even possible for a believer to be a political candidate or to work on a political campaign. However, what takes place in your spiritual life and family life takes precedence. Furthermore, even if you believe in the candidate or that movement, you should also bear in mind that it is Bible doctrine in the souls of believers which delivers a nation, now a great political candidate.

Application: I write this in 2022, so we do not know who will be running for president in 2024, but many believers have their hopes pinned to Donald Trump. If for any reason at all, he is not the next president, half the country is going to be upset and/or despondent. Where, on the one hand, I agree that President Trump was the best president since Reagan, he is not the key to this country's future. The key to this country's future is us (believers) and our understanding of the Word of God.

Luke 6:41–42 **How is it possible that you see the speck in your brother's eye, but do not notice the log in your own eye? It is ridiculous for you to say to your brother,**



'Let me remove the speck in your eye,' when you are unable to see the log in your own eye. You hypocrite! Remove the log from your eye first, and then you are able to clearly see the speck in your brother's eye, so that you may remove it.

The short summary of this verse is, *do not worry about the sins of others; worry about your own sins first.*

Luke 6:41-42 Deviant Art (by Parastos); from [Deviant Art](#); accessed January 7, 2022.

Now, Jesus appears to go in another direction, but this is still the same topic, but from a different approach.

Jesus teaches that a tree is known by its fruit

Matthew 7:15-20 12:33-35

In the next three verses, Jesus teaches another parable. Obviously, Jesus does not have to say, each and every time, "I am going to teach you a parable."

For not is a tree good producing fruit bad; neither again a tree rotten producing fruit good. For each tree out from the one's own fruit he is being known; for not out of a bramble bush do they gather figs; neither our of a thorn bush a grape cluster they gather.

Luke
6:43-44

For a good tree does not produce bad fruit; similarly, neither does a rotten tree produce good fruit. For each tree is known from its own fruit; for [people] do not gather figs from a bramble bush, nor do they gather grapes from a thorn bush.

Good trees do not produce bad fruit; similarly, a rotted tree does not produce good fruit. Every tree is known by its fruit; people do not gather figs from a bramble bush, nor do they go to a thorn bush to pick grapes.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	For not is a tree good producing fruit bad; neither again a tree rotten producing fruit good. For each tree out from the one's own fruit he is being known; for not out of a bramble bush do they gather figs; neither our of a thorn bush a grape cluster they gather.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. For there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit. For every tree is known by its fruit. For men do not gather figs from thorns: nor from a bramble bush do they gather the grape.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. There is no good tree, that beareth bad fruits; nor a bad tree, that beareth good fruits. For every tree is known by its fruits. Do men gather figs from thorn-bushes? So, neither do they pluck grapes from brambles.
Original Aramaic NT	"There is not a good tree that produces bad fruit, neither a bad tree that produces good fruit," "For every tree is known by its fruits, for they do not pick figs from thorns; neither do they gather grapes from a bush."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. There is no good tree that bears bad fruits, nor a bad tree that bears good fruits. For every tree is known by its own fruits. For they do not gather figs from thistles, nor gather grapes from a bramble bush.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For no good tree gives bad fruit, and no bad tree gives good fruit. For every tree is judged by its fruit. Men do not get figs from thorns, or grapes from blackberry plants.
Bible in Worldwide English	A good tree does not have bad fruit. And also, a bad tree does not have good fruit. Every kind of tree is known by its fruit. People do not pick fruit like figs from thorn trees. And they do not pick grapes from bramble bushes.
Easy English	A story about a tree and its fruit Jesus said, 'Good trees only make good fruit. Bad trees only make bad fruit. In this way you can know if a tree is good or bad. You can know this by the fruit that the tree makes. Figs and grapes do not grow on thorn bushes. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Figs and grapes are two kinds of fruit. They grow in the country called Israel. They are good to eat. Thorn bushes are small bushes. They do not make good fruit.</p> </div>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Only Good Trees Produce Good Fruit "A good tree does not produce bad fruit. And a bad tree does not produce good fruit. Every tree is known by the kind of fruit it produces. You won't find figs on thorny weeds. And you can't pick grapes from thornbushes!"
God's Word™	Evil People "A good tree doesn't produce rotten fruit, and a rotten tree doesn't produce good fruit. Each tree is known by its fruit. You don't pick figs from thorny plants or grapes from a thornbush."
Good News Bible (TEV)	.
<i>The Message</i>	Work the Words into Your Life "You don't get wormy apples off a healthy tree, nor good apples off a diseased tree. The health of the apple tells the health of the tree."
NIRV	.
New Life Version	Jesus Teaches about False Teachers "A good tree cannot have bad fruit. A bad tree cannot have good fruit. For every tree is known by its own fruit. Men do not gather figs from thorns. They do not gather grapes from thistles. »A good tree does not produce corrupt fruit and a corrupt tree does not produce good fruit. »The identity of a tree is made clear by the fruit it produces. Men do not gather figs from thorns, nor do they gather grapes from a bramble."
New Simplified Bible	.

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

College Press Bible Study Contemporary English V.	.
The Living Bible	A good tree cannot produce bad fruit, and a bad tree cannot produce good fruit. You can tell what a tree is like by the fruit it produces. You cannot pick figs or grapes from thornbushes. "A tree from good stock doesn't produce scrub fruit nor do trees from poor stock produce choice fruit. A tree is identified by the kind of fruit it produces. Figs never grow on thorns, or grapes on bramble bushes."
New Berkeley Version	.
New Century Version	.
New Living Translation	The Tree and Its Fruit

“A good tree can’t produce bad fruit, and a bad tree can’t produce good fruit. A tree is identified by its fruit. Figs are never gathered from thornbushes, and grapes are not picked from bramble bushes.

The Passion Translation

The Fruit of Your Life

“You’ll never find choice fruit hanging on a bad, unhealthy tree. And rotten fruit doesn’t hang on a good, healthy tree. Every tree will be revealed by the quality of fruit that it produces. Figs or grapes will never be picked off thorn trees.

Unlocked Dynamic Bible

Everyone knows that healthy trees do not produce bad fruit and unhealthy trees do not produce good fruit. And anyone can tell what kind of tree it is by looking at the kind of fruit it has. For example, a thornbush does not produce figs and a bramble bush does not produce grapes. In the same way it is easy to know what a person is like inside by looking at what that person does.

William's New Testament

"For there never is a healthy tree that bears poor fruit, nor a sickly tree that bears good fruit. For every tree is known by its fruit. People do not pick figs from thornbushes, or gather grapes from a bramble-bush.

Partially literal and partially paraphrased translations:

American English Bible

‘A good tree doesn’t produce rotten fruit
And a rotten tree doesn’t give good fruit...
And all trees are known by their fruit.
So, as you don’t pick figs from briars,
And you don’t cut grapes from thorn bushes;...

Beck’s American Translation

Breakthrough Version

You see, a nice tree is not producing defective fruit, nor again a defective tree producing nice fruit; for each tree is known from its own fruit; for they do not gather up figs from thorns, neither do they collect a cluster of grapes from a bush.

Common English Bible

“A good tree doesn’t produce bad fruit, nor does a bad tree produce good fruit. Each tree is known by its own fruit. People don’t gather figs from thorny plants, nor do they pick grapes from prickly bushes.

International Standard V

A Tree is Known by Its Fruit ***(Matthew 7:17-20)***

“A good tree doesn’t produce rotten fruit, and a rotten tree doesn’t produce good fruit, because every tree is known by its own fruit. People [Lit. They] don’t gather figs from thorny plants or pick grapes from a thorn bush.

Len Gane Paraphrase

"For a good tree doesn't bring forth worthless fruit, nor does a worthless tree bring forth high-quality fruit.

"For every tree is known by its own fruit, for from thorns men don't gather figs or from a bramble bush gather grapes.

A. Campbell's Living Oracles

New Advent (Knox) Bible

There is no sound tree that will yield withered fruit, no withered tree that will yield sound fruit. Each tree is known by its proper fruit; figs are not plucked from thorns, nor grapes gathered from brier bushes.

NT for Everyone

20th Century New Testament

There is no such thing as a good tree bearing worthless fruit, or, on the other hand, a worthless tree bearing good fruit. For every tree is known by its own fruit. People do not gather figs off thorn bushes, nor pick a bunch of grapes off a bramble.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

Christian Standard Bible

Conservapedia Translation	A good tree does not yield bad fruit, nor does a bad tree produce good fruit. Every tree is known by its own fruit. Men do not gather figs from thorns, or obtain grapes from a bramble bush.
Evangelical Heritage V.	Listen and Do "Certainly a good tree does not produce bad fruit, and a bad tree does not produce good fruit. In fact, each tree is known by its own fruit. For people do not gather figs from thorn bushes, and they do not gather grapes from a bramble bush.
Revised Ferrar-Fenton Bible	"That is not a good tree which produces bad fruit; nor does a worthless tree produce good fruit. "For every tree is distinguished by its own produce. For figs are not to be picked from thorns; nor yet grapes from thistles.
Free Bible Version	"A good tree doesn't produce bad fruit, and a bad tree doesn't produce good fruit. You recognize a tree by the fruit it produces. You don't pick figs from thorn bushes, or harvest grapes from brambles.
God's Truth (Tyndale)	It is not a good tree that brings forth evil fruit: neither is that an evil tree, that brings forth good fruit. For every tree is known by his fruit. Neither of thorns gather men figs, nor of bushes gather they grapes.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	"There is no good tree that yields unsound fruit, nor again any unsound tree that yields good fruit. Every tree is known by its own fruit. It is not from thorns that men gather figs, nor from the bramble that they can get a bunch of grapes.
Wikipedia Bible Project	A good tree doesn't produce bad fruit, and on the other hand a bad tree doesn't produce good fruit. Every tree is recognized by the fruit it produces. You don't go and pick figs from thorn bushes, or harvest grapes from brambles.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	No healthy tree bears bad fruit, no poor tree bears good fruit. And each tree is known by the fruit it bears: you don't gather figs from thorns, or grapes from brambles.
The Heritage Bible	Because a beautifully good tree absolutely does not make corrupt fruit, neither does a corrupt tree make beautifully good fruit, Because every tree is known out of its own fruit, because they absolutely do not gather figs out of thorns, and they absolutely do not gather grapes out of a briar bush.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	A Tree Known by its Fruit [Lk.6.43-45 →] - Mt.7.17-20, Mt.12.34b-35 "There is no such thing as a good tree producing worthless fruit, nor yet a worthless tree producing good fruit. For each tree is known by its own fruit: you do not gather figs from thistles, and you do not pick grapes from brambles.
New Jerusalem Bible	"There is no sound tree that produces rotten fruit, nor again a rotten tree that produces sound fruit. Every tree can be told by its own fruit: people do not pick figs from thorns, nor gather grapes from brambles.
Revised English Bible–1989	"There is no such thing as a good tree producing bad fruit, nor yet a bad tree producing good fruit. Each tree is known by its own fruit: you do not gather figs from brambles or pick grapes from thistles.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“For no good tree produces bad fruit, nor does a bad tree produce good fruit. Each tree is recognized by its own fruit — figs aren’t picked from thorn bushes, nor grapes from a briar patch.
exeGeses companion Bible	<u>YAH SHUA ON TREES AND FRUIT</u> For neither a good tree produces putrefied fruit; nor a putrefied tree produces good fruit: for each tree is known by its own fruit. For men neither gather figs of thorns, nor dry grapes of a brier.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	“For there is no good tree that produces rotten fruit, nor again does a rotten tree produce good fruit. Each tree comes to be known by its own fruit. For figs are not gleaned out of briars; neither are bunches of grapes gathered from thorn bushes.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not for is Tree Good Making fruit poor not again {is} Tree Poor Making fruit good Each for Tree from the own fruit is known not for from thorns [They] gather figs not from bush grape [They] gather...
Awful Scroll Bible	(“)For a choice tree produces not a producing of unfit fruit, yet-neither produces an unfit tree a producing of choice fruit. (“)For comes to be known by its fruit to the uttermost of trees. For out of thorns they collect- not -together figs, yet- they out of bushes ingather -not grapes.
Concordant Literal Version	For an ideal tree is not producing rotten fruit; again, neither is a rotten tree producing ideal fruit." For each tree is known by its own fruit. For not from thorns are they culling figs, neither from a thorn bush are they picking grapes."
Orthodox Jewish Bible	For there is no etz tov producing pri rah, nor again an etz rah producing pri tov. For each etz by its own pri will be known. For not from thorns do they gather figs nor from a thorn bush do they pick grapes.
Rotherham’s Emphasized B.	For a good tree doth not produce worthless fruit, neither again doth, a worthless tree, produce good fruit. For, every tree, by its own fruit, becometh known. For not, of thorns, do they gather figs, neither, of a bramble-bush, do they gather, a bunch of grapes.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For there is no healthy tree that produces bad fruit; nor is there a diseased tree that produces wholesome fruit. For each tree is recognized by its own fruit. For people do not harvest figs from thorn bushes, nor grapes from a briar bush.
The Expanded Bible	Two Kinds of Fruit “[^L For] A good tree does not produce ·bad [rotten] fruit, nor does a ·bad [rotten] tree produce good fruit. [^L For] Each tree is ·known [identified] by its own fruit. [^L For] People don’t ·gather [pick] figs from thornbushes, and they don’t get grapes from ·bushes [brambles; briers].
Jonathan Mitchell NT	"You see, a fine, ideal (choice) tree is not normally producing rotten fruit, neither [is] a rotten tree normally producing fine, ideal (choice) fruit. "Indeed, each tree is consistently being experientially known from its own fruit. You see, people are not normally gathering (or: collecting) figs from a thorn plant, nor are folks picking and harvesting a cluster of grapes from brambles.

P. Kretzmann Commentary **Verses 43-45**

A further application:

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

The heart of a man is like a tree, whose fruits are the works of the man. It is the nature of a good tree to bring forth good fruit; it is the nature of a rotten, evil tree to bring forth bad fruit. By its fruit a tree is judged.

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

To attempt to gather figs from thorns is just as foolish as to look for grapes on bramble bushes.

Syndein/Thieme

Translation for Translators

Jesus taught that what people do reflects their inner thoughts.

Luke 6:43-45

“ People are like trees [MET]. Healthy trees do not bear bad fruit (OR, bear only good fruit), and unhealthy trees do not bear good fruit. Just like you can tell if a tree is good or bad by looking at its fruit, you can tell which people are good and which are bad by looking at the way they conduct their lives. For example, because thornbushes cannot produce figs, no one can pick figs from thornbushes. And since bramble bushes cannot produce grapes, no one can pick grapes from bramble bushes.

The Voice

Count on this: no good tree bears bad fruit, and no bad tree bears good fruit. You can know a tree by the fruit it bears. You don't find figs on a thorn bush, and you can't pick grapes from a briar bush.

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.

A Tree Is Known By Its Fruit. The Mouth Speaks From The Heart

“For there is no good^[w] tree producing bad fruit; nor again, a bad tree producing good fruit. For each tree is known^[x] by its own fruit. For they do not collect figs from thorns, nor do they gather a grape-bunch from a bramble-bush.

[w] Luke 6:43 **good tree... bad fruit.** See Mt 7:17.

Matthew 7:17 **good ... good... bad... bad.** Two different words are used for 'good' and 'bad' here. Jesus may mean every 'beneficial' type of tree (like a fruit tree) produces fruit 'fit' to eat, but every 'unusable' type of tree produces 'useless' fruit or none at all. Or, He may mean every 'good' fruit tree produces 'healthy' fruit, but the 'rotten' fruit tree produces 'bad' fruit or none at all.

[x] Luke 6:44 Or, recognized.

NET Bible®

“For¹³³ no good tree bears bad¹³⁴ fruit, nor again¹³⁵ does a bad tree bear good fruit, for each tree is known¹³⁶ by its own fruit. For figs are not gathered¹³⁷ from thorns, nor are grapes picked¹³⁸ from brambles.¹³⁹

^{133tn} The explanatory connective γάρ (gar) is often dropped from translations, but the point of the passage is that one should be self-corrective and be careful who one follows (vv. 41-42), because such choices also reflect what the nature of the tree is and its product.

^{134tn} Grk “rotten.” The word σαπρός, modifying both “fruit” and “tree,” can also mean “diseased” (L&N 65.28).

^{135tc} Most mss, especially later ones (A C D Θ Ψ 33 Ī lat sy sa), lack the adverb πάλιν (palin, “again”) here. Its presence is attested, however, by several good witnesses (Ī75 κ B L W Ξ Ë1, 13 579 892 1241 2542).

^{136sn} The principle of the passage is that one produces what one is.

^{137tn} Grk “they do not gather”; this has been simplified to the passive voice in the translation since the subject “they” is not specified further in the context.

^{138tn} This is a different verb (τρυγ σιν, trugwsin) for gathering from the previous one (συλλέγουσιν, sullegousin).

^{139tn} This is a different term (βάτος, batos) for a thorn or bramble bush than the previous one (ἄκανθα, akanqa).

^{sn} The statement nor are grapes picked from brambles illustrates the principle: That which cannot produce fruit, does not produce fruit.

New American Bible (2011) *A Tree Known by Its Fruit.*^c

* “A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit. For every tree is known by its own fruit. For people do not pick figs from thornbushes, nor do they gather grapes from brambles.

* [6:43–46] See notes on Mt 7:15–20 and 12:33.

* [7:15–20] Christian disciples who claimed to speak in the name of God are called **prophets** (Mt 7:15) in Mt 10:41; Mt 23:34. They were presumably an important group within the church of Matthew. As in the case of the Old Testament prophets, there were both true and false ones, and for Matthew the difference could be recognized by the quality of their deeds, the **fruits** (Mt 7:16). The mention of **fruits** leads to the comparison with trees, some producing good fruit, others bad.

* [12:33] **Declare:** literally, “make.” The meaning of this verse is obscure. Possibly it is a challenge to the Pharisees either to declare Jesus and his exorcisms good or both of them bad. A tree is known by its fruit; if the fruit is good, so must the tree be. If the driving out of demons is good, so must its source be.

c. [6:43–45] Mt 7:16–20; 12:33, 35.

The Passion Translation .
 The Spoken English NT .
 Wilbur Pickering’s New T. .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thomson NT	That indeed is not a good tree which beareth bad fruit; nor is that a bad tree which beareth good fruit. For every tree is known by its own fruit. For figs are not gathered from thorns; nor grapes from a bramble bush.
Context Group Version	For there is no good tree producing poor quality fruit; nor again a poor quality tree producing good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor from a bramble bush do they gather grapes.
Disciples’ Literal New T.	.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	A Tree and Its Fruit “A good tree does not bear corrupt fruit, nor does a corrupt tree bear good fruit. Each tree is known by its own fruit. Men do not gather figs from thorns, nor do they gather grapes from a wild bush.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	A Tree Is Known by Its Fruit “For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.

Revised Young's Lit. Trans. 'For there is not a good tree making bad fruit, nor a bad tree making good fruit; for each tree from its own fruit is known, for not from thorns do they gather figs, nor from a bramble do they crop a grape.

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Young's Updated LT .

The gist of this passage: Jesus offers another parable about good trees producing good fruit; bad tree producing bad fruit; and to gather a specific fruit, you go to that tree to get it.

43-44

Luke 6:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
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)
dendron (δένδρον) [pronounced DEHN-drong]	<i>tree, trees; possibly an oak</i>	neuter singular noun; nominative case	Strong's #1186
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, nominative case	Strong's #2570
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	neuter singular, present active participle; nominative case	Strong's #4160
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked]; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; accusative case	Strong's #2590
sapros (σαπρός) [pronounced sap-ROSS]	<i>rotten, putrefied; corrupted by one and no longer fit for use, worn out; of poor quality, bad, unfit for use, worthless</i>	neuter singular adjective; nominative case	Strong's #4550

Translation: For a good tree does not produce bad fruit;...

When a tree is healthy and strong, it produces good fruit. Most of the time, this can be determined visually.

Luke 6:43b			
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
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
dendron (δένδρον) [pronounced DEHN-drong]	<i>tree, trees; possibly an oak</i>	neuter singular noun; nominative case	Strong's #1186
sapros (σαπρός) [pronounced sap-ROSS]	<i>rotten, putrefied; corrupted by one and no longer fit for use, worn out; of poor quality, bad, unfit for use, worthless</i>	neuter singular adjective; nominative case	Strong's #4550
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	neuter singular, present active participle; nominative case	Strong's #4160
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked]; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; accusative case	Strong's #2590
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	masculine singular adjective, accusative case	Strong's #2570

Translation: ...similarly, neither does a rotten tree produce good fruit.

Along the same lines, trees which are sickly are often eaten up with various pests—these trees do not produce good fruit.

Do you see how the basic statement of the parable is immediately accepted? No one questions Jesus at this point, saying, “I don’t think that is really true.” They all accept the basic facts of the parable (s) taught by Him.

It is not said here, but elsewhere Jesus points out, “Such a tree is cut down and thrown into the fire.” There is no need to preserve a fruit tree which produces bad fruit.

The cutting down of a tree that produces bad fruit is parallel to this is the sin unto death. The sin unto death is the maximum discipline put upon the believer, wherein he is removed from this life (but he retains his salvation).

Luke 6:43 For a good tree does not produce bad fruit; similarly, neither does a rotten tree produce good fruit.

This is obviously a parable. The unbeliever automatically produces bad fruit. The believer can potentially produce good fruit. The growing believer in fellowship produces good fruit; the believer who is not growing or is out of fellowship does not produce good fruit.

Application: Churches need to emphasize spiritual growth and provide the environment in which spiritual growth can occur. This would mean that, Bible teaching, above all else, is emphasized. We do not grow through rituals nor do we grow through signs and wonders (otherwise, the Exodus generation would have been the greatest generation of believers in the Old Testament). We do not grow through singing or through listening to a choir (or to a Christian rock band). These things might be entertaining, but spiritual growth from them is somewhere between negligible and nonexistent.

We grow spiritually exactly as the humanity of Jesus Christ grew—through knowledge and wisdom (which is understanding the Word of God; Luke 2:40, 52). Jesus spent a great deal of His life growing spiritually. His actual ministry—during which time He produced a massive amount of divine good—did not begin until He was about 30 years old. We do not have the appended gospel, *Jesus, the Young Years*. We have one incident recorded. How many stories have you read in the gospels about what Jesus did at age 8 or age 10? I say this because you are not going to like some of the things which I write for this lesson.

Illustration: When I was three years old, my father built the house that we lived in for most of my youth. My understanding is, at one point, while my dad was building the house, I found a piece of scrap wood and nailed it to the sub-floor. Even though I had access to the tools (a hammer and nail) and building materials, this did not mean that I was even slightly helpful at age three to my father. What I accomplished at age three describes most so-called Christian production today. When the Christian is out of fellowship or has not grown spiritually, then all the great things that he does are equivalent to me nailing a piece of scrap wood to the floor of a house under construction. What I did accomplished nothing; and what most Christians do accomplish is also nothing.

Application: For most believers, best conforming to the **laws of divine establishment** is what they consider to be spiritual growth. There are a boatload of Christians out there who, on the exterior, seem to be doing alright as believers. They are moral, they take care of their family, they don't get drunk or use drugs, they don't gamble; they are good fathers or mothers. These things represent common sense morality and believers should reflect common sense morality in their lives (that is, conform to the laws of divine establishment—which laws are for all humanity, not just believers). But living a moral life according to the laws of divine establishment is not the Christian life; nor do these things necessarily reflect spiritual growth. It simply means, you used to be immoral (or less moral) and now you are quantifiably more moral. I am not saying that there is anything wrong with morality. Morality is a good thing. The United States would be far better off if more people were moral. However, morality is not the Christian way of life.

The ESV; capitalized is used below unless otherwise indicated.

Many people have the false concept that morality is spirituality. They do not distinguish between the Filling of the Holy Spirit and morality. There are many socially respectable moral unbelievers. If a person is moral, that does not mean that he is saved. Therefore, we should look at this doctrine:

The Doctrine of Morality

(by Roy A. Cloudt and slightly edited by Gary Kukis)

1. Christianity is not morality, but a relationship with God in Christ. 2Corinthians 5:17 **Therefore, if** (1st class condition) **anyone be in Christ, he is a new creature old things are passed away** (spiritual death is passed away by means of spiritual birth, Rom. 5:12) **behold all things are become new.** The emphasis of this passage is not what man does but what God does.
 - a. The adjective *new* is kainos (καινός) [pronounced *kahee-NOSS*]. In this context, it means, *a new species*. This reveals our being in union with Him by the Baptism of the Holy Spirit.
 - b. The adjective *old* is archaios (ἀρχαῖος) [pronounced *ar-KHAH-yoss*]. It means, *ancient, old; or that which existed in the beginning*, spiritual death.
2. Morality is a by-product of Christianity and spirituality. Ephesians 5:3 **But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.** (ESV)
3. Morality has no **spiritual dynamics**. Spiritual dynamics are related to the work of the Holy Spirit in the life of the believer. Galatians 5:16 (**But I say, walk by the Spirit, and you will not gratify the desires of the**

The Doctrine of Morality

- flesh.**—ESV) See also Galatians 4:21-31. Being moral does not advance a person to salvation who is lost, or advance a person in maturity who is saved. Morality is what man does and is incompatible with grace in the attainment of regeneration or in Christian development.
- a. That is, we are saved by grace, not because we are moral people.
 - b. We advance in the spiritual life by grace (what R. B. Thieme, Jr. has called the **grace apparatus for perception**), not because we are moral people.
 - c. This does *not* mean that a Christian ought to be striving for a life of immorality.
4. The dynamics of Christianity are found in the Filling of the Holy Spirit and the consistent intake of Spiritual food.
 - a. See Ephesians 5:18 (**And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,...**).
 - b. Romans 8:2-4 **For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. (ESV)**
 - c. Ephesians 4:20–24 **But that is not the way you learned Christ!—assuming that you have heard about Him and were taught in Him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self [= the thinking of Christ], created after the likeness of God in true righteousness and holiness. (ESV; capitalized)**
 5. The basic function of morality is the preservation of the human race. A society without law and order is headed for discipline and/or destruction (often, self-destruction). Anarchy and immorality always go together. Morality is absolutely necessary in the preservation of a nation specifically; and humanity in general.
 6. Morality cannot provide salvation or spirituality. In Matt. 19:18-20, the rich young ruler is very moral but lost. See also Titus 3:5 Galatians 3:2
 - a. Changing the pattern of lifestyle does not save or make a person spiritual.
 - b. People can be overtly moral and have minds saturated with sin.
 - c. Some people are self-righteously moral. Along with this, there is bitterness, viciousness, and cruelty. Often a person is slanderous, a maligner, a gossip and a backbiter.
 7. Morality is God's plan and in the born-again believer, it can be produced by the filling of the Holy Spirit and by the saturation of the thinking of the Lord Jesus Christ. In the unbeliever, morality is produced by the sinful nature from the area of his strength.
 8. God has designed morality to protect the human race. Morality and human freedom is the very foundation for responding to the Gospel. Freedom and morality make evangelism possible!

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No doubt that most or all of these points were made by R. B. Thieme, Jr. when he developed this doctrine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Much of what Jesus is speaking about here, in disguising the production of good and bad fruit trees is the concept of producing divine good as over against human good.

A lot of believers really have no idea what human good is or what it is all about.

The Doctrine of Human Good

1. Human good is the good that unbelievers do and the good that believers do when not filled with the Holy Spirit.

The Doctrine of Human Good

- a. This can include some of the great works of philanthropy. In some cases, the glorification of man is obvious. *60 Minutes* often does segments on rich people who give their money away to various philanthropic causes. One such segment had one of these men putting his name to various buildings to immortalize his own philanthropy.¹
- b. Believers do the same thing. Believers who are not filled with the Spirit or do not know how to be filled with the Spirit often do good things, like giving to the church, working in a soup kitchen, seeing a touching cause on television and sending them money. These are all good things, but they are not a part of the eternal plan of God. 1Cor. 3:10–15
2. Because human good is dead within the plan of God; it is called dead works in Heb. 6:1.
3. All human good is repulsive to God. God does not appreciate, accept, encourage or condone human good. Isaiah 64:6 (*All of our righteousness acts are as filthy rags in His sight*) Gen. 4:4
4. Human good has no value in the plan of God. 2Tim. 1:9: *Our Lord saved us and called us to a holy calling, not because of our works but because of His own purpose and grace, which He gave us in Christ Jesus before the ages began.*
5. Human good is not the same as legitimate morality under the Laws of Divine Establishment. Rom. 13:1–7
 - a. A society must be moral in order to survive.
 - b. A society which is immoral but filled with human good could easily self-destruct. This describes a significant portion of the culture of the United States today.
6. The production of human good will not save man. In fact, no amount of good works (human good) will save man. Titus 3:5 Eph. 2:8–9
7. The human good of believer will be both revealed and destroyed at the Judgment Seat of Christ. 1Cor.3:10–16
8. In the final judgement of Rev. 20:12–15 (which is not the same as the Judgment Seat of Christ), the basis of the indictment against unbelievers will be human good. Sin has been paid for on the cross, which means that God does not punish the unbeliever for his sins. Just as it would violate God's justice to ignore sin, it would also violate His justice to judge sin twice. The only sin in play, is the sin of rejecting Jesus Christ as Savior. John 3:36 Rom. 2:6–8
9. Human good often results in human glorification. Rom. 4:2 Eph. 2:9
10. Human good is the good the believer produces when he is not filled with the Spirit. This can include things that believers associate with divine good, such as, giving money to a church, visiting the sick, missionary activity, etc. If you are not filled with the Holy Spirit, then whatever you do will not have eternal impact, but it will be burned at the Judgment Seat of Christ. 1Cor. 3:11–16
11. Human good is also the good which unbelievers produce. This may include any of the activities listed above (unbelievers do go to church) or things like, picking up a piece of trash, buying compact fluorescent bulbs for your house to save the environment, being nice to someone they do not like, etc.
12. We believers remain on this earth, after salvation, for the purpose of producing divine good. Divine good glorifies God and is represented by *gold, silver and precious stones* in 1Cor. 3:12. Eph. 2:10

¹ <http://www.cbsnews.com/video/watch/?id=7363716n>

See also <http://www.versebyverse.org/doctrine/humangood.html> which doctrine was originally taught by R. B. Thieme Jr.

http://www.gbible.org/_files/pdf/022700.pdf

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 6:44a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any</i>	masculine singular adjective; nominative case	Strong's #1538

Luke 6:44a			
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
dendron (δένδρον) [pronounced DEHN-drong]	<i>tree, trees; possibly an oak</i>	neuter singular noun; nominative case	Strong's #1186
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ídiος (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own</i>	masculine singular adjective; genitive/ablative case	Strong's #2398
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked]; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; genitive/ablative case	Strong's #2590
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, come to know, get a knowledge of perceive, feel; to become known; to understand, perceive, have knowledge of; to understand; Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person singular, present passive indicative	Strong's #1097

Translation: For each tree is known from its own fruit;...

This is how a fruit tree is truly known: based upon its fruit, it is known to be a good or bad tree. A fruit tree is known based upon its type of fruit. If the fruit is bad, the type of fruit is not really that important.

The analogy being drawn here is, a good tree is the mature believer in fellowship. What he produces is divine good which lasts forever. He produces works which stand the test of time and which are rewardable.

The bad tree which produces bad fruit can refer to any one of three things: (1) the unbeliever is the bad tree. The unbeliever produces no edible fruit at all. (2) The believer out of fellowship produces bad fruit. You might, as a believer out of fellowship, give millions of dollars away to this or that great cause. But it means nothing if you gave this money when out of fellowship. (3) Finally, the believer who has not grown is also one who produces bad fruit. He may have the *want to*, but he simply lacks the spiritual knowledge to know what to do.



He is a three year old child nailing a random piece of scrap wood to a subfloor. Again, such a person is often very moral and he adheres to the laws of divine establishment. That is good it and may even reflect some spiritual growth; but morality does not make a person a mature believer. Many unbelievers are moral; and whatever the unbeliever can do is not the spiritual life.

Luke 6:44a (NIV–UK) (a graphic); from [Howard Carter Blogspot](#); accessed June 3, 2022.

Luke 6:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
akantha (ἄκανθα) [pronounced AK-an-thah]	thorn, bramble; bush, brier, a thorny plant	feminine plural noun; genitive/ablative case	Strong's #173
sullegô (συλλέγω) [pronounced sool-LEG-oh]	<i>to gather [together, up]; to collect [in order to carry off]</i>	3 rd person plural, present active indicative	Strong's #4816
sukon (σῦκον) [pronounced SOO-kon]	fig, figs, the ripe fruit of a fig tree	neuter plural noun; accusative case	Strong's #4810

Translation: ...for [people] do not gather figs from a bramble bush,...

Jesus then continues to state the obvious: “When gathering figs, one does not go to a thorn bush for that.” If you want figs, you go to a fig tree.

Luke 6:44c			
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
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
batos (βάτος) [pronounced BAT-oss]	a thorn bush, bramble bush, brier shrub	masculine singular noun; genitive/ablative case	Strong's #942
staphulê (σταφυλή) [pronounced staf-oo-LAY]	<i>grapes, bunch of grapes, a cluster of grapes</i>	feminine singular noun; accusative case	Strong's #4718

Luke 6:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
trugaō (τρυγᾶω) [pronounced troo- GAH-oh]	<i>to gather in ripe fruits; to collect the harvest or vintage; of fruit gathered</i>	3 rd person plural, present active indicative	Strong's #5166

Translation: ...nor do they gather grapes from a thorn bush.

Similarly, when one looks to harvest grapes, they don't find a bramble bush and look for grapes there.

I grew up around fruit and almond trees, so all of this makes perfect sense to me. If I wanted an apricot, I did not climb up the cottonwood tree to look for apricots.

Today, we might say, *no one goes to a bakery in order to buy fresh vegetables; and no one goes to the produce department to buy meat. Or, no one goes to Taco Bell to buy French Fries and no one goes to Subway if they want a hamburger. Or, I could offer a greater contrast by saying, no one goes into a Jiffy Lube in order to buy a chicken sandwich.* (I offer these alternate approaches, as some people may have never picked fruit before.)

That which cannot produce fruit will not produce fruit. In life, there are two kinds of people who cannot produce fruit: the unbeliever and the believer who is out of fellowship. The unbeliever can never produce anything of permanent value (although they may produce something, in rare cases, which may last for centuries, such as, a piece of art or literature). Believers out of fellowship are imitators of unbelievers. Therefore, they cannot produce fruit (permanent and rewardable production) either.

Luke 6:44 For each tree is known from its own fruit; for [people] do not gather figs from a bramble bush, nor do they gather grapes from a thorn bush.

Obviously, what we read here is analogous to the Christian life. Jesus is not teaching the disciples how to be fruit gatherers, but He is talking to them about producing divine good.

When it comes to permanence in the Christian life, the key is producing divine good rather than human good. In order to produce divine good, the believer must be growing spiritually and be filled with the Spirit (or, the flip side of that coin, be *in fellowship*).

Luke 6:43–44 (FNV) (a graphic); from [Lutheran Indian Ministries](#); accessed January 7, 2022.

Luke 6:43–44 Good trees do not produce bad fruit; similarly, a rotted tree does not produce good fruit. Every tree is known by its fruit; people do not gather figs from a bramble bush, nor do they go to a thorn bush to pick grapes.



The good man from the good treasury of the heart keeps producing the good; and the evil [man] from the evil [heart] keeps producing the evil, for out of the abundance of the heart speaks the mouth of him.

Luke
6:45

The good man keeps on producing [divine] good from the good treasury of the heart; and the evil [man] keeps on producing evil from [his] evil [heart]. For you see, from the abundance of [one's] heart speaks his mouth.

Good men produce divine good from their good heart; and evil men produce evil from their evil hearts. For the mouth speaks out from the abundance of the heart.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) The good man from the good treasury of the heart keeps producing the good; and the evil [man] from the evil [heart] keeps producing the evil, for out of the abundance of the heart speaks the mouth of him.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

V. Alexander's Aramaic T.

James Murdock's Syriac NT A good man, from the good treasure that is in his heart, bringeth out good things: and a bad man, from the bad treasure that is in his heart, bringeth out bad things. For, from the abundance of the heart, the lips speak.

Original Aramaic NT

"A good man brings forth good from the good treasure that is in his heart and the evil man brings out evil from the evil treasure that is in his heart. For the lips speak from the fullness of the heart."

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

A good man brings out good things from the good treasure of his heart; and a bad man from the bad treasure of his heart brings out bad things; for from the abundance of the heart the lips speak.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

The good man, out of the good store of his heart, gives good things; and the evil man, out of his evil store, gives evil: for out of the full store of the heart come the words of the mouth.

Bible in Worldwide English

A good man has stored up good things in his heart, so he says good things. A bad man has stored up wrong things in his heart, so he will say wrong things. The mouth will say what is in the heart.

Easy English

People are the same. A good man keeps good things in his mind. In his life, he brings those good things out from there. But a bad man keeps bad things in his mind. He brings those bad thoughts out from there. It is like things that he brings out of a room where he keeps them. When a person speaks, his words show what is really in his mind.'

Easy-to-Read Version—2001

Easy-to-Read Version—2006

Good people have good things saved in their hearts. That's why they say good things. But those who are evil have hearts full of evil, and that's why they say things that are evil. What people say with their mouths comes from what fills their hearts.

God's Word™

Good people do the good that is in them. But evil people do the evil that is in them. The things people say come from inside them.

Good News Bible (TEV)

The Message

You must begin with your own life-giving lives. It's who you are, not what you say and do, that counts. Your true being brims over into true words and deeds.

NIRV

A good man says good things. These come from the good that is stored up in his heart. An evil man says evil things. These come from the evil that is stored up in his heart. A person's mouth says everything that is in their heart.

New Life Version

Good comes from a good man because of the riches he has in his heart. Sin comes from a sinful man because of the sin he has in his heart. The mouth speaks of what the heart is full of.

New Simplified Bible

.

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

College Press Bible Study Contemporary English V.

.
Good people do good things because of the good in their hearts. Bad people do bad things because of the evil in their hearts. Your words show what is in your heart.

The Living Bible

A good man produces good deeds from a good heart. And an evil man produces evil deeds from his hidden wickedness. Whatever is in the heart overflows into speech.

New Berkeley Version
New Century Version
New Living Translation

.
A good person produces good things from the treasury of a good heart, and an evil person produces evil things from the treasury of an evil heart. What you say flows from what is in your heart.

The Passion Translation

People are known in this same way. Out of the virtue stored in their hearts, good and upright people will produce good fruit. But out of the evil hidden in their hearts, evil ones will produce what is evil. For the overflow of what has been stored in your heart will be seen by your fruit and will be heard in your words.

Unlocked Dynamic Bible

Good people do good things which show that they think good thoughts, and evil people do evil things which show that they think evil thoughts. People will speak and act according to what they think about in their minds."

William's New Testament

The good man, out of his good inner storehouse, brings forth what is good, the bad man, out of his bad one, what is bad. For a man's mouth usually speaks the things that fill his heart.

Luke 6:45 (New Living Translation) (a graphic); from [wattpad](https://www.wattpad.com); accessed January 7, 2022.

Partially literal and partially paraphrased translations:

American English Bible

A good man brings good from the good in his heart,
While the wicked bring bad things from theirs;
For their mouths speak from all the badness
That they have treasured in their hearts.

Beck's American Translation .



Breakthrough Version	The good person from the good treasure of the heart brings forward the good <i>thing</i> , and the evil <i>person</i> from the evil <i>treasure</i> brings forward the evil <i>thing</i> . You see, from a heart's excess, his mouth speaks.
Common English Bible	A good person produces good from the good treasury of the inner self, while an evil person produces evil from the evil treasury of the inner self. The inner self overflows with words that are spoken.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	A good man utters what is good from his heart's store of goodness; the wicked man, from his heart's store of wickedness, can utter nothing but what is evil; it is from the heart's overflow that the mouth speak.
NT for Everyone	The good person brings good things out of the good treasure of the heart; the evil person brings evil things out of evil. What comes out of the mouth is what's overflowing in the heart.
20 th Century New Testament	A good man, from the good stores of his heart, brings out what is good; while a bad man, from his bad stores, brings out what is bad. For what fills a man's heart will rise to his lips.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	A good man brings forth out of the treasure of his heart what is good; an evil man brings forth from his evil treasure what is evil, because his mouth speaks from the overflowing of his heart. Use "overflowing" rather than "abundance" here? How about "surplus", a more economic term?
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	"The benevolent man produces goodness from the treasured beneficence of his heart; while the depraved man produces wickedness from the treasured depravity of his heart: for out of the overflow of the heart his mouth speaks.
Free Bible Version	Good people produce what's good from the good things they value that they have stored inside them. Bad people produce what's bad from the bad things they have stored inside them. What fills people's minds spills out in what they say.
God's Truth (Tyndale)	.
Holman Christian Standard	A good man produces good out of the good storeroom of his heart. An evil man produces evil out of the evil storeroom, for his mouth speaks from the overflow of the heart.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	Whoever is good produces good things from what they have stored inside them, and whoever is evil produces evil things from what they have stored inside them. People say what they're thinking inside.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Similarly the good person draws good things from the good stored in the heart, and an evil person draws evil things from the evil stored in the heart. For the mouth speaks from the fullness of the heart.
The Heritage Bible	The inherently good man out of the inherently good treasure of his heart carries forward the inherent good, and the evil man out of the evil treasure of his heart carries forward the evil, because out of the super-abundance of the heart his mouth speaks.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	Good people draw what is good from the store of goodness in their hearts; bad people draw what is bad from the store of badness. For the words of the mouth flow out of what fills the heart.
New RSV	.
Revised English Bible–1989	Good people produce good from the store of good within themselves; and evil people produce evil from the evil within them. For the words that the mouth utters come from the overflowing of the heart.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The good person produces good things from the store of good in his heart, while the evil person produces evil things from the store of evil in his heart. For his mouth speaks what overflows from his heart.
exeGesés companion Bible	A good human from the good treasure of his heart produces good; and an evil human from the evil treasure of his heart produces evil: for his mouth speaks from the super abundance of the heart.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	“Out of the good treasure of his heart the good man brings forth good, and out of evil the evil man brings forth evil. For from the overflow of the heart his mouth speaks.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The Good Man from the good treasure [of] the heart produces the [thing] good and The [Man] Evil from the [one] evil produces the [thing] evil from for excess [of] heart speaks The Mouth [of] him...
Awful Scroll Bible	(“)He serviceable of the aspects-of-man, out of the useful treasure of <i>the sensibility</i> of his heart, brings-before that good, although He evil of the aspects-of-man, out of the malicious treasure of <i>the sensibility</i> of his heart, brings-before that evil. For out of the abundance of the sensibility of the heart, his mouth speaks.
Concordant Literal Version	The good man out of the good treasure of his heart is bringing forth that which is good, and the wicked man out of the wicked treasure of his heart is bringing forth that which is wicked, for out of the superabundance of the heart his mouth is speaking."
Orthodox Jewish Bible	The ish tov from the good storehouse of the lev produces tov, and the ish rah out of the evil storehouse produces rah. For from the abundance of the lev the peh (mouth) speaks.

Rotherham's Emphasized B. .
Third Millennium Bible .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The [intrinsically] good man produces what is good and honorable and moral out of the good treasure [stored] in his heart; and the [intrinsically] evil man produces what is wicked and depraved out of the evil [in his heart]; for his mouth speaks from the overflow of his heart.
An Understandable Version	The good person produces good things from the goodness stored up in his heart. And the evil person produces bad things from the evil [stored up in his heart]. For his mouth speaks what his heart is filled with.
The Expanded Bible	Good people bring good things out of the good ·they stored [treasured] in their hearts. But evil people bring evil things out of the evil ·they stored [treasured] in their hearts. ·People speak the things that are in their hearts [For the mouth speaks what overflows from the heart].
Jonathan Mitchell NT	"A good and virtuous person continually brings forth the good and virtuous thing from out of the midst of the good treasure of his heart, while the worthless (wicked; spoiled; degenerate; unsound) person normally brings forth the worthless and unsound (wicked and degenerate) thing from out of the midst of the treasure within his heart. You see from out of the midst of the effect from the surrounding abundance of [the] heart his mouth is continually speaking.
P. Kretzmann Commentary	A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. Even so a man whose heart has been renewed by faith, and thus has been changed to a truly good heart, will produce out of this truly good heart good works that will stand the test of God's scrutiny. On the other hand, a person whose heart has not been changed by faith and is thus evil before God, will bring forth only such works as must be condemned in His sight. As is the heart, so is the utterance. See Psalm 36:1
Syndein/Thieme	The good person produces good out of the good repository of his 'right lobe'/heart. And the evil person produces evil out of his evil repository. For his mouth speaks out of what fills his 'right lobe'/heart." {Note: This is a very important parable! In other words a human, thinking human viewpoint, can only produce human good. Only God with His Divine Viewpoint can produce divine good. So, from Proverbs 23:7a, we learn that 'what a man thinks in his 'right lobe'/heart, so he is. The great objective of life is to study doctrine, study doctrine, and - of your own free will - replace your human viewpoint thoughts with that revealed to us by God through His Word. In the Church Age, the bible is the Mind of Christ. It is His thinking - His viewpoint on life. When you apply His viewpoint to your life - willingly - then He produces divine good through you - and He gets the credit/glory! It is His thinking! And, not that you earn or deserve anything, but because of your free will decision, He gives you reward for the divine good that has been produced through you - in time and for eternity!}
Translation for Translators	<i>Similarly, good people will conduct their lives in a good way because they think a lot of good things, and evil people will live in an evil way because they think a lot of evil things. The basic principle is that people speak and act according to all that they think ."</i>
The Voice	<i>It's the same with people. A person full of goodness in his heart produces good things; a person with an evil reservoir in his heart pours out evil things. The heart overflows in the words a person speaks; your words reveal what's within your heart.</i>

Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.	The good person brings forth the good <i>thing</i> out of the good treasure ^[y] of his heart. And the evil <i>person</i> brings forth the evil <i>thing</i> out of his evil <i>treasure</i> . For his mouth speaks out of the abundance of <i>the</i> heart.
NET Bible®	[y] Luke 6:45 Or, treasure-house, treasury. The good person out of the good treasury of his ¹⁴⁰ heart ¹⁴¹ produces good, and the evil person out of his evil treasury ¹⁴² produces evil, for his mouth speaks ¹⁴³ from what fills ¹⁴⁴ his heart. ^{140tn} Grk “the”; the Greek article has been translated here and in the following clause (“out of the evil”) as a possessive pronoun (ExSyn 215). ^{141sn} Mention of the heart shows that Jesus is not interested in what is done, but why. Motives are more important than actions for him. ^{142tn} The word “treasury” is not repeated in the Greek text at this point, but is implied. ^{143sn} What one utters from one’s mouth is especially singled out as the example of this principle. James seems to have known this teaching (Jas 1:26; 3:1-12). ^{144tn} Grk “for out of the abundance of the heart his mouth speaks.”
New American Bible (2011) The Passion Translation The Spoken English NT	. . . The good person brings good things out from their good heart’s storage place, and the evil person brings out evil from their evil storage place. Because their mouth is going to speak out of what fills their heart. ^{cc} ^{cc} Lit. “Because out of the fullness of heart their mouth speaks.”
Wilbur Pickering’s New T.	The good man produces the good out of the good treasure in his heart, and the malignant man produces the malignant out of the malignant treasure in his heart; because his mouth speaks out of the abundance of the heart. ¹⁸ (18) This whole paragraph is really about people, not plants, thus the term ‘rotten’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Charles Thomson NT	. The good man out of the good treasure of his heart bringeth forth that which is good. And the bad man out of the bad treasure of his heart bringeth forth that which is bad. For from the overflowing of the heart the mouth speaketh.
Context Group Version Disciples' Literal New T. English Standard Version	. . . The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.
Far Above All Translation	A good man produces what is good from the good store of his heart, whereas the wicked man produces wickedness from the wicked store of his heart. For his mouth speaks from the overflow of his heart.
Green’s Literal Translation Literal New Testament Modern English Version	. . . A good man out of the good treasure of his heart bears what is good, and an evil man out of the evil treasure of his heart bears what is evil. For of the abundance of the heart his mouth speaks.
Modern Literal Version Modern KJV New American Standard B. New European Version New King James Version NT (Variant Readings) The good man out of the good treasure of his heart bringeth forth that which is good; and the evil [man] out of °the evil [treasure of his heart] bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh. °CT-the evil [treasure] bringeth forth...
Niobi Study Bible	.

Restored Holy Bible 6.0
Revised Young's Lit. Trans.

'The good man out of the good treasure of his heart does bring forth that which *is* good; and the evil man out of the evil treasure of his heart does bring forth that which *is* evil; for out of the abounding of the heart does his mouth speak.

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Young's Updated LT

The gist of this passage:

A good man produces divine good; the evil man produces evil. What a person says comes out from his thinking.

Luke 6:45a

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
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; nominative case	Strong's #18
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; genitive/ablative case	Strong's #18
thēsauros (θησαυρός) [pronounced thay-sow-ROSS]	<i>treasure, treasury; wealth; deposit</i>	masculine singular noun; genitive/ablative case	Strong's #2344

Thayer definitions: 1) *the place in which good and precious things are collected and laid up; 1a) a casket, coffer, or other receptacle, in which valuables are kept; 1b) a treasury; 1c) storehouse, repository, magazine; 2) the things laid up in a treasury, collected treasures.*

Luke 6:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
propherô (προφέρω) [pronounced prof-ER-oh]	<i>to produce, to bring forth</i>	3 rd person singular, present active indicative	Strong's #4393
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter singular adjective; accusative case	Strong's #18

Translation: The good man keeps on producing [divine] good from the good treasury of the heart;...

The good man is the believer in Jesus Christ. We are good because we share His righteousness (Jesus' righteousness is imputed to us at the moment of salvation). The good heart is the heart filled with Bible doctrine. Maximum production comes from a heart filled with Bible doctrine. Such a person produces divine good.

The use of the word *heart* means that motivation is key when it comes to producing divine good. And divine good is only produced when the person is filled with the Holy Spirit. The Holy Spirit is what makes a man's production good.

Luke 6:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</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
ponêros (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	masculine singular adjective, nominative case	Strong's #4190
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537

Luke 6:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
πονῆρος (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	masculine singular adjective, genitive/ablative case	Strong's #4190
propherô (προφέρω) [pronounced prof-ER-oh]	<i>to produce, to bring forth</i>	3 rd person singular, present active indicative	Strong's #4393
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
πονῆρος (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter singular adjective, accusative case	Strong's #4190

Translation: ...and the evil [man] keeps on producing evil from [his] evil [heart].

Similarly, the evil man—the unregenerate man, the person who has not believed in Jesus Christ, he produces evil.

The word translated *treasure* may surprise you. The Greek word is *thêsaurus* (θησαυρός) [pronounced *thay-sow-ROSS*], and, if you do any writing at all, you recognize this word by its modern transliteration, *thesaurus*. For 50+ years, I have owned one or more thesauri at any given time. Although I have not often used the book form as of late, within arm's reach of me is an excellent, but barely used, thesaurus.

Now, just in case you don't know what that is... A writer may be searching for a word that is on the tip of his tongue; or, let's say that he has used the same word five times in the same paragraph and wants a similar word in order to break up the monotony. In either of those situations, he turns to a thesaurus. He looks up a word, and he might 5, 10 or 30 synonyms for that word (as well as a number of antonyms).

Thayer gives these definitions for a *thêsaurus* (θησαυρός): 1) *the place in which good and precious things are collected and laid up; 1a) a casket, coffer, or other receptacle, in which valuables are kept; 1b) a treasury; 1c) storehouse, repository, magazine; 2) the things laid up in a treasury, collected treasures.* Strong's #2344.

How does our transliteration of this word relate to the actual meanings of this word? A thesaurus provides us a treasury or a storehouse of words.

Luke 6:45b ...and the evil person out of his evil treasure produces evil,... (ESV)

Now, to what *treasury* is Jesus referring? He is talking about the soul. The soul filled with scar tissue is the evil treasury; and the soul filled with Bible doctrine is the good treasury.

Good trees produce good fruit; the soul filled with Bible doctrine is a good treasury which produces good works. Bad trees produce bad fruit; the unregenerate soul or the soul which has rejected Bible doctrine—that soul is the bad treasury.

Luke 6:45c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
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
perisseuma (περίσσευμα) [pronounced per-IS-syoo-mah]	<i>surplus, superabundance, abundance; what is left over, what remains</i>	neuter singular noun; genitive/ablative case	Strong's #4051
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, present active indicative	Strong's #2980
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; nominative case	Strong's #4750
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: For you see, from the abundance of [one's] heart speaks his mouth.

Whatever is in a man's heart, that is revealed by what he says.

The 20th Century New Testament expresses this: For what fills a man's heart will rise to his lips.

The Free Bible Version also expresses this well: What fills people's minds spills out in what they say.

When you talk to another person; or when you listen to what you yourself say—that is often an indicator of what is in the soul.

Luke 6:45 The good man keeps on producing [divine] good from the good treasury of the heart; and the evil [man] keeps on producing evil from [his] evil [heart]. For you see, from the abundance of [one's] heart speaks his mouth.

I like the way that the Bible in Worldwide English puts this: **A good man has stored up good things in his heart, so he says good things. A bad man has stored up wrong things in his heart, so he will say wrong things. The mouth will say what is in the heart.** So often, a Bible written in simple 5th grade English captures the essence of what Jesus said.

The Contemporary English Version is also simple but excellent here, focusing upon the deeds of a person: **Good people do good things because of the good in their hearts. Bad people do bad things because of the evil in their hearts. Your words show what is in your heart.**

Luke 4:45 (NIV) (a graphic); from [Live for Jesus](#); accessed January 7, 2022.

Luke 6:45 **Good men produce divine good from their good heart; and evil men produce evil from their evil hearts. For the mouth speaks out from the abundance of the heart.**



Jesus teaches about building one's life on a firm foundation

Matthew 7:21-27

We have been studying the sermon on the plain. This will be the final passage from this chapter.

And why to Me you [all] keep calling 'Lord, Lord,' and you [all] are not doing what I keep saying?

Luke
6:46

Why do you [all] call to Me, 'Lord, Lord,' and [yet] you [all] are not doing what I say?

Why do you say to Me, 'Lord, Lord,' yet you never do what I tell you to do?

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And why to Me you [all] keep calling 'Lord, Lord,' and you [all] are not doing what I keep saying?
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And why call you me, Lord, Lord; and do not the things which I say?
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And why call ye me, My Lord, my Lord; while ye do not that which I command you?
Original Aramaic NT	"Why are you calling me, 'My Lord, my Lord', and you are not doing whatever I say?"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Why do you call me, My Lord, my Lord, and do not do what I say?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	Why do you call me "Lord, Lord," but you do not do what I tell you?
Easy English	A story about men that are building a house
	Jesus said, 'Do not call me, "Master, Master," and then not obey me.
Easy-to-Read Version–2001	"Why do you call me, 'Lord, Lord,' but you are not doing what I say?"
Easy-to-Read Version–2006	.
God's Word™	Build on the Rock
	"Why do you call me Lord but don't do what I tell you?"
The Message	"Why are you so polite with me, always saying 'Yes, sir,' and 'That's right, sir,' but never doing a thing I tell you?"
NIRV	The Wise and Foolish Builders
	"Why do you call me, 'Lord, Lord,' and still don't do what I say?"
New Simplified Bible	»Why do you call me Lord, and do not do what I tell you to do?

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

College Press Bible Study	.
Contemporary English V.	Why do you keep on saying that I am your Lord, when you refuse to do what I say?
The Living Bible	"So why do you call me 'Lord' when you won't obey me?"
New Berkeley Version	.
New Century Version	.
New Living Translation	Building on a Solid Foundation
	"So why do you keep calling me 'Lord, Lord!' when you don't do what I say?"
The Passion Translation	"What good does it do for you to say I am your Lord and Master if what I teach you is not put into practice?"
Unlocked Dynamic Bible	Jesus said to the people, "Why do you call me 'Lord' when you do not even obey what I say to do?"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	'And why call out to me saying, <i>Lord, Lord</i> , if you don't do the things that I say?'
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	The Two Foundations (Matthew 7:24-27)
	"Why do you keep calling me 'Lord, Lord,' but don't do what I tell you?"
Len Gane Paraphrase	"Why do you call me, 'Lord, Lord,' and don't do the things which I ask?"
A. Campbell's Living Oracles	But why do you, in addressing me, cry, Master, Master, and obey not my commands!
New Advent (Knox) Bible	How is it that you call me, Master, Master, and will not do what I bid you?"
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	True and False Foundations.
	"Then why do you address Me, 'Master, Master,' and yet do not practice what I say?"

Free Bible Version	"So why do you bother to call me, 'Lord, Lord,' when you don't do what I say?
God's Truth (Tyndale)	Why call you me Master, Master: and do not as I bid you?
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	The Wise and Foolish Builders
Riverside New Testament	"Why do you call me, 'Lord, Lord,' and do not do what I say?
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	And why call + me, Lord, Lord, and not do the things which I say?
Urim-Thummim Version	.
Weymouth New Testament	"And why do you all call me 'Master, Master' and yet not do what I tell you?
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And why do you call me, Lord, Lord, and absolutely do not do what I say?
New American Bible (2002)	.
New American Bible (2011)	<i>The Two Foundations.</i> ^d "Why do you call me, 'Lord, Lord,' but not do what I command? d. [6:46] Mt 7:21; Rom 2:13; Jas 1:22.
New English Bible—1970	<i>The Two Foundations</i> (Galilee)[Lk.6.46-49 -] - Mt.7.24-27 "Why do you keep calling me "Lord, Lord"—and never do what I tell you?
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And why call you me, Adonay, Adonay, and do not what I word?
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	"But why do you call Me 'Master, Master,' and do not do what I say? ¹ ¹ see vv. 47-49, Mt. 7:24-28, Lk. 8:21, John 3:36, Jas. 2:17-24.
Tree of Life Version	"Why do you call Me 'Master, Master' and do not do what I say?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...why? but me [You*] call Lord Lord and not [You*] make what* [I] say...
Awful Scroll Bible	(")Again, why yous call Me, 'Lord, Lord', and effect not what I instruct?
Concordant Literal Version	Now why are you calling Me 'Lord,' and are not doing what I am saying?
Orthodox Jewish Bible	And why do you call me Adoni and yet you do not do what I say?
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	A Secure Foundation "Why do you call Me, 'Lord, Lord,' and do not practice what I tell you?
An Understandable Version	"And why do you call me 'Lord, Lord,' and [yet] not obey what I tell you to do?
The Expanded Bible	Two Kinds of People

“Why do you call me, ‘Lord, Lord,’ but do not do what I say? I will show you what everyone is like who comes to me and ·hears [listens to] my words and ·obeys [acts on them].

Jonathan Mitchell NT

"So why are you folks constantly calling Me 'Lord, Master,' and yet you are not habitually doing what I continue saying?

P. Kretzmann Commentary

Verses 46-49

A warning in conclusion:

And why call ye Me Lord, Lord, and do not the things which I say?

A word of searching earnestness to such as make Christianity a mere confession, but not a profession, which they practice, that make great protestations of loyalty to Christ, but do not back up their words with concrete proofs.

Syndein/Thieme

{The Hebrew Shama` - Hear, Listen and Obey Principal}

"Why do you call Me {Jesus} 'Lord, Lord,' and don't do what I tell you?"

Translation for Translators

Jesus taught why it is necessary to obey his teaching, not just listen to it.

Luke 6:46-49

“ Because people should obey what their masters tell them, ◀it is disgraceful that you say that I am your master but you do not do what I tell you!/why do you say that I am your master but you do not do what I tell you?▶ [RHQ]

The Voice

What good is it to mouth the words, “Lord! Lord!” if you don’t live by My teachings?

Bible Translations with an Excess of Footnotes:

Disciples’ Literal New T.
NET Bible®

“Why¹⁴⁵ do you call me ‘Lord, Lord,’¹⁴⁶ and don’t do what I tell you?¹⁴⁷

^{145tn} Here δέ (de) has not been translated.

^{146tn} The double use of the vocative is normally used in situations of high emotion or emphasis. Even an emphatic confession without action means little.

^{147sn} Why do you call me ‘Lord, Lord,’ and don’t do what I tell you? Respect is not a matter of mere words, but is reflected in obedient action. This short saying, which is much simpler than its more developed conceptual parallel in Matt 7:21-23, serves in this form to simply warn and issue a call to hear and obey, as the last parable also does in vv. 47-49.

New American Bible (2011)
The Passion Translation
The Spoken English NT

Hearing and Doing-The Parable of the Two Builders (Mt. 7:21-27)

Why do you call me “Master, Master,”^{dd} and don’t do the things I say?

^{dd.} Or “Lord, Lord,” or “Teacher, Teacher.” The same word can mean all three in Greek, depending on context.

Wilbur Pickering’s New T.

Two foundations

“Why do you call me, ‘Lord, Lord’, and not do what I say?¹⁹

(19) This is presumably one of the questions that will be on the Final Test.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation .
Charles Thomson NT .
Context Group Version .
Disciples’ Literal New T.

Don’t Just Call Me Lord. Be a Doer of My Words

“And why are you calling Me ‘Lord, Lord^[z]’, and you are not doing the things which I say?

[z] Luke 6:46 Or, Master, Master.

English Standard Version
Far Above All Translation
Green’s Literal Translation
Literal New Testament
Modern English Version

“Why do you call me 'Lord, Lord,' and not do what I tell you?

The Two Housebuilders

Modern Literal Version “Why do you call Me, ‘Lord, Lord,’ and not do what I say?
Now why are you* calling me, Lord, Lord and yet do not practice the things which I say?

New American Standard B. Builders and Foundations
“Why do you call Me, ‘Lord, Lord,’ and do not do what I say?

Modern KJV .

New European Version .

New King James Version Build on the Rock
“But why do you call Me ‘Lord, Lord,’ and not do the things which I say?

NT (Variant Readings) .

Niobi Study Bible .

Restored Holy Bible 6.0 [Parable of the wise and the foolish builders].
And why call ye Me Lord, Lord, and do not the things which I say?
'And why do you call me, Lord, Lord, and do not what I say?

Revised Young's Lit. Trans. .

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Young's Updated LT .

The gist of this passage: Jesus asks those around Him, “What do you call me Lord and yet you don’t do what I say?”

Luke 6:46			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	who, what [one], which, how; whether, why	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
me (μέ) [pronounced meh]	I, me, my, mine	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
kaleô (καλέω) [pronounced kal-EH- oh]	active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call	2 nd person plural, present active indicative	Strong's #2564
kurios (κύριος) [pronounced KOO-ree- oss]	lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign	masculine singular noun; vocative	Strong's #2962
kurios (κύριος) [pronounced KOO-ree- oss]	lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign	masculine singular noun; vocative	Strong's #2962
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532

Luke 6:46			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, present active indicative	Strong's #4160
ha (ἧ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
légô (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 st person singular, present active indicative	Strong's #3004

Translation: Why do you [all] call to Me, 'Lord, Lord,' and [yet] you [all] are not doing what I say?

Jesus has already spoken to hypocrisy; and this is the ultimate in hypocrisy—you call to Jesus, "Lord, Lord," (a word that indicates authority); and yet you do not do what He says.

Certainly here, I hang my own head in shame.

Luke 6:46 Why do you [all] call to Me, 'Lord, Lord,' and [yet] you [all] are not doing what I say?

What good is it to say the empty phrase, *if Jesus is not Lord of all, then He is not Lord at all?* Regarding the believer's state in life, he is on or off (in fellowship or out of fellowship), and he is growing or retrogressing (growing means that the rate of intake of Bible doctrine exceeds the rate of forgetting). When you are in fellowship, Jesus is your Lord; and when you are out, then you have rejected His authority. It does not matter one whit spouting this or that Christian slogan.

If you attend church once or twice a week, and hear perhaps two 15 or 30 minute sermons, there is very little chance that you are growing spiritually. Every waking hour of the day, we are exposed to human viewpoint. You may watch the news or watch sitcoms or drama series on television (or wherever), and it is all human viewpoint (for instance, so many television dramas now have two or more homosexual relationships/love stories occurring at any point in time⁴⁷). Maybe you are on social media 2 hours (or 5 hours) a day. It is saturated with human viewpoint (although when Facebook was policing its pages heavily for the expression of "incorrect" opinions, what consistently got in under their radar was Bible verses).

If a political event or topic was trending, and FB did not like it, you would see almost no posts on that event or topic; but you would get a plethora of Bible verses (as FB typically green lights those). Meaning, if there is a conservative viewpoint that FB does not like, you will rarely see it posted. However, if there is a liberal point of view which they do like, anytime it is expressed by a friend of yours, you will see it on your timeline.

Perhaps you work in an office, perhaps at a retail store, perhaps at a public school. What do you hear in these places all day long? Human viewpoint thinking.

⁴⁷ I saw one television drama the other day where two people, with my mindset, were brought around to the *right way of thinking* in an hour's time. One was the father of a teen boy who really knew he was a girl; and the other was the grandmother of a woman who had recently started a lesbian relationship with an old classmate.

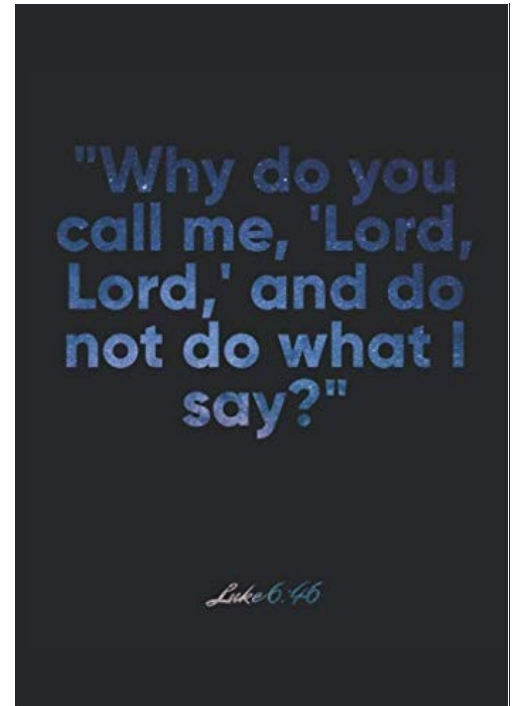
On most days, if you are awake for 16 hours, you have heard 15 hours of human viewpoint. To combat human viewpoint thinking, you do not have to hear equivalent amounts of **divine viewpoint**; but 45 minutes to an hour a day of divine viewpoint is what it takes for you to stand up to the human viewpoint which you hear day in and day out.

Quite obviously, the further a society moves from God, the more crazy it becomes. Accepted liberal thinking today is moving at the speed of satire. That is, no matter how crazy satire is today, real life is going further than that. Satire today is the accepted thinking of (liberal) society tomorrow. Or, to put it another way, the distance between satire and real life today is 0.00001 mm. It is not abnormal for the **Babylon Bee** to publish a satire piece, and, within a week, this same thing is taking place for real.

And just so there is no mistaking the concept of human viewpoint, this is expressed by people who are on the left and on the right. There are two standout incorrect points of view expressed consistently on the right: (1) we need to elect Charley Brown (or whomever) in order to fix the mess we are in. Or (2) the only true option to those on the right is an armed revolution. Now, it is perfectly consistent with being a believer and voting for people who share divine establishment thinking. However, believing this to be our political solution is human viewpoint thinking.

Luke 6:46 (NIV) (a graphic); from [Amazon](#); accessed January 7, 2022.

Luke 6:46 Why do you say to Me, 'Lord, Lord,' yet you never do what I tell you to do?



Although v. 46 is clearly a part of this section, I separated it out, simply because it would have been overly long. However, I did include it with several passages below, so that you could see the connection and the flow of the text.

Everyone, the one coming face to face with Me and is hearing of Me the words and doing them, I will show [you] what he is like: like he is a man building a house which he has dug and he has deepened and he has set down a foundation to the rock [below]. And a flood had come, beat the torrent toward the house that [one] and he was not able to shake her, because the [house] had been built well she. And the one hearing and not doing, he is like a man building a house upon the ground without a foundation the [house] burst upon the torrent and immediately he fell down and became the ruination of the house that [one] [was] great."

Luke
6:47–49

Everyone who comes face to face with Me and hears My words and does them, I will show [you] what he is like: he is like a man who has built a house where he dug deeply and he has set down a foundation [connected] to the rock [beneath]. When a flood comes, [and] the torrent struck that house, it was not able to shake it, because the [house] had been built well [on a solid foundation]. But the one who hears but does not do [what I say], he is like a man who builds his house upon the ground without a foundation, [and] the torrent bursts upon the [house] and immediately it falls and the ruination of that house was great."

Everyone who comes to hear Me and does what I say, he is like a man who builds his house on a solid foundation. He dug down deep and made the solid rock below his foundation, so that when a flood came and the torrent struck his house, it was not able to shake it, because the house had been built well and placed upon a solid foundation. But, the man who hears Me but does not do what I say, he is just like a man who builds his house on the ground, without a foundation. When a torrent bursts upon the house, it immediately falls and its ruination is devastating.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) Everyone, the one coming face to face with Me and is hearing of Me the words and doing them, I will show [you] what he is like: like he is a man building a house which he has dug and he has deepened and he has set down a foundation to the rock [below]. And a flood had come, beat the torrent toward the house that [one] and he was not able to shake her, because the [house] had been built well she. And the one hearing and not doing, he is like a man building a house upon the ground without a foundation the [house] burst upon the torrent and immediately he fell down and became the ruination of the house that [one] [was] great.” See the Greek exegesis for some minor adjustments made to the Greek text.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
Every one that cometh to me and heareth my words and doth them, I will shew you to whom he is like. He is like to a man building a house, who digged deep and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house: and it could not shake it: for it was founded on a rock. But he that heareth and doth not is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently. And immediately it fell: and the ruin of that house was great.

V. Alexander’s Aramaic T.
James Murdock’s Syriac NT .
Every one that cometh to me, and heareth my words, and doeth them, I will show to whom he is like: He is like a man that built a house; and he dug and went deep, and laid the foundations on a rock: and when a flood occurred, the flood rushed upon that house, and could not move it, for its foundation rested on a rock. But he that heareth and doeth not, is like a man that built his house upon the earth, without a foundation; and when the torrent rushed upon it, it fell immediately, and the ruin of that house was great.

Original Aramaic NT
"Every person who comes to me and has heard my words and does them, I shall show you what he is like":
"He is like a man who built a house and he dug and he went deep and laid the foundation on the rock, and when there was a flood, the flood beat on that house and it could not shake it, for its foundation was founded on the rock*."
"And he who heard and did not do it is like the man who built his house on the soil without a foundation, and when the river beat on it, immediately it fell, and the fall of that house was great."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac) .
Every man who comes to me and hears my words and does them, I will show you what he is like. He is like a man who built a house, and dug deep, and laid its foundations upon the rock; and when the flood came, the flood beat upon that house, and could not shake it; for its foundation was laid upon a rock. And he who hears and does not, is like a man who built his house on the earth without a foundation; and when the river beat against it, it fell immediately, and the fall of that house was great.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Everyone who comes to me and gives ear to my words and does them, I will make clear to you what he is like: He is like a man building a house, who went deep and put the base of it on a rock; and when the water came up and the river was driving against that house, it was not moved, because the building was good. But he who gives hearing, without doing, is like a man building a house on the earth without a base for it; and when the force of the river came against it, straight away it came down; and the destruction of that house was great.
Bible in Worldwide English	A person comes to me. He hears what I say and obeys me. I will show you who he is like. He is like a man who built a house. He dug down deep in the ground and made it stand on a rock. The water in the river came up high. The water beat hard against the house. But the house did not move, because it was built on a rock. A man hears what I say but does not obey me. He is like a man who built his house on top of the ground. He did not dig down deep. The water beat hard against it and it fell with a loud noise!
Easy English	Some people come to me. They listen to my message and they obey it. Let me tell you what those people are like. They are like a man who built a house. This man dug down in the ground to the rock. He put the first line of stones on the rock. After that, he built the house on top of the rock. Then a storm came and it brought a lot of water. The water hit the house but it could not move it. The water could not move the house because the man had built it very well. Some other people hear my message but they do not obey it. Those people are like another man who built a house. This man did not dig down deep to the rock. Instead, he put the first line of stones on the top of the ground. Then he built his house on them. A storm came and it brought a lot of water. It hit that house and it fell down immediately. The water completely destroyed it. ¹
	In the story, a storm happened to both houses. People are like that. God will look at everyone to see how we have listened to his message. Have we accepted it and obeyed it?
Easy-to-Read Version–2001	Every person that comes to me and listens to my teachings and obeys--I will show you what he is like: He is like a man building a house. He digs deep and builds his house on rock. The floods come, and the water tries to wash the house away. But the flood cannot move the house, because the house was built well (strong). But the person that hears my words and does not obey is like a man that does not build his house on rock. When the floods come, the house falls down easily. And the house is completely destroyed."
Easy-to-Read Version–2006	Two Kinds of People "Why do you call me, 'Lord, Lord,' but you don't do what I say? The people who come to me, who listen to my teachings and obey them—I will show you what they are like: They are like a man building a house. He digs deep and builds his house on rock. The floods come, and the water crashes against the house. But the flood cannot move the house, because it was built well. "But the people who hear my words and do not obey are like a man who builds a house without preparing a foundation. When the floods come, the house falls down easily and is completely destroyed." V. 46 is included for context.
<i>God's Word™</i>	"I will show you what everyone who comes to me, hears what I say, and obeys it is like. He is like a person who dug down to bedrock to lay the foundation of his home. When a flood came, the floodwaters pushed against that house. But the house couldn't be washed away because it had a good foundation. The person who hears what I say but doesn't obey it is like someone who built a house on the ground without any foundation. The floodwaters pushed against it, and that house quickly collapsed and was destroyed."
Good News Bible (TEV)	The Two House Builders

“Why do you call me, ‘Lord, Lord,’ and yet don't do what I tell you? Anyone who comes to me and listens to my words and obeys them—I will show you what he is like. He is like a man who, in building his house, dug deep and laid the foundation on rock. The river flooded over and hit that house but could not shake it, because it was well built. But anyone who hears my words and does not obey them is like a man who built his house without laying a foundation; when the flood hit that house it fell at once—and what a terrible crash that was!”

The Message

“Why are you so polite with me, always saying ‘Yes, sir,’ and ‘That’s right, sir,’ but never doing a thing I tell you? These words I speak to you are not mere additions to your life, homeowner improvements to your standard of living. They are foundation words, words to build a life on.

“If you work the words into your life, you are like a smart carpenter who dug deep and laid the foundation of his house on bedrock. When the river burst its banks and crashed against the house, nothing could shake it; it was built to last. But if you just use my words in Bible studies and don’t work them into your life, you are like a dumb carpenter who built a house but skipped the foundation. When the swollen river came crashing in, it collapsed like a house of cards. It was a total loss.” V. 46 is included for context.

NIRV

Some people come and listen to me and do what I say. I will show you what they are like. They are like a man who builds a house. He digs down deep and sets it on solid rock. When a flood comes, the river rushes against the house. But the water can’t shake it. The house is well built. But here is what happens when people listen to my words and do not obey them. They are like a man who builds a house on soft ground instead of solid rock. The moment the river rushes against that house, it falls down. It is completely destroyed.”

New Life Version

Jesus Teaches about Houses Built on Rock and Sand

“And why do you call Me, ‘Lord, Lord,’ but do not do what I say? Whoever comes to Me and hears and does what I say, I will show you who he is like. He is like a man who built a house. He dug deep to put the building on rock. When the water came up and the river beat against the house, the building could not be shaken because it was built on rock. But he who hears and does not do what I say, is like a man who built a house on nothing but earth. The water beat against the house. At once it fell and was destroyed.” V. 46 is included for context.

New Simplified Bible

»Every one who comes to me and hears my words and does them, I will show you to whom he is like.

»He is like a man building a house. He dug and laid a deep foundation upon the rock. A flood sent a stream of water against the house and could not shake it because it was well built.

»He who hears but does not do is like a man who built a house upon the earth without a foundation. A flood will send a stream of water and immediately it will fall. The ruin of that house will be great.«

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

College Press Bible Study
Contemporary English V.

Anyone who comes and listens to me and obeys me is like someone who dug down deep and built a house on solid rock. When the flood came and the river rushed against the house, it was built so well that it didn't even shake. But anyone who hears what I say and doesn't obey me is like someone whose house wasn't built on solid rock. As soon as the river rushed against that house, it was smashed to pieces!

The Living Bible

But all those who come and listen and obey me are like a man who builds a house on a strong foundation laid upon the underlying rock. When the floodwaters rise and break against the house, it stands firm, for it is strongly built.

“But those who listen and don’t obey are like a man who builds a house without a foundation. When the floods sweep down against that house, it crumbles into a heap of ruins.”

New Berkeley Version
New Century Version
New Living Translation

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I will show you what it’s like when someone comes to me, listens to my teaching, and then follows it. It is like a person building a house who digs deep and lays the foundation on solid rock. When the floodwaters rise and break against that house, it stands firm because it is well built. But anyone who hears and doesn’t obey is like a person who builds a house right on the ground, without a foundation. When the floods sweep down against that house, it will collapse into a heap of ruins.”

The Passion Translation

“What good does it do for you to say I am your Lord and Master if what I teach you is not put into practice? Let me describe the one who truly follows me and does what I say. He is like a man who chooses the right place to build a house and then lays a deep and secure foundation. When the storms and floods rage against that house, it continues to stand strong and unshaken through the tempest, for it has been wisely built on the right foundation. But the one who has heard my teaching and does not obey it is like a man who builds a house without laying any foundation whatsoever. When the storms and floods rage against that house, it will immediately collapse and become a total loss. Which of these two builders will you be?” V. 46 is included for context.

Unlocked Dynamic Bible

This last question is an important summary implied in the context.

Let me tell you what people are like who come to me, hear my teachings, and obey them. They are like a man who dug deep into the ground to prepare to build his house. He made sure that the foundation for the house was built on solid rock. Then there was a flood and a torrent of water was beating against the house. But the torrent could not even shake the house, because the house was built on a solid foundation. But some people who hear my teachings do not obey them. They are like a man who built a house on top of the ground without building a foundation. When the river flooded, the house collapsed immediately and was completely ruined.”

William's New Testament

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Partially literal and partially paraphrased translations:

American English Bible

Those who come here to listen and do as I say
Are like the man who dug down to rock
To lay the foundation for his house.
So when floods and the river washed on it,
It stood, because it was built upon rock.
But, those who don’t listen and do as I say
Are like the man who built his house on the ground.
So, when the river washed on it,
It collapsed, resulting in damage.’

Beck’s American Translation
Breakthrough Version

.
Everyone who comes to Me, who listens to My messages, and who does them, I will put in front of your face whom he is like: he is like a person building a house, who excavated, went deep, and set a foundation on the rock. When a flood came, the river crashed toward that house and could not disturb it because of the *fact* for it to have been nicely built. But the *person* who listens and does not do, is like a person who built a house on the ground without a foundation, toward which the river crashed, and right away it collapsed. And the crash of that house became huge.

Common English Bible

I’ll show what it’s like when someone comes to me, hears my words, and puts them into practice. It’s like a person building a house by digging deep and laying the foundation on bedrock. When the flood came, the rising water smashed against that

house, but the water couldn't shake the house because it was well built. But those who don't put into practice what they hear are like a person who built a house without a foundation. The floodwater smashed against it and it collapsed instantly. It was completely destroyed."

International Standard V

I will show you what everyone is like who comes to me, hears my words, and acts on them. They are like a person building a house, who dug a deep hole to lay the foundation on rock. When a flood came, the floodwaters pushed against that house but couldn't shake it, because it had been founded on the rock. [Other mss. read had been built well] But the person who hears what I say [The Gk. lacks what I say] but doesn't act on it is like someone who built a house on the ground without any foundation. When the floodwaters pushed against it, that house [Lit. it] quickly collapsed, and the resulting destruction of that house was extensive."

Len Gane Paraphrase

A. Campbell's Living Oracles

Whoever comes to me and hears my precepts, and practices them, I will show you whom he resembles: he resembles a man who built a house, and digging deep, laid the foundation upon the rock: and when an inundation came, the torrent broke upon that house, but could not shake it; for it was founded upon rock. But he who hears, and does not practice, resembles a man, who, without laying a foundation, built a house upon the earth: which, when the torrent broke against it, fell, and became a great pile of ruins.

New Advent (Knox) Bible

If anyone comes to me and listens to my commandments and carries them out, I will tell you what he is like; he is like a man that would build a house, who dug, dug deep, and laid his foundation on rock. Then a flood came, and the river broke upon that house, but could not stir it; it was founded upon rock. But the man who listens to what I say and does not carry it out is like a man who built his house in the earth without foundation; when the river broke upon it, it fell at once, and great was that house's ruin. vv. 20-49: Many of the sayings recorded in these verses are also to be found in St Matthew, especially 5.39; 7.27.

NT for Everyone

I'll show you what people are like when they come to me, and hear my words, and do them. They are like a wise man building a house: he dug, he went down deep, and he laid a foundation on rock. When a flood came, the river burst its banks all over the house, but it couldn't shake it because it was well built. But when people hear but don't obey – that's like a man who built a house on the ground, without a foundation. When the river burst over it, it fell down at once. The ruin of that house was devastating.'

20th Century New Testament

Every one who comes to me and listens to my teaching and acts upon it--I will show you to whom he may be compared. He may be compared to a man building a house, who dug, and went deep, and laid the foundation upon the rock. Then, when a flood came, the river swept down upon that house, but had no power to shake it, because it had been built well. But those who have listened and not acted upon what they have heard may be compared to a man who built a house on the ground without any foundation. The river swept down upon it, and the house immediately collapsed; and great was the crash that followed."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

EVERYONE WHO COMES TO ME AND HEARS MY WORDS AND ACTS ON THEM, I WILL SHOW YOU WHOM HE IS LIKE: HE IS LIKE A HUMAN BUILDING A HOUSE, WHO DUG DEEP AND LAID A FOUNDATION ON THE ROCK; AND WHEN A FLOOD OCCURRED, THE TORRENT BURST AGAINST THAT HOUSE AND COULD NOT SHAKE IT, BECAUSE IT HAD BEEN WELL BUILT. BUT THE ONE WHO HAS HEARD AND HAS NOT TOOK ACTION, IS LIKE A HUMAN WHO BUILT A HOUSE ON THE GROUND WITHOUT ANY FOUNDATION; AND THE TORRENT BURST AGAINST IT AND IMMEDIATELY IT COLLAPSED, AND THE RUIN OF THAT HOUSE WAS GREAT."

Christian Standard Bible
Conservapedia Translation

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Whoever comes to me, hears my words, and takes them to heart ["takes them to heart," or something more "action" based?], I will tell you whom he is like: He is like a man who built a house by digging deep and laying its foundation on a rock. When the floods came, the waters beat violently against that house, but could not shake it, because it was grounded in rock. But he who hears, and does not take to hear, is like a man who built a house without in soil without a foundation, against which the flood waters beat violently and knocked it down, to the great ruin of the house."

Evangelical Heritage V.
Revised Ferrar-Fenton Bible

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Whoever comes to Me, and listens to My message, and complies with it, I will show you what he is like. He is like a man building a house, who digged, and kept deepening, and laid a foundation upon the rock; and when an inundation came, and the river rushed towards that house, it could not shake it, because of its good foundation.

"But, on the other hand, the listener who does not practice, is like a man building a house without a foundation upon the land: against which the river rushed, and at once it fell in a heap; and the wreck of that house was great."

Free Bible Version
God's Truth (Tyndale)

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Whosoever comes to me, and hears my sayings, and does the same, I will show you to whom he is like. He is like a man which built an house: and digged deep and laid the foundation on a rock. When the waters arose, the flood beat upon that house, and could not move it. For it was grounded upon a rock. But he that hears and does not, is like a man that without foundation built an house upon the earth, against which the flood did beat: and it fell by and by. And the fall of that house was great.

Jubilee Bible 2000
Montgomery NT
NIV, ©2011

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As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."

Riverside New Testament

Every one who comes to me and hears my words and does them, I will show you whom he is like. He is like a man building a house, who dug and went deep and laid a foundation on the rock. When a flood came, the river dashed against that house, and could not shake it, because it had been well built. But he who hears and does not do is like a man building a house on the earth without foundation, against which the river dashed, and at once it fell, and the wreck of that house was great."

Leicester A. Sawyer's NT
Unlocked Literal Bible
Urim-Thummim Version

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Whoever comes to me and hears my sayings and does them, I will teach you to whom that person is resembling. He is like a man that built a house and excavated deep, and laid the foundation on a rock: and when the floods arose, the stream beat vehemently upon that house, and could not shake it because it was founded upon a rock. But he that hears and does not, is like a man that without a foundation built a house on earth only; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Weymouth New Testament

Every one who comes to me and listens to my words and puts them in practice, I will show you whom he is like. He is like a man building a house, who digs and goes deep, and lays the foundation on the rock; and when a flood comes, the torrent bursts upon that house, but is unable to shake it, because it is securely built. But he who has heard and not practised is like a man who has built a house upon

the soft soil without a foundation, against which the torrent bursts, and immediately it collapses, and terrible is the wreck and ruin of that house."

Wikipedia Bible Project

Let me give you an example of someone who comes to me and does I what I say. He's like a man building a house. He dug really deep and laid the foundation on solid rock. When the river burst its banks and the flood rushed against the house it didn't damage it because it was so well built. Someone who hears but doesn't do what I say is like the man who built his house without a foundation. When the flood rushed against the house it immediately fell down—it totally collapsed.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

I will show you what the one who comes to me and listens to my words and acts accordingly, is like. That one is like the builder who dug deep and laid the foundations of his house on rock. The river overflowed and the stream dashed against the house, but could not carry it off because the house had been well built. But the one who listens and does not act, is like a man who built his house on the ground without a foundation. The flood burst against it, and the house fell at once: and what a terrible disaster that was!"

The Heritage Bible

Everyone coming to me, and hearing my words, and doing them, I will show you to whom he is like; He is like a man building a house, who dug and deepened, and placed the foundation upon a massive rock, and there being a flood, the stream burst against that house, and absolutely did not have the force to shake it, because it had been founded upon a massive rock. And the one who heard, and did not, is like a man having built a house upon the earth apart from a foundation, against which the stream burst, and immediately it fell, and the fragmentation of that house was great.

New American Bible (2002)

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New American Bible (2011)

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New English Bible—1970

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New Jerusalem Bible

'Everyone who comes to me and listens to my words and acts on them -- I will show you what such a person is like. Such a person is like the man who, when he built a house, dug, and dug deep, and laid the foundations on rock; when the river was in flood it bore down on that house but could not shake it, it was so well built. But someone who listens and does nothing is like the man who built a house on soil, with no foundations; as soon as the river bore down on it, it collapsed; and what a ruin that house became!'

New RSV

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Revised English Bible—1989

Everyone who comes to me and hears my words and acts on them -- I will show you what he is like. He is like a man building a house, who dug deep and laid the foundations on rock. When the river was in flood, it burst upon that house, but could not shift it, because it had been soundly built. But he who hears and does not act is like a man who built his house on the soil without foundations. As soon as the river burst upon it, the house collapsed, and fell with a great crash."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Everyone who comes to me, hears my words and acts on them — I will show you what he is like: he is like someone building a house who dug deep and laid the foundation on bedrock. When a flood came, the torrent beat against that house but couldn't shake it, because it was constructed well. And whoever hears my words but doesn't act on them is like someone who built his house on the ground without any foundation. As soon as the river struck it, it collapsed and that house became a horrendous wreck!"

exeGesés companion Bible

YAH SHUA ON FOUNDATIONS

Whoever comes to me

and hears my words and does them
 - I exemplify you to whom he is likened:
 he is likened to a human who builds a house
 and digs deep and places the foundation on a rock:
 and a flood becomes
 and the stream bursts on that house
 and cannot shake it for it is founded on a rock.
 And whoever hears, and does not,
 is likened to a human
 who builds a house on the earth
 apart from a foundation
 - upon which the stream bursts
 and straightway it falls;
 and the fragmentation of that house becomes mega.

Hebraic Roots Bible .
 Israeli Authorized Version .
 The Scriptures 1998 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Every The [Man] Coming to me and Hearing [of] me the words and Making them [I] will show [to] you* someone [He] is Like Like [He] is man building house Who digs {someone} and [He] deepens {her} and [He] places foundation to the rock flood but becoming beats The River [on] the house that and not [He] has (ability) to shake her because of the+ well to have been built her The [Man] but Hearing {them} and not Making {them} Like is man building house to the earth apart [from] foundation [on] whom beats The River and immediately [She] falls (together) and becomes The Ruin [of] the house that Great...
Awful Scroll Bible	(")Everyone himself coming with respects to Me, even hearing My words and is effecting them, I will show-under you all's eyes to whom he is comparable: (")He is comparable to he of the aspects-of-man, who is building-the-house of a house, who dug deep and laid down that laid down on the rock. But a freshet being itself come about, the stream burst-toward that house, and prevailed not to be shook it down, for it had come about laid down on a rock. (")What is more, he being heard and being not effected it, is comparable to he of the aspects-of-man, without a laying down is being built the house of a house on the ground, which the stream burst-toward a bursting-toward, and well-set-forth it fell down, and the brokenness of that house came to be itself great."
Concordant Literal Version	Everyone coming to Me and hearing My words and doing them-I shall be intimating to you whom he is like. Like is he to a man building a house, who digs and deepens, and places the foundation on a rock. Now, at an inundation occurring, the river bursts through to that house, and it is not strong enough to shake it, because it is ideally built." Now he who hears, and does not, is like a man building a house on the earth without a foundation, to which the river bursts through, and straightway it collapses; and the crash of that house came to be great."
Charles Thomson NT	With regard to every one who cometh to me, and hearkeneth to my words, and doth them, I will tell you to whom he is like. He is like a man building a house, who digged deep and laid a foundation on the rock. And when a flood came, the current beat against that house, but could not shake it, because it was founded on the rock. But he who hath heard and hath not practised, is like a man who built a house on the ground, without a foundation, against which the current beat impetuously, and presently it fell. And great was the ruin of that house.

Orthodox Jewish Bible	<p>Everyone coming to me and hearing my divrei Torah and putting them into practice, I will show you to whom he is likened.</p> <p>He is likened to the man building a bais who dug and went down deep and laid a yesod upon the av sela (bedrock). And a flood having come, the river struck against that bais, and the flood was not strong enough to shake it, because its binnuy was firm.</p> <p>Now the one having heard [Rebbe Melech HaMoshiach's divrei Torah], and not having put them into practice, is like a man having built a bais (house) upon the ground without a yesod (foundation), which the river struck against, and ofen ort (immediately) the bais collapsed, and gadol (great) was the churban of that bais.</p>
Rotherham's Emphasized B. Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Everyone who comes to Me and listens to My words and obeys them, I will show you whom he is like: he is like a [far-sighted, practical, and sensible] man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and yet could not shake it, because it had been securely built and founded on the rock. But the one who has [merely] heard and has not practiced [what I say], is like a [foolish] man who built a house on the ground without any foundation, and the torrent burst against it; and it immediately collapsed, and the ruin of that house was great."</p>
An Understandable Version	<p>Every person who comes to me and listens to my words and obeys them, I will show you who he is like. He is like a man building a house, who dug deep to lay the foundation on rock. And when a flood came the river pounded against that house, but could not shake it because it had been well built. But the person who hears [my words] and does not obey them is like a man who built a house on the ground, without a foundation. [When] the river pounded against it, immediately it collapsed and the destruction of that house was complete."</p>
The Expanded Bible	<p>I will show you what everyone is like who comes to me and ·hears [listens to] my words and ·obeys [acts on them]. That person is like a man building a house who dug deep and laid the foundation on rock. When the floods came, the ·water [river] ·tried to wash the house away [swept/burst against that house], but it could not shake it, because the house was built well. But the one who ·hears [listens to] my words and does not ·obey [act on them] is like a man who built his house on the ground without a foundation. When the ·floods [river] ·came [swept/burst against it], the house quickly ·fell [collapsed] and was completely destroyed."</p>
Jonathan Mitchell NT	<p>"Everyone who is continually coming to Me and repeatedly listening to and hearing My words (messages; thoughts; ideas) and then proceeds in doing them – I will proceed in suggesting (or: intimating) to you folks to whom he is like:</p> <p>"He is like a person proceeding in building a house, who dug [in the ground] and deepened [the trench], and then put [the] foundation upon the rock-mass. So with the occurring of a flood, the river burst on and dashed against that house – and it was not strong [enough] to shake it, because of the [foresight] for it to have been ideally and finely built.</p> <p>"Yet the person, upon listening or hearing and then not doing, is like a person building a house upon the ground without a foundation, on which the river burst on and dashed against [it], and it immediately collapsed (fell together) – and the result of the split, break-up and crash of that house became great!"</p>
P. Kretzmann Commentary	<p>"Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like:</p> <p>lie is like a man which "built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.</p>

To contradict with every act in life what one vehemently asserts to be his conviction is the most miserable form of contradiction. And in the end, the mere confessor will find his house of cards and hypocrisy toppling about his ears. To impress this fact upon His hearers, Christ places two men before them in a parable. The first one wanted to build a house; so he dug and kept on deepening his trenches until he was sure that he had struck bedrock. There he laid a solid foundation, upon which he proceeded to build his house. Then came the test. A flood came rushing in like the billows of the sea, and the angry waters tugged at the foundation of that house, but could not budge it: it was built well, with firm solidity. That is the faith of a man that trusts in Jesus with all his heart as his Savior.

But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

The second man also wanted to build a house. But he set the rafters and joists on the ground without any foundation; he built at haphazard on the surface. When the rushing stream of the flood struck this edifice to tug at its walls, it toppled over and sank down quickly, and the fall of that house was great. That is the faith and the fate of a man that confesses Christ merely with his lips and draws nigh to Him only with his mouth. In times of stress and danger, when the storms of life beat against the weak heart, there is only one rock that will weather every gale, that is Jesus the Christ, the one and only Savior of mankind. To learn to put his trust in the Redeemer and the glorious Gospel of the redemption through His blood must be the constant effort of every Christian. And the true believer will not be satisfied with a mere beginning, but will dig and keep deepening his knowledge of God's Word and will, in order that he may be prepared for the evil days, and for the hours of the valley of the shadow of death.

Summary. Jesus has two disputes with scribes and Pharisees concerning the observance of Sabbath and the works permitted thereon, selects His twelve apostles, performs many miracles, and teaches the apostles and a great many people on the mountainside.

Syndein/Thieme

"I {Jesus} will show you what someone is like who comes to Me and listens to My Words and puts them into practice: He is like a man building a house, who dug down deep, and laid the foundation on bedrock. When a flood came, the river burst against that house but could not shake it, because it had been well built. But the person who hears and does not put My Words into practice is like a man who built a house on the ground without a foundation. When the river burst against that house, it collapsed immediately, and its crash was great."

{Note: James said in Chapter 2:17 that faith without works is dead. That is what we also have here. The only way to produce 'good fruit'/'divine good production' (from verses 43-45) is to not only hear doctrine, but also to apply doctrine to experience - to put doctrine/'divine viewpoint' into action. So, if you take in doctrine and say 'that was nice' and go on your way still applying your own human viewpoint to experience, then bad fruit is still being produced - and that brings no glory to God or His house. But, if you apply His viewpoint to your life experiences, then that brings glory to the Lord.}

Translation for Translators

Some people come to me, and hear my messages and obey them. I will tell you what they are like. They are like a man who dug deep *into the ground to prepare to build his house*. He made sure that the foundation was on solid ground. Then when there was a flood, the water tried to wash away the house. But the river could not shake the house, because it was built {he built it} on a solid *foundation*. But some people hear my messages but do not obey them. They are like a man who built a house on top of the ground without *digging* a foundation. When the river flooded, the house collapsed immediately and was completely ruined. *So it is important for you to obey what I teach you.*"

The Voice

What good is it to mouth the words, “Lord! Lord!” if you don’t live by My teachings? What matters is that you come to Me, hear My words, and actually live by them. If you do that, you’ll be like the man who wanted to build a sturdy house. He dug down deep and anchored his foundation to solid rock. During a violent storm, the floodwaters slammed against the house, but they couldn’t shake it because of solid craftsmanship. [It was built upon rock.]^[c]

On the other hand, if you hear My teachings but don’t put them into practice, you’ll be like the careless builder who didn’t bother to build a foundation under his house. The floodwaters barely touched that pathetic house, and it crashed in ruins in the mud. V. 46 is included for context.

[c] 6:48 The earliest manuscripts omit this portion.

Bible Translations with an Excess of Footnotes:

Disciples’ Literal New T.

Everyone coming to Me and hearing My words and doing them— I will show you to whom he is like. He is like a man building a house who dug, and went down deep, and laid a foundation on the bed-rock. And a flood^[aa] having come about, the river broke-against^[ab] that house. And it was not strong-enough to shake it, because it had been built well. But the one having heard and not having done My words is like a man having built a house on the ground without a foundation, which the river broke-against. And immediately it collapsed, and the breakage of that house became great”.

[aa] Luke 6:48 Or, high-water.

[Abraham] Luke 6:48 Or, burst-against.

NET Bible®

“Everyone who comes to me and listens to my words and puts them into practice¹⁴⁸ – I will show you what he is like: He is like a man¹⁴⁹ building a house, who dug down deep,¹⁵⁰ and laid the foundation on bedrock. When¹⁵¹ a flood came, the river¹⁵² burst against that house but¹⁵³ could not shake it, because it had been well built.¹⁵⁴ But the person who hears and does not put my words into practice¹⁵⁵ is like a man who built a house on the ground without a foundation. When¹⁵⁶ the river burst against that house,¹⁵⁷ it collapsed immediately, and was utterly destroyed!”¹⁵⁸

148tn Grk “and does them.”

149tn Here and in v. 49 the Greek text reads ἄνθρωπος (anqrwpo”), while the parallel account in Matt 7:24-27 uses ἄν ρ (anhr) in vv. 24 and 26.

150tn There are actually two different Greek verbs used here: “who dug (ἔσκαψεν, eskayen) and dug deep (ἐβάθυνεν, ebaqunen).” Jesus is placing emphasis on the effort to which the man went to prepare his foundation.

151tn Here δέ (de) has not been translated.

152sn The picture here is of a river overflowing its banks and causing flooding and chaos.

153tn Here καί (kai) has been translated as “but” to indicate the contrast present in the context.

154tc Most mss, especially later ones (A C D Θ Ψ Ë1,13 Ì latt), read “because he built [it] on the rock” rather than “because it had been well built” (Ì75vid x B L W Æ 33 579 892 1241 2542 pc sa). The reading of the later mss seems to be a harmonization to Matt 7:25, rendering it most likely secondary.

¹⁵⁵tn Grk “does not do [them].”

¹⁵⁶tn Grk “against which”; because of the length and complexity of the Greek sentence, the relative clause was converted to a temporal clause in the translation and a new sentence started here.

¹⁵⁷tn Grk “it”; the referent (that house) has been specified in the translation for clarity.

¹⁵⁸tn Grk “and its crash was great.”

^{sn} The extra phrase at the end of this description (and was utterly destroyed) portrays the great disappointment that the destruction of the house caused as it crashed and was swept away.

New American Bible (2011)

* I will show you what someone is like who comes to me, listens to my words, and acts on them.^e That one is like a person building a house, who dug deeply and laid the foundation on rock; when the flood came, the river burst against that house but

could not shake it because it had been well built. But the one who listens and does not act is like a person who built a house on the ground without a foundation. When the river burst against it, it collapsed at once and was completely destroyed.”

* [6:47–49] See note on Mt 7:24–27.

* [7:24–27] The conclusion of the discourse (cf. Lk 6:47–49). Here the relation is not between saying and doing as in Mt 7:15–23 but between hearing and doing, and the words of Jesus are applied to every Christian (**everyone who listens**).

e. [6:47–49] Mt 7:24–27.

The Passion Translation
The Spoken English NT

Everybody that comes to me, and listens my teachings,^{ee} and puts them into practice—I’ll show you what that person is like. They’re like a person building a house, who digs down deep, and lays a foundation on rock. The river floods, and crashes against that house,^{ff} and it isn’t strong enough to shake it. But the person that listens and doesn’t do anything, they’re like a person that builds a house right on the ground, without a foundation. The floodwaters crash against it, and it collapses right away with one big flop.^{gg}

^{ee.} Lit. “my words.”

^{ff.} Lit. “when the flood comes, and the river breaks against that house.”

^{gg.} Lit. “...foundation, which the river crashes against, and immediately it collapses, and the ruin of that house is great.”

Wilbur Pickering’s New T.

Everyone who comes to me and hears my words and does them—I will show you who he is like: he is like a man building a house, who dug down deep and laid the foundation on the bedrock. When a flood occurred, the torrent burst upon that house but could not shake it, because it was founded on the bedrock.²⁰ But he who heard and did nothing²¹ is like a man who built his house on the ground without a foundation, against which the torrent burst, and immediately it fell; and the ruin of that house was great.”

(20) Perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, read “because it was built well”, instead of “because it was founded on the bedrock” (as in NIV, NASB, LB, TEV, etc.). If the bedrock refers to the Lord Jesus and His teaching, then this alteration is bad.

(21) Notice the change in tense: ‘hears and does’ changes to ‘heard and did nothing’. The second person heard the Truth, but rejected it, and so is without excuse.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Every [one] coming to Me and hearing My words and doing them, I will show youp to whom he is like: he is like a person building a house, who dug and went deep and laid a foundation on the solid rock, but a flood having come, the stream burst upon that house and was not able to shake it, for it had been founded on the solid rock. "But the one having heard and not having done [so], is like a person having built a house on the ground without a foundation, [against] which the stream burst upon, and immediately it fell, and the ruin of that house became great."

Context Group Version
Darby

Every one that comes to me, and hears my words and does them, I will shew you to whom he is like.

He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house, and could not shake it, for it had been founded on the rock.

And he that has heard and not done, is like a man who has built a house on the ground without a foundation, on which the stream broke, and immediately it fell, and the breach of that house was great.

English Standard Version

Far Above All Translation	I will show you what everyone who comes to me and hears my words and does them is like. He is like a man who built a house, who dug and went deep and laid a foundation on rock. Then when a flood came, the river beat against that house, but it was not strong enough to shake it, for it had been founded on rock. But he who hears but does not do <i>accordingly</i> is like a man who built a house on the ground without a foundation, against which the river beat, so that it immediately collapsed, and the devastation of that house was severe.”
Green’s Literal Translation Literal New Testament Modern English Version	. . <p>Whoever comes to Me and hears My words and does them, I will show whom he is like: He is like a man who built a house, and dug deep, and laid the foundation on rock. When the flood arose, the stream beat vehemently against that house, but could not shake it, for it was founded on rock. But he who hears and does not obey is like a man who built a house on the ground without a foundation, against which the stream beat vehemently. Immediately it fell, and the ruin of that house was great.”</p>
Modern Literal Version	Everyone who comes to me and hears my words, and is doing them, I will show you* to whom he is similar. He is similar to a man building a house, who dug and then deepened and placed its foundation upon the rock, and when* a deluge happened, the river bursts against that house and was not strong-enough to shake it; for* it had been founded upon the rock. But he who heard and did not, is similar to a man who built a house upon the earth without a foundation; which the river bursts against, and immediately it fell, and the breakup of that house became great.
Modern KJV New American Standard B.	. <p>Everyone who comes to Me and hears My words and ^[ac]acts on them, I will show you whom he is like: he is like a man building a house, who ^[ad]dug deep and laid a foundation on the rock; and when a flood occurred, the ^[ae]torrent burst against that house and could not shake it, because it had been well built. But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the ^[af]torrent burst against it and immediately it collapsed, and the ruin of that house was great.”</p> <p>[ac] Luke 6:47 Lit <i>does</i> [ad] Luke 6:48 Lit <i>dug and went deep</i> [ae] Luke 6:48 Lit <i>river</i> [af] Luke 6:49 Lit <i>river</i></p>
New European Version New King James Version NT (Variant Readings)	. <p>Everyone that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who dug and went deep, and laid a foundation upon the rock: and when a flood arose, the stream broke against that house, and could not shake it: °because it had been [founded upon the rock]. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream broke, and straightway *it fell in; and the ruin of that house was great.</p> <p>°CT-because it had been well built.; *Byz.-it fell; and...</p>
Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	. <p>Every one who is coming unto me, and is hearing my words, and is doing them, I will show you to whom he is like; he is like to a man building a house, who did dig, and deepen, and laid a foundation upon the rock, and a flood having come, the stream broke forth on that house, and was not able to shake it, for it had been founded upon the rock. 'And he who heard and did not, is like to a man having builded a house upon the earth, without a foundation, against which the stream brake forth, and immediately it fell, and the ruin of that house became great.'</p>
Updated Bible Version 2.17	.

A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Young's Updated LT .

The gist of this passage: The person who listens to Jesus and does what He says will be like a man who builds his house on a solid foundation, and is not disturbed when heavy rains come down on his house. But someone who hears the Lord and ignores what He says, he will be like a man who just builds his house on the ground, and the rains come and destroy his home.

47-49

Luke 6:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #2064
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
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
akoúô (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; nominative case	Strong's #191
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Luke 6:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine plural noun; genitive/ablative case	Strong's #3056
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
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: Everyone who comes face to face with Me and hears My words and does them,...

These appear to be Jesus' closing words for this particular sermon.

Jesus will divide up the crowd into two groups. There are those there who will hear what He says and does them; and the second group is made up of those who won't do them. V. 48 is all about those in group #1; v. 49 is all about those in group #2.

Luke 6:47b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupodeiknumi (ὑποδείκνυμι) [pronounced hoop-od-IKE-noo-meef]	<i>to warn, forewarn, admonish; properly, to exhibit under the eyes, to show, (figuratively) to exemplify (instruct)</i>	1 st person singular, future active indicative	Strong's #5263
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; dative, locative or instrumental case	Strong's #5101
My WH text includes the translation/comment: <i>to whom?</i>			
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)

Luke 6:47b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoios (ὅμοιος) [pronounced HOM-oy-oss]	<i>like, similar, resembling; like: i.e. resembling; like: i.e. corresponding to a thing</i>	masculine singular adjective; nominative case	Strong's #3664

Translation: ...I will show [you] what he is like:...

Then Jesus draws another analogy; or presents a parable to explain the difference between the two (groups of) men and how their lives are affected by how they react to the Lord's words.

Luke 6:47 **Everyone who comes face to face with Me and hears My words and does them, I will show [you] what he is like:...**

We can look at this as the contrast between two men; or as a contrast between two types of men.

Luke 6:48a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoios (ὅμοιος) [pronounced HOM-oy-oss]	<i>like, similar, resembling; like: i.e. resembling; like: i.e. corresponding to a thing</i>	masculine singular adjective; nominative case	Strong's #3664
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)
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
oikodomeō (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>building (constructing, erecting) [a house or building]; restoring (rebuilding, repairing) [a building]</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3618
Metaphorically, this word is used to mean <i>founding, establishing, edifying, building up [a church, individual believers in spiritual growth], establishing, confirming</i>			
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614

Translation: ...he is like a man who has built a house...

This is man #1, the one who listens to the Lord's words and does them. Now, *doing the Lord's words* does not necessarily mean that you go out there and do something (like join a church, say 5 nice things about people that you really do not like, get baptized). Doing what Jesus says could simply be exercising faith in Him; believing

in Jesus. Doing what Jesus says is believing the words which He speaks (bearing in mind that Jesus taught during the Age of the Hypostatic Union).

Jesus compared these things to situations and circumstances that people know. Everyone knows people who have built a house (or, people who have recently purchased a home).

Luke 6:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong's #3739
skaptō (σκάπτω) [pronounced <i>SKAP-tow</i>]	<i>to dig</i>	3 rd person singular, aorist active indicative	Strong's #4626
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
bathunō (βαθύνω) [pronounced <i>bath-OO-no</i>]	<i>to make keep, to deepen</i>	3 rd person singular, aorist active indicative	Strong's #900
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	3 rd person singular, aorist active indicative	Strong's #5087
themelios (θεμέλιος) [pronounced <i>them-EHL-ee-oss</i>]	<i>foundation, substructure; something put [laid, placed] down</i>	masculine singular noun; accusative case	Strong's #2310
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tēn (τήν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
petra (πέτρα) [pronounced <i>PEHT-ra</i>]	<i>a rock, cliff or ledge; a projecting rock, crag, rocky ground; a rock, a large stone; metaphorically a man like a rock, by reason of his firmness and strength of soul</i>	feminine singular noun; accusative case	Strong's #4073

Translation: ...where he dug deeply and he has set down a foundation [connected] to the rock [beneath].

There is a proper way to do a foundation. There must be a connection to the rock below. Here, Jesus suggests that a person digs and digs deeply in order to connect with the stone below.

Homes where I live, because we are on gumbo soil, are often placed on large, thick cement foundations, with rebar running throughout the cement, to hold it all together. In the ancient world, there needed to be a connection between the house and the solid rock below—no matter how far down that rock was.

In places where there are mudslides, like California, a house built on a hill cannot simply be sitting on top of the ground. A well-made cement foundation which is laid on top of mud may slide down a hill in California, taking the whole house with it. Its foundation must sink deep into the ground in order to hold it in place. It must connect to something solid—rock—which is beneath the house. The rock below the ground often is stationary; and therefore, a house connected to that rock (through pillars, or whatever) is also stationary.

For a building like the Temple, a heavy thick cornerstone would be the first thing laid out. So, for the Temple, the stone was brought in to become the solid foundation.

Luke 6:48c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plēmura (πλημύρα) [pronounced <i>plame-MOO-rah</i>]	<i>flood [tide], whether of sea or of a river</i>	feminine singular noun; genitive/ablative case	Strong's #4132
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1096
prosrēgnumi (προσρήγνυμι) [pronounced <i>pros-RAYG-noo-meet</i>]	<i>to beat vehemently against (upon), to break against, to break by dashing against; to burst upon [by a flood or tempest]</i>	3 rd person singular, aorist active indicative	Strong's #4366
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
potamos (ποταμός) [pronounced <i>pot-Arndt and Gingrich-OSS</i>]	<i>a stream, a river; a torrent; floods, current, brook</i>	masculine singular noun; nominative case	Strong's #4215
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
oikia (οικία) [pronounced <i>oy-KEE-ah</i>]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3614

Luke 6:48c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	her, it; to her [it]; in her [it]; by her [it]; that	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Translation: When a flood comes, [and] the torrent struck that house,...

When a house is properly connected to a foundation of solid rock, it can withstand heavy rains and even a flood. Jesus, here, uses the illustration of a house facing a flood.

In life, there is the charge of the mosquito and the charge of the elephant,⁴⁸ which we must all face. The flood hitting one's house is equivalent to the charge of the elephant (a house under a few hours of rain is facing the charge of the mosquito).

Luke 6:48d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
ischuô (ἰσχύω) [pronounced is-KHOO- oh]	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	3 rd person singular, aorist active indicative	Strong's #2480
saleuô (σαλεύω) [pronounced sal-YOO- oh]	to move, to shake (together), to be shaken, to stir up, to agitate, to rock, to topple; (by implication) to destroy; to disturb, to incite	aorist active infinitive	Strong's #4531
autên (αὐτήν) [pronounced ow- TAYN]	her, to her, towards her; it; same	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...it was not able to shake it,...

The flood waters could not disturb such a house. These flood waters could not move a house from where it is placed.

This is analogous to a person facing a great difficulty in life, and living through them unscathed or nearly unscathed.

⁴⁸ This is the illustration from R. B. Thieme, Jr.

Luke 6:48e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
καλῶς (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
The e-sword version of WH text has #2570 here instead (but ID's it as an adverb and spells it correctly as an adverb).			
οἰκοδομεῖν (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	perfect passive infinitive	Strong's #3618
αὐτῆν (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...because the [house] had been built well [on a solid foundation].

The key is having the proper foundation and doing it right.

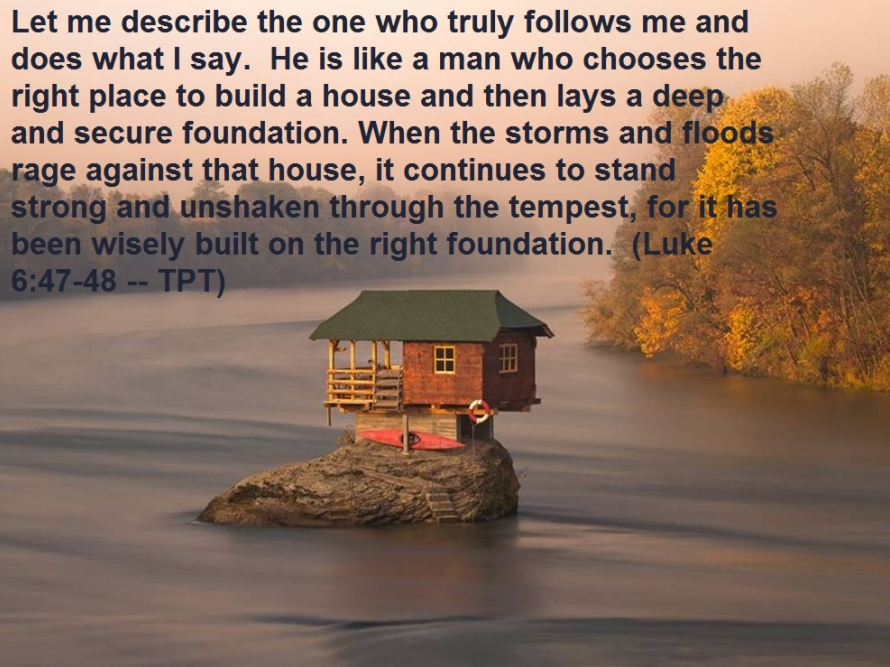
The house holds up because it was built on a solid foundation; a person's life holds up to catastrophes, because our solid foundation is Jesus Christ. We have believed in Him; and we then (by choice) grow spiritually (not every believer does). The mature believer is able to withstand the great difficulties of life with strength. Our strength is Jesus Christ and the Word of God. We stand upon both (Jesus first, and then the Word of God embedded in our souls).

Luke 6:48 ...he is like a man who has built a house where he dug deeply and he has set down a foundation [connected] to the rock [beneath]. When a flood comes, [and] the torrent struck that house, it was not able to shake it, because the [house] had been built well [on a solid foundation].

The believer, mature or not, has begun his foundation upon Christ Jesus. No matter how much we screw up our own lives, that foundation assures us of eternal life. The truth of Scripture aids us even more. The spiritual growth from Bible doctrine gives us the wherewithal to live our lives. Even when we face national disaster—and that could be coming for the United States—the believer having doctrine in his soul is like a house built on a solid rock foundation. That house is going to stay right there.

Luke 6:47–48 (The Passion Translation) (a graphic); photo from [Howard Carter Blog Spot](#); accessed January 7, 2022.

Luke 6:47–48 Everyone who comes face to face with Me and hears My words and does them, I will show [you] what he is like: he is like a man who has built a house where he dug deeply and he has set down a foundation [connected] to the rock [beneath]. When a flood comes, [and] the torrent struck that house, it was not able to shake it, because the [house] ad been built well [on a solid foundation].h



Luke 6:49a

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
akoúô (ἀκούω) [pronounced ah-KOO-oh]	those hearing; hearing and paying attention to; listeners; those who hear and understand	masculine singular, aorist active participle; nominative case	Strong's #191
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
mê (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
poiëô (ποιέω) [pronounced poi-EH-oh]	doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting	masculine singular, aorist active participle; nominative case	Strong's #4160

Translation: But the one who hears but does not do [what I say],...

This is the second group; those who hear Jesus but do not do what He says to do. Jesus will make a similar analogy.

Luke 6:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoios (ὅμοιος) [pronounced HOM-oy-oss]	<i>like, similar, resembling; like: i.e. resembling; like: i.e. corresponding to a thing</i>	masculine singular adjective; nominative case	Strong's #3664
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)
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
oikodomeō (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>building (constructing, erecting) [a house or building]; restoring (rebuilding, repairing) [a building]</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong's #3618
Metaphorically, this word is used to mean <i>founding, establishing, edifying, building up [a church, individual believers in spiritual growth], establishing, confirming</i>			
oikia (οἰκία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
chōris (χωρίς) [pronounced khoh-REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
themelios (θεμέλιος) [pronounced them-EHL-ee-oss]	<i>foundation, substructure; something put [laid, placed] down</i>	masculine singular noun; accusative case	Strong's #2310

Translation: ...he is like a man who builds his house upon the ground without a foundation,...

The other way to build a house is to simply build it upon the ground with no foundation. It just sits on top of the dirt. The house is not tied to anything solid.

Luke 6:49c			
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)
prosrêgnumi (προσρήγνυμι) [pronounced pros-RAYG-noo-meet]	<i>to beat vehemently against (upon), to break against, to break by dashing against; to burst upon [by a flood or tempest]</i>	3 rd person singular, aorist active indicative	Strong's #4366
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
potamos (ποταμός) [pronounced pot-Arndt and Gingrich-OSS]	<i>a stream, a river; a torrent; floods, current, brook</i>	masculine singular noun; nominative case	Strong's #4215

Translation: ...[and] the torrent bursts upon the [house]...

If there is a great flood, where a torrent suddenly hits the house, then it is devastated. There is nothing holding it in place. It has no foundation upon which to stand.

Luke 6:49d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
euthus (εὐθύς) [pronounced yoo-THOOS]	<i>straightway, immediately, forthwith, at once</i>	adverb of time (this is also an adjective)	Strong's #2117
This seems to be almost identical to Strong's #2112, which is eutheôs (εὐθέως) [pronounced yoo-THEH-ocē]. The meanings are almost exactly the same. The 1894 Scrivener Textus Receptus has #2112 instead.			
According to my WH text, the verb here is:			
sumpepō (συνπέπω) [pronounced soom-PEM-poh]	<i>to send together with, to dispatch</i>	3 rd person singular, aorist active indicative	Strong's #4842
The 1894 Scrivener Textus Receptus has the following word instead:			
riptō (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, aorist active indicative	Strong's #4098

Luke 6:49d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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These two other words are also found in the Pierpont and Robinson Byzantine Textform. This also makes sense, whereas, I am having trouble making sense of the WH text.

Translation: ...and immediately it falls...

The sudden burst of a torrent knocks down the house. Again, it is not connected to a solid foundation.

Luke 6:49e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
rhêgma (ρήγμα) [pronounced <i>HAYG-mah</i>]	<i>ruin (ed, s), something torn, a fragment</i>	neuter singular noun; nominative case	Strong's #4485
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
oikia (οικία) [pronounced <i>oy-KEE-ah</i>]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; genitive/ablative case	Strong's #3614
ekeinê (ἐκείνη) [pronounced <i>ehk-ī-nay</i>]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 rd person feminine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	neuter singular adjective; nominative case	Strong's #3173

Note how this matches the morphology of rhêgma (ρήγμα) [pronounced *HAYG-mah*].

Translation: ...and the ruination of that house was great.”

The end result is a great ruination of the home.

I have been involved in construction for many years, and I can affirm that, if you do not do a job fundamentally right from the beginning, then the end result is going to be disastrous. I recall building a fence—and it was one of the first fences which I built—and I did not use nails that were long enough or sturdy enough (some of the mistakes I made early on were based upon my lack of common sense in construction). Not unsurprisingly, that fence failed early on.

There are fundamentals which are absolute when it comes to building anything. Similarly, there are fundamentals which are absolute when it comes to building the spiritual life.

You do not get to advance in your spiritual life in whatever way seems right to you. The spiritual life is very well-defined, just like the principles of setting the foundation of a house are well-defined. If you have a pier and beam constructed house, and you use wood designed for interior use only, that wood will be rotted in 5–10 years (depending upon the conditions of where you are building). Or, if you have a cement foundation, you cannot use poor cement, a bad mixture of cement, a foundation which is too thin, or a foundation built without the interior steel rods which hold the foundation together. Now, I have seen many houses built without any concept of doing things right. I have bought several homes on land, where the original owner possibly built or oversaw the building of a house without any concept of how it ought to be done. Many times when you buy such a house, you have to be prepared to see the worst constructed stuff in the world.

The analogy here is the unbeliever who does not believe in Jesus; and also to the believer who does, but never advances spiritually in his life. The unbeliever has no solid rock upon which to stand in his life, and when the catastrophes of life hits him, he falls apart. Life becomes too much for him. All of his smart ideas and his derogatory facebook posts will not stand up to the great pressures of life.

The believer has the solid foundation of Jesus Christ (no matter what, he will spend eternity with Jesus Christ); but he is not connected to the Rock by means of Bible doctrine. After salvation, we know almost nothing, apart from *believe on the Lord Jesus Christ and you will be saved*. But we understand little about Jesus Christ, about God's justice, or why we are alive and breathing. That person will also face catastrophes and he will fare no better than the unbeliever. Life will slam into him and he will fall apart. The believer without Bible doctrine, who is out of fellowship, imitates the unbeliever (he potentially walks like the unbeliever in Ephesians 4:17).

The strength and power of the unbeliever after salvation is the Bible doctrine embedded in his soul.

Almost every believer, immediately after salvation, has some ideas of his own about salvation and about the spiritual life (which ideas are nearly always wrong). Pretty much every new believer needs to shut up and listen; and the pastor-teacher ought to clearly teach the Word of God, often covering entire chapters and entire books of the Bible. The last thing a new believer ought to do is develop his own concepts of what spiritual growth looks like, and how he will achieve it. That is fine to learn that sort of thing from Scripture; but it is not something which you can make up on your own (and, unfortunately, too often, pastor-teachers have no idea what the spiritual life is about either).

Luke 6:49 **But the one who hears but does not do [what I say], he is like a man who builds his house upon the ground without a foundation, [and] the torrent bursts upon the [house] and immediately it falls and the ruination of that house was great."**

The key to *doing the word of Jesus* is first believing the word of Jesus, and then acting accordingly. His words are the foundation for our lives. Obviously, in order to do the Word of God, we must first hear the Word of God. The proper way to hear the Word of God is in a local church as taught by a well-qualified pastor-teacher.

Luke 6:47–49 **Everyone who comes to hear Me and does what I say, he is like a man who builds his house on a solid foundation. He dug down deep and made the solid rock below his foundation, so that when a flood came and the torrent struck his house, it was not able to shake it, because the house had been built well and placed upon a solid foundation. But, the man who hears Me but does not do what I say, he is just like a man who builds**

his house on the ground, without a foundation. When a torrent bursts upon the house, it immediately falls and its ruination is devastating.” (Kukis paraphrase)

Simply put, Jesus is that solid foundation; and Bible doctrine, the mind of Christ, makes that foundation even more sure.

The Easy English translation makes an excellent observation (in its commentary): the storm happens to *both* homes. However, one was able to withstand the storm and the other was not. This is the differentiation between mature believers and immature believers (or between mature believers and unbelievers).

People do not automatically grow in the spiritual life. You don't believe in Jesus Christ and then start automatically growing, spiritually speaking. You have to make certain choices to facilitate that growth (even though spiritual growth is a grace process).

How do you grow physically? As a baby, we start on a liquid diet of milk and graduate to solid food. If we do not eat nutritious meals, our bodies and even our minds do not properly grow and mature. For spiritual growth we need spiritual food.

The first step, obviously, is to believe in Jesus Christ. There is no such thing as spiritual growth experienced by the unbeliever. The second step is to learn the rebound technique.⁴⁹ The rebound technique is, you have sinned, and to recover from that sin, you name it to God. How you feel about the sin is inconsequential; whether you name the sin aloud or think it when speaking to God is inconsequential. This is described in 1John 1:9 **If we confess** [acknowledge, name] **our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.** (IAV; capitalized)

There is no regret or emotion involved in 1John 1:9 (you may feel terrible about what you have done, you may feel nothing at all about what you have done). Whatever the sin was you name it (or, if there are sins, you name them). John writes that **God is faithful**; that means, *He does the same thing every time*. We can depend upon God here when we name our sins, because He will respond in the exact same way when we say those sins (either aloud or in our heads). What God does every time is, **He forgives us our sins**. He does not say, “Listen, you have sinned some pretty bad sins, but this one is a doozy and there is no forgiveness for it. Sorry about that, but you really screwed up this time.” 1John 1:9 tells us that God forgives us. He is faithful; we can depend upon His forgiveness. Now, God does not forgive our sins because He is a nice guy, but because *He is just*. Because we have believed in Jesus Christ, every sin that we have committed, past, present or future, has been paid for on the cross. Therefore, it does not violate God's just character to forgive us. God does not look at believers comparatively when it comes to forgiving sins. He doesn't look at me and say, “Now that Kukis, he's an alright fellow; I think I'll forgive him this time.” After which, God does not say to you, “You've sinned just one too many times, I am sick of forgiving you. There is no forgiveness this time around.” When we name our sins, those sins are forgiven. This is a certain promise upon which we can stand, regardless of how we might be measured by others.

Now, what about the sins that we have committed, but we don't know that they are sins. We gossiped about someone the other day, or we hated someone or we felt a tinge of jealousy because someone has something we want? Those sins are also forgiven, even if we do not realize that we should name them. God **cleanses us from all unrighteousness**; meaning that we are back in fellowship and functioning properly in the Christian life. Apart from an extensive study of hamartiology (the study of sin), we commit sins that we do not realize are sins. God forgives those sins as well.

Rebound only gets us back into fellowship; but our spiritual growth is based upon learning and believing Bible doctrine. For that, we need (99% of the time) a well-trained pastor-teacher to guide us spiritually. There are people who have no connection to a pastor-teacher because there is not one in their periphery; and God makes some provision for those people. But, the average person needs to let God guide him to a church where Bible doctrine is taught. For me, the bare minimum is hearing the rebound technique at the beginning of every teaching

⁴⁹ A term developed by R. B. Thieme, Jr.; who developed a great many new terms to explain the Christian way of life.

session (it may not be called *rebound*). The second bare minimum is at least a 30 minute teaching sermon based upon the Word of God. 45 min to an hour or longer is better. 3x or 4x a week Bible classes would be a bare minimum. The believer needs spiritual food *every day*.

In this electronic age, there are ways to access the teaching ministry of a pastor, even if he lives on the other side of the world from you. Berachah Church makes Bobby's lessons available without charge; and R. B. Thieme, Jr. Ministries makes the teachings of R. B. Thieme, Jr. available without charge. There are many other excellent doctrinal teachers who have come out of Berachah and have a teaching ministry.

At one time, many Baptist churches could be depended upon for accurate doctrinal teaching. That appears to no longer be the case (so many denominations have been corrupted over the past 50–100 years).

Regarding finding a pastor: automatically reject any cult gathering (Mormons, Jehovah Witnesses are two prominent ones). Look for a church which emphasizes privately naming one sins to God, a church which does not invade your privacy; and a church where entire books are regularly taught from the pulpit (where the pastor demonstrates some knowledge of the Greek and Hebrew, as well as some understanding of ancient history).

If no such church exists, seriously consider moving to a city where there is a pastor-teacher whom you have identified as accurately teaching the Word of God. I have put out a list of churches where there are well-qualified teachers whose lessons can be accessed online (to give that church a trial run, so to speak). **The List** ([HTML](#)) ([PDF](#)) ([WPD](#)).

You may think, *isn't that a bit much, moving to find a good church? Couldn't that be considered cult-like behavior?*

Let me answer the second question first. Churches which specifically attempt to divide you from friends and family is misapplying the concept of separation and such a church might be a cult. A church which intrudes on your personal business in any way is cultic. Just because you live in one state and there is a good church in a different state, that does not make that church a cult (unless, of course, the church contacts you directly and says that you need to move there). A Bible-believing church should feature teaching the Bible, and I suggest at least 4 or 5 lessons per week (ideally, 45–75 minutes per lesson). You should be able to walk into a local church and enjoy anonymity (obviously, if there are 20 members or less, you are not going to remain anonymous). No one from that church should be asking personal questions of you (your phone number, address, salary; or even first and last name).

No one from that church, after you have come to church a few times, should be instructing you personally on things you should be doing or not doing. Bear in mind, the church—given today's world—may have a minimal dress code (for instance, foundation clothing for women; gender-appropriate clothing; etc.). However, many churches allow these things to sort themselves out naturally. There may be some regulations regarding a person's behavior in church (obviously, academic discipline is important where Bible doctrine is being taught). However, modern American culture has given churches a whole new set of challenges. For instance, a church would not forbid a prostitute from attending church; but they would disallow that same prostitute plying her trade in the parking lot. Similarly, a church would not forbid a homosexual from attending services; but overt homosexual expressions of affection would be discouraged. In the churches where I grew up, there were virtually no issues regarding dress and behavior on church grounds. In today's world, there are obviously challenges which each local church determines on their own. This is because we have gone insane as a society.

Now, to the first question: *isn't moving to another city or state an overreaction to not finding a Bible-believing church within driving distance of your home?* It is not, and let me explain why: do you want to live in an area where there are no mature believers? If there is no local church capable of providing spiritual growth, then there are no mature believers there (unless they moved from somewhere else). There are alternatives in such a city, such as establishing a church that meets around a computer, and listens to lessons from a teacher in another state. There are groups who still meet and listen to the teachings of R. B. Thieme, Jr., even though he passed away in the early 2000s.

However, if there is no such group to gather to; and if you are unable to establish such a group, then you are living in an area which could face sudden historical disaster. In a city with no doctrinal churches, you may find yourself in a modern-day Sodom or Gomorrah situation. Given the events taking place in the United States, do you think various sorts of historical disasters could take place? I think such disasters have already taken place in the United States, and I suspect that they will get worse. I feel much safer living in a city where there are dozens, perhaps hundreds, of mature believers.

I believe that most people recognize that the United States is teetering on the brink at this time. Whereas, I do not believe that we are close to seeing the destruction of the United States; I do believe that we will see great local disasters. Could the United States be destroyed before the close of the 21st century? I don't see that as being out of the realm of possibility. We have seen high inflation, out-of-control forest fires (which have now extended beyond California), a widespread invasion of foreigners, a pandemic, devastating weather events, and, most recently, a destruction of number food producing plants. There is no reason to think that the United States is on the verge of entering into a decade or two of calm. For that reason, living in an area where there are many mature believers seems like sound-judgment to me. That, in itself, is good protection. See **Genesis 18** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Genesis 19** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information on this topic.

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 6 is in the Word of God

1. We see an excellent contrast between Jesus and the pharisees, who followed Him around to see where they might catch Him breaking the Mosaic Law.
2. We see Jesus' brilliance when dealing with being set up to break religious regulations (which regulations do not even exist).
3. When we compare the sermon on the plain to the sermon on the mount, we get a better understanding of the Lord's teachings; and that, even though He probably never repeated a sermon, He certain repeated similar thoughts and themes.
4. When considering the length of Jesus' prayers and His plans for the upcoming day (to choose His disciples), we can deduce several important facts about His prayers and His spiritual life.
5. We learn that simply by touching Jesus, some people were healed. This gives us several ideas about how Jesus healed (which is closely tied to the healing of the withered hand earlier in this chapter).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 6

1. Jesus lengthy time spent in prayer prior to the selection of His disciples tells us a great deal about the Lord. We can deduce, from the amount that Jesus spends in prayer, that God the Father is not giving Him a list of things to do, places to go, or people to select to perform this or that function (if God simply gives Jesus the information, that is ten minute prayer tops). The Lord's personal prayers would have been very much like ours where there is very likely no audible response.
2. This also suggests that much of what Jesus does is within the confines of His humanity. That is, when He selects His twelve disciples, He does not already have a list in hand; nor does He know from omniscience which men to choose.
3. We learn quite a bit about the life of the believer. We were required to carefully examine the things that Jesus taught, so that we do not go too far afield.
4. The teaching in the final half of this chapter is outstanding.

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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 6

Jesus is the primary focus of this chapter, as He throughout the book of Luke. Here, He is questioned by the legalistic Jews about working on the Sabbath (two incidents are given).

The fact of the Lord praying for a considerable length of time prior to choosing His disciples is significant.

What the Lord taught in the final half of this chapter was illustrative of the teaching that He did.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Overview of Luke 6

With this very long lesson, we close out our study of Luke 6, an amazing chapter in the Word of God.

The translation I will use here is the Literal Standard Version Copyright © 2020 by Covenant Press and the Covenant Christian Coalition. Briefly, their claim is to be the only literal translation written in modern English.

I have begun to make a chapter overview a standard part of this study. I have also begun to feature a variety of Bible translations. I am thinking that it may be helpful to also give you some background on the translations which I choose for this section

What the Literal Standard Translation Says About Itself

Literal

A modern, literal, word-for-word (formal equivalence) English translation of the Holy Scriptures.

Elegant And Easy To Read

Significant improvement over previous literal translations, including Robert Young's excellent Young's Literal Translation.

Accurate Translation

Preservation of verb tenses and consistent use of words wherever possible. The most literal English translation

What the Literal Standard Translation Says About Itself

of The Holy Bible.

Regarding point #2, you may be unfamiliar with Robert Young's translation. It is more consistent than the KJV, but it retains the old English sort of translation.

Taken from <https://www.lsvbible.com/> (Under the *translation* heading)

Literal Standard Version graphic; from the [LSV website](#); accessed March 4, 2022.


2 billion of the world's 7.6 billion inhabitants speak English¹



73 out of 83 English Bible translations are in modern English



61% of American Bible readers prefer word-for-word translation²



55% of American Bible readers use the 400-year old KJV



Only 24% of Americans believe the Bible is the literal word of God³



Only 5 out of 83 complete English translations are literal



0 translations are strictly literal and in modern English—*until now*



¹ From [Cambridge University Press](#); accessed March 4, 2022.

² From [Dr. Claude Mariottini](#); accessed March 4, 2022.

³ From [Gallup Polling](#); accessed March 4, 2022.

I must say, I am surprised if 55% of believers today use the KJV. I think this is a big mistake and it is one reason why there are not a lot of young people in our churches today.

Let me approach this in a different way: some people love Shakespear and other cannot stand him because of the language. It makes no sense. This is how some people react when they walk into a KJV-only church. The pastor appears to be speaking a foreign language. Some people won't mind adjusting to that; but most will pass it by.

Again, this comes directly from the LSV website.

Distinctive features of the Literal Standard Version:

- A modern, literal, word-for-word (formal equivalence) English translation of the Holy Scriptures utilizing English word rearrangement when necessitated for readability. The LSV is the most literal translation of The Holy Bible, with significant improvement over previous literal translations, including Robert Young's

Distinctive features of the Literal Standard Version:

excellent Young's Literal Translation.

- Preservation of verb tenses wherever possible.
- Utilization of the transliterated Tetragrammaton in the Old Testament. All uppercase LORD is used in the New Testament when a reference to YHWH is likely.
- Generally consistent approach to formal equivalence translation; most English translations use a broad set of words when translating a single Greek or Hebrew word based on context. We are striving to only use varying words when the context demands it.
- Removal of many Hebrew and Greek transliterations; remember, transliterations are generally not translations.
- Unlike most translations, justified typographic alignment consistent with the style of the original Hebrew, Aramaic, and Greek biblical autographs. The ancient caesura mark is used for easy readability of poetic literature such as the Psalms.
- Inclusion of the verses found in older English translations such as the King James Version (KJV) that are not found in many modern translations; and inclusion of the alternative LXX Genesis chronology set next to the MT. These are contained within bolded double brackets for distinction.
- Capitalized pronouns and other nounal forms when referring to God, Christ, or the Holy Spirit. References to the Messenger of the LORD are also capitalized when the subject appears to be a clear reference to God or the Messiah (as found in translations such as the NKJV).

From <https://www.lsvbible.com/p/the-preface-to-literal-standard-version.html> accessed March 4, 2022.

Surprisingly enough, there is no information about who translated and worked on the LSV on their webpage. This is the information which they sent to me by email.

Those who worked on the LSV

Gary Ray - Abilene Christian University; General Editor / Committee Chair
 Jeff Eldredge - Dallas Theological Seminary; Vice Chair
 Matthew Morrow - Administration
 Ivan Veller - Proofing; also worked on NASB 2020 and BSB 2020
 Ken Kania - In-house Bible reader; interlinearization
 Steve Oh - Greek contributions; theology
 Anne Kelly - Audio
 Michael Paul Johnson - Interlinearization; WEB General Editor
 Greg Matovich - Design and supply

In an email from Covenant Press.

One of the things which I have observed with the LSV is, they retain the lengthy sentences which are found in the book of Luke. So, it is not unusual for a single sentence to go on for 4 or 5 verses (the same is true for the Book of Acts).

There is a correct way in English to do quotation marks and an incorrect way, and I do it incorrectly, as does the LSV. Rather than, within lengthy quotation to begin each new paragraph with quotation marks, I place a quote at the beginning and at the end of the quotation, regardless of its length or the number of paragraphs. The LSV does the same thing. I personally find that simpler to follow—particularly when there is a quote within a quote.

vv.	1–5	Jesus Is Lord of the Sabbath
vv.	6–11	A Man with a Withered Hand
vv.	12–16	The Twelve Apostles
vv.	17–49	The Sermon on the Plain

Like much of Luke, this chapter is a selection of vignettes, probably presented in chronological order. When they came to the end of the enough verses, the ones who divided up the chapters decided, "Time to start a new chapter." (In the original manuscripts, there are no chapter or verse divisions.)

Luke 6 is a series of vignettes, which is very much the case for most chapters in the book of Luke. There are 49 verses in this chapter and it covers a lot of ground.

Now, even though Jesus has not been teaching for a very long time (maybe 6 months or so doing the sort of teaching with which we are familiar⁵⁰), He is known well enough for the religious class to take notice of Him. However, the religious hierarchy out of Jerusalem is beginning to watch Jesus carefully. "Where is the chink in His armor?" they may have been asking themselves.

It is a Sabbath morning; the disciples are very hungry; and they walk through a wheatfield and pick some stalks of grain (which is legal for them to do). They rub the heads of grain with their hands, and some pharisees seem to be right there, watching them and taking notes. Jesus will ask these pharisees a question (which they cannot answer) and then claim to be the Lord of the Sabbath (that is, Jesus is claiming authority over the Sabbath).

Later, on another Sabbath, Jesus encounters a number of scribes and pharisees in a synagogue, and also in this synagogue is a man with a withered hand. What will Jesus do? And is healing on the Sabbath an actual infraction of the Law?

Luke then records the calling of Jesus' twelve Apostles. Although Luke gives all of their names at once, we know from the previous chapter that Jesus called these men to follow Him at different times.

The final section of this chapter is known as the Sermon on the Plain. There are many parallels between this sermon and the more famous *Sermon on the Mount* (found in the book of Matthew). 33 verses of this chapter are given completely to Jesus' words.

As we move further along in the book of Luke, there will be fewer historical incidents and more extensive sermons from Jesus.

The section headings from E-sword are retained in the text below:

Jesus Is Lord of the Sabbath

Luke 6:1–2 *And it came to pass, on a Sabbath, as He is going through the grainfields, that His disciples were plucking the ears, and were eating, rubbing with the hands and certain of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbaths?"*

The pharisees who are apparently following the Lord and His disciples around, accuse them of doing exactly what the pharisees themselves are doing. The pharisees, on the Sabbath, are following the Lord and His disciples around, men whom they are coming to hate. They are watching them carefully to see where they violate some traditional regulation. That sounds exactly like work to me.

Another aspect which is worth noting is, the pharisees are following these men around in order to find something to accuse them of. This is an historic example of, *show me the man and I will show you the crime*. In their minds, the pharisees have decided that Jesus is a *wrong guy*; so now they are following Him in order to find something to back up this evaluation of His character.

Luke 6:3–4 *And Jesus answering said to them, "Did you not read even this that David did when he hungered, himself and those who are with him, how he went into the house of God, and took the Bread of the Presentation, and ate, and gave also to those with him, which it is not lawful to eat, except only to the priests?"*

⁵⁰ The is a portion of His ministry prior to having any disciples and prior to performing many miracles. Maybe this lasted 2 months; and maybe it lasted a year.

Jesus often answered a question (or accusation) with another question. He could certainly find something which the pharisees could not explain because this is something that they themselves do not understand.

David and his supporters were on the run from King Saul. They were starving. They were not far from where the Tabernacle was, and David was aware that there was fresh bread to be found in the Tabernacle itself. So he went to the city, robbed the Tabernacle of this bread, and shared it with his men. See **1Samuel 21** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information about this incident.

If the pharisees are going to condemn Jesus and his disciples for eating when they are famished, then they must condemn David as well. They are not ready to do that. They may not be able to explain this incident in the life of David; but they can at least see some of the parallels.

Luke 6:5 And He said to them, “The Son of Man is Lord also of the Sabbath.”

Then Jesus makes this most remarkable statement, which indicates that He is the One with authority over the Sabbath (not them). This is clearly a statement of Divine authority.

How did Jesus slip this statement in without being challenged? The pharisees were still stuck trying to figure out how to explain David’s actions. I don’t think they really heard and understood what Jesus just said, because their minds were back thinking about David.

A Man with a Withered Hand

Luke 6:6–7 And it came to pass also, on another Sabbath, that He goes into the synagogue, and teaches, and there was there a man, and his right hand was withered, and the scribes and the Pharisees were watching Him, if on the Sabbath He will heal, that they might find an accusation against Him.

The pharisees and other religious types were continually setting up the Lord, so that they might accuse Him of doing something wrong.

There is a man with a withered hand in the synagogue on a Sabbath day. It makes perfect sense that the Pharisees, in some way, engineered things for this man to be there (and they are expecting Jesus to be there as well).

Again, the people who are clearly working on the Sabbath are the scribes and pharisees, who are trying to trap the Lord (*that* is work). And they plan to be right there and accuse Him of doing wrong (healing on the Sabbath—which is nowhere prohibited on Saturdays—not even in their own traditions).

Luke 6:8 And He Himself had known their reasonings and said to the man having the withered hand, “Rise, and stand in the midst”; and he having risen, stood.

There is some humor as to what takes place here, and exactly what the Lord does. Every movement is done specifically to frustrate the religious types.

First of all, Jesus tells the man to rise up and stand. Every person who was to read from the Word of God (the Torah and the Prophets) in that synagogue would also rise up and stand. So this man is not doing anything wrong and he certainly is not performing some sort of work.

Luke 6:9 Then Jesus said to them, “I will question you something: is it lawful on the Sabbaths to do good, or to do evil? To save life or to kill?”

The pharisees and the scribes are there, and Jesus, knowing He is being set up, asks them a simple question: “Is it lawful to do good or evil on the Sabbath? Is it lawful to save a life on the Sabbath or kill?” They are setting Him up, so He sets them up. What can they answer?

There is no answer forthcoming from these men.

Luke 6:10–11 *And having looked around on them all, He said to the man, “Stretch forth your hand”; and he did so, and his hand was restored whole as the other; and they were filled with madness, and were speaking with one another what they might do to Jesus.*

Jesus looks around at them all, waiting for a response. There is no response.

In the synagogue, on a Saturday, men would rise up and stand, and put out their hand to take one of the sacred scrolls to read.

Jesus tells the man to reach out with his hand—exactly what every reader in the building had done and will do. When he holds out his hand, it is restored, meaning, there is a great physical change which takes place. There is no denying what just happened.

What did Jesus do? He said a few words. Everyone who stood up to read would say a few words. And what did the man with the withered hand do? He stood up and then put out his hand. These are things which had been taking place all day already in the synagogue. There is nothing which Jesus did; and nothing that this man did that could be faulted. Then God healed the man’s hand. Everyone saw it. And what could the religious types say or do? Nothing; nothing at all. They must have been so frustrated.

The Twelve Apostles

Jesus probably had 50–200 followers by that time. Some men he had called; some people simply chose to go along with Him. All this time, Jesus has been analyzing these people. I do not believe that God the Father gave Jesus a list from heaven; I do not believe that Jesus, in His humanity, knew specifically who to choose. But the time had come for Jesus to require some men close to Him to take care of a variety of responsibilities. One of the things that was needed—and I don’t believe is talked about in any of the gospels—is crowd control. Several times, it is alluded to, but without using those words. If a few hundred or a few thousand people come to hear Jesus, there must be some kind of order established. These 12 would be able to see to that. There is much more involved with this choice, but that is a purely practical reason.

Luke 6:12–13 *And it came to pass in those days, He went forth to the mountain to pray, and was passing the night in the prayer of God, and when it became day, He called near His disciples, also having chosen twelve from them, whom He also named apostles:...*

It is easy to get the wrong impression about how Jesus chose His disciples. There are times in some gospels where it appears as if Jesus sees some random dude walking down the street, and He calls out, “Hey, you—come here; follow Me.” If you study the text carefully, you can tell that Jesus, in His humanity, carefully chose the men whom He would designate as His Apostles.

Now, do you think that God the Father said aloud to Jesus, “Okay, these are the men I want you to choose.” I do not think that happened. I think there is a good chance that for most of the Lord’s decisions, there was no specific command coming from God the Father, telling Him what to do. And yet, Jesus adhere perfectly to the plan of God.

Jesus chose the following men:

Luke 6:14 *...Simon, whom He also named Peter, and his brother Andrew, James and John, Philip and Bartholomew,...*

Most people know a third or a half of the Apostles chosen by Jesus. This is to be expected, as about half of them are not described in any way apart from their name and some identifying title.

Peter we know as the impulsive disciple; but he is simply a man of action, and a man of great enthusiasms. He makes a great many mistakes. Andrew is Peter's brother who first told Peter about Jesus (Andrew was baptized by John the Herald).

James and John are brothers who own a fishing vessel; and they work in tandem with Peter and Andrew. Peter, James and John will see the glorified Jesus. James will be the first Apostle to be martyred.

James is not to be confused with the half-brother of Jesus, also named James. This second James was the pastor at the church at Jerusalem; and he wrote the epistle entitled *James*.

John, of course, wrote the gospel of John, 3 epistles and the book of Revelation.

Philip is the disciple who will ask Jesus, "Just show us the Father; that would be sufficient for us." (Which elicited a very famous response from Jesus.)

Luke 6:15 ...Matthew and Thomas, James of Alphaeus, and Simon called Zealot,...

Matthew is the tax collector and the one who wrote the book of Matthew. Thomas is the Apostle who will insist on actually touching the resurrected Jesus in order to recognize that He had risen from the dead.

We only know James of Alphaeus and Simon the Zealot from their names.

Luke 6:16 ...Judas of James, and Judas Iscariot, who also became betrayer.

The first Judas is known by name only. The second Judas is the one who betrayed Jesus.

The Sermon on the Plain: Jesus Ministers to a Great Multitude

Luke 6:17–18 And having come down with them, He stood on a level spot; and a crowd of His disciples, and a great multitude of the people from all Judea, and Jerusalem, and the seacoast of Tyre and Sidon, who came to hear Him and to be healed of their diseases, [gathered]. And those harassed by unclean spirits [also gathered] and were healed.

It would be fair to say that most of those who came to Jesus here wanted to be healed of whatever physical ailment that they suffered from. However, based upon this and other information that they collected, some of these people believed that Jesus might be the Messiah spoken of throughout the Old Testament.

Even though Jesus was just beginning His ministry, people came from all over to see Him and to be healed by Him. So His reputation, even over a very short period of time, was known throughout the land.

Luke 6:19 And all the multitude were seeking to touch Him, because power was going forth from Him, and He was healing all.

No doubt some became impatient, and they recognized that all they needed to do was touch Jesus and they would be healed.

The Beatitudes

Luke 6:20 And He, having lifted up His eyes to His disciples, said: "Blessed the poor—because yours is the Kingdom of God.

Jesus first lifts up His eyes to His disciples. Let me suggest that this is a signal. He is about to begin teaching, so people cannot be wandering all over the place, sneaking up beside Him to touch His robe.

Most of the people who came to Jesus would have been poor, hungry, and possibly weeping (since many of them came with physical maladies).

We have to be careful in this section not to simply assume, poor people will be rich in heaven; and rich people may not be in heaven at all. That is not what Jesus is teaching, simply because it would contradict the teachings of the Old Testament.

When we stand before God, we are impoverished with nothing whatsoever to offer God. When we come to Him in the name of Jesus, standing upon Jesus, we are blessed and eternally saved.

This is quite the opposite of the religious type who comes to God, and he fasts every week, and comes to the synagogue each Saturday, and lives a righteous life. He brings these things to God in exchange for eternal life. They are not poor; and they do not see themselves as poor. The Kingdom of God is not for them.

Luke 6:21 Blessed those hungering now—because you will be filled. Blessed those weeping now—because you will laugh.

Life is a temporary proposition. We are hungry at times in this life; there are times when we weep. All of this is temporary for those who come to Jesus.

Luke 6:22–23 Blessed are you when men will hate you, and when they will separate you, and will reproach, and will cast forth your name as evil, for the Son of Man's sake— rejoice in that day, and leap, for behold, your reward [is] great in Heaven, for according to these things were their fathers doing to the prophets.

The people who were there, who would choose to follow Jesus, would face extreme pressures and persecutions. Jesus is promising them great rewards from God the Father.

Jesus Pronounces Woes

Luke 6:24 But woe to you—the rich, because you have gotten your comfort.

So that there is no misunderstanding, a person who is rich is not automatically destined for hell. The deciding factor is Jesus. Unfortunately for the human race, too often people will not turn to God if they are prosperous. The poor have few places where they can turn, so often, they turn to God.

Luke 6:25 Woe to you who have been filled—because you will hunger. Woe to you who are laughing now—because you will mourn and weep.

Again, it is not wrong that you have had a healthy and filling meal. Nor is it wrong to see or hear something and laugh out loud. Now, is it possible that these same people, at some point, will hunger or weep? Certainly. However, it is those who depend upon these things, and believe that these things mean blessing from God—they are the ones who should be careful. We are saved by faith in Christ; and not by any other means.

Luke 6:26 Woe to you when all men will speak well of you—for according to these things were their fathers doing to false prophets.

Other people place some importance upon their social standing. In fact, China actually rates people socially, in order to gain certain behaviors from their people and to discourage other behaviors. However, holding a popular opinion or siding with the majority does not make you right.

Israel, throughout the Bible, has a history of persecuting God's prophets. Apparently, they often celebrated and followed false teachers.

Love Your Enemies

Luke 6:27–29 **But I say to you who are hearing, Love your enemies, do good to those hating you, bless those cursing you, pray for those maligning you; and to him striking you on the cheek, give also the other, and from him taking away from you the mantle, also the coat you may not keep back.**

Jesus then suggests behavior which will seem odd to many Jews. They are told to love their enemies, do good to those who hate them, bless those who curse you, pray for those who malign you, etc.

Jesus' disciples will very much fall into this set of behaviors when the Church Age begins. They will have their enemies and those enemies will persecute them unmercifully. Jesus and His disciples will many times give the gospel to people who revile them and pray for their salvation at other times.

Luke 6:30–34 **And to everyone who is asking of you, be giving; and from him who is taking away your goods, do not be asking again; and as you wish that men may do to you, do also to them in like manner; and—if you love those loving you, what grace is it to you? For also the sinful love those loving them; and if you do good to those doing good to you, what grace is it to you? For also the sinful do the same; and if you lend [to those] of whom you hope to receive back, what grace is it to you? For also the sinful lend to sinners—that they may receive again as much.**

What sets people aside who are Christians is not their behavior and attitude towards their friends and relatives, but towards those who are hostile towards them.

The overall principle is this: we are, by nature, hostile to God. We act against God in nearly all that we do. Nevertheless, God sent His Son to pay for our sins; and through Him, we have access to God—something that we are completely undeserving of.

Jesus has not only paid for our sins, but He has paid for the sins of every person that we know, friend and foe alike. We ought to pray for those treat us with contempt, and, when given the chance, give them the gospel.

Throughout the latter half of the book of Acts, Paul finds himself persecuted by Jews and gentiles alike. He did not respond to his persecutors with anger or arrogance. In fact, in the many hearings where Paul faced off his enemies in court, he gave the gospel, that they might be saved. When held unlawfully by two different governors of Judæa, Paul gave each of them a clear delineation of the gospel, that they might be saved, if they placed their trust in Jesus.

Luke 6:35–36 **But love your enemies, and do good, and lend, hoping for nothing again, and your reward will be great, and you will be sons of the Highest, because He is kind to the ungracious and evil; be therefore merciful, as also your Father is merciful.**

You will encounter atheists, agnostics, and people who worship false gods. It is not up to us to set ourselves apart by attacking these people. We set ourselves apart from others by our concern and interactions with these people. We do not reject them; we do not throw them out. We do not insult them when online, trading insult for insult. We present to them Jesus, and Him crucified. If God is kind to the ungracious and evil, can we be anything other than that?

We all have personal enemies in life. We have enemies in life, even if we are not obnoxious. How do you treat them? How do you respond to them? Anger for anger, insult for insult?

Judging Others

Luke 6:37 **And do not judge, and you may not be judged; do not condemn, and you may not be condemned; release, and you will be released.**

If we do not judge others—and by this, Jesus means to assign a sin or wrong motivation to someone else—then God will not judge you in this regard. That is, you will not be under God's judgment for the sin of judging others.

So that there is no misunderstanding, this is *not* the same as evaluating others or using good, common sense. If you are a boss or a manager, it is not judging to evaluate a person's work habits; and it is not judging to carefully review a work application. When someone wants a reference, it is not judging to provide an accurate evaluation of their work and work habits. If you are a landlord, it is not judging to give an honest reference, good or bad or mixed.

Not judging others does not mean that you accept and even embrace all lifestyles and all points of view. For instance, you protect your own children from criminal and deviant lifestyles. You evaluate their friends and activities, and act upon those evaluations. You do not want your children hanging out with thugs, criminals, druggies or sexual perverts. This is not judging; this is common sense (which there is very little of today).

Jesus says, **"Do not condemn and you may not be condemned."** We do not get to assigned sins and bad motivation when we don't actually know. I recall some leftists who constantly criticized Donald Trump, assigning *greed* as his motivation to be president. There are a great many politicians who appear to be motivated by greed; but there is no actual evidence that Trump is anything like this (he gave his salary away, for goodness sake—had any president at any time before done that?).

When it comes to some sorts of Biblical maxims, there is often an asterisk when it comes to your own children and who they hang with. Obviously, you do want them running with criminals or alcoholics or sexually confused people. In many cases, a parent can make simple observations and then act on those. There are times that a parent might be mistaken, but that is okay.

As a teacher, at a teacher conference, I pointed out that the problem student at hand had drawn marijuana leaves all over his folder. I suggested at the time, "Perhaps this is a key to your child's problem." Had I seen this in the capacity of being a parent, that kid would not have been allowed to hang with my kid.

The third thing that Jesus said was, **...release, and you will be released.** The Greek word here means to pardon or to forgive; and we as believers must be willing to forgive others, despite the actions of others being quite annoying or damaging.

Furthermore, we forgive as Christ forgave, not in order to secure our own salvation (that is secured by faith in Christ), but to demonstrate the character of Christ.

Luke 6:38 Give, and it will be given to you; good measure, pressed, and shaken, and running over, they will give into your bosom; for with that measure with which you measure, it will be measured to you again."

We are to give generously of our money, time or whatever it is that God has given to us. God will give to us (in a variety of ways) so that our blessing is overflowing.

There is always a balance in the Christian life. That is, you do not give away so much money (for instance), to the point where you deprive your family. You do not donate so much time to Christian organizations, that your family does not get any of your time; or that your work is substandard when on the job.

The believer with a family has multiple responsibilities which must be attended to.

Luke 6:39 And He spoke an allegory to them, "Is blind able to lead blind? Will they not both fall into a pit?"

V. 39 seems to be a jump to another topic. The blind teachers of that era were the scribes and pharisees, who were not regenerate and did not have a correct understanding of the Law. They had been taught legalism; and, as a result, they taught legalism. Those whom they were teaching were blind; and they themselves were blind. The blind pharisees would guide their blind congregation into a drainage ditch where they would all fall in (Jesus was speaking metaphorically here).

Luke 6:40 A disciple is not above his teacher, but everyone perfected will be as his teacher.

The key to growth, according to Jesus, is a teacher (but, obviously, not a blind teacher). Believers are brought to spiritual maturity through a teacher who knows the Word of God. In fact, the proper teacher can bring those under him to his level.

Although Jesus does not allude to the concept of a local church, it is clear in the epistles that God's classroom for the believer is the local church. Our primary focus in the local church ought to be the teaching of the Word of God.

Luke 6:41 And why do you behold the speck that is in your brother's eye, and do not consider the beam that [is] in your own eye?

It is very easy for a believer to have a great desire to run someone else's life (again, there is the exception of parents and children here). It is not your job to run someone else's life. It is not up to you to look people over, decide what they are doing wrong, and then tell them all about it. It is not up to you to follow others around and to scrunch up your face when you see them sin.

There is a place for one believer to help another when it comes to restoration of fellowship, but this is not by being nosy, pushy, overbearing, or interfering.

Some people do not understand 1John 1:9 or even know that it exists. Sometimes when you present that to another believer, this gives them the mechanics to get back into fellowship. Sometimes when you explain 1John 1:9, that helps a person to understand exactly how to apply that verse to their own lives.

On the other hand, it is not our job to follow other believers around and then shout out "1John 1:9" when we think now is a good time for them to apply it.

As Jesus puts it, "You cannot see a tiny speck of dust in another person's eye if you have a log (or beam) in your own eye." That is, if you are judging and condemning another believer, that is a sin and that is the log in your eye.

Luke 6:42 Or how are you able to say to your brother, Brother, permit, I may take out the speck that [is] in your eye—yourself not beholding the beam in your own eye? Hypocrite, first take the beam out of your own eye, and then you will see clearly to take out the speck that [is] in your brother's eye.

One believer out of fellowship cannot help another believer who may or may not be out of fellowship. Removing the *beam* in your own eye is the personal application of 1John 1:9 (**If we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all wrong-doing**). Once we have been restored to fellowship, then we determine what role we ought to be playing in the life of a brother—and it is never our place to try to run his life or to interfere with his volition (unless, of course, that person is our son or daughter).

In the time that Jesus spoke, this exactly describes the religious types of that era. They continually criticized the Lord for some tiny speck, yet were guilty of far worse. Remember at the beginning of this chapter, the religious types following Jesus and His disciples around and accusing them of working on the Sabbath? The very fact of these religious types following them around on the Sabbath and criticizing their actions—that was clearly work. They were violating the very regulations—in fact, the Sabbath Law itself—in order to catch Jesus and His disciples doing something wrong.

A Tree and Its Fruit

Luke 6:43 For there is not a good tree making bad fruit, nor a bad tree making good fruit; for each tree is known from its own fruit, for they do not gather figs from thorns, nor do they crop a grape from a bramble.

The good tree which produces good fruit is the maturing believer who is in fellowship and applying Bible doctrine. The bad tree is the believer out of fellowship; the believer who has not grown spiritually; or the unbeliever. People who fall into those classifications cannot produce divine good.

Too often, new believers are pressured into producing some sort of fruit. New believers should be helped or guided towards spiritual growth; not bullied to witness or to participate in some form of spiritual works.

Luke 6:45 The good man out of the good treasure of his heart brings forth that which [is] good; and the evil man out of the evil treasure of his heart brings forth that which [is] evil; for out of the abounding of the heart his mouth speaks.

The believer who has Bible doctrine in his heart is able to produce divine good. The believer with human viewpoint in his thinking can only produce human good (at best).

We may understand *heart* to refer to the human spirit and human soul. Too often, when we read the word *heart*, we think of our emotions (which is not the case for the Biblical use of that word).

Build Your House on the Rock

Luke 6:46 And why do you call Me, Lord, Lord, and do not do what I say?

When you hear the teaching of Jesus Christ, and do the opposite, then why do you call Him Lord? He is obviously not your Lord if you disobey Him.

Sometimes, our lifestyle reveals a rejection of Jesus Christ. Fundamental to the Church Age are local churches and pastor-teachers. Is that fundamental to your life? Is there a pastor-teacher to whom you look for the teaching of Scripture?

We have to be careful about the application here, because all believers sin, and that means, all believers disobey Jesus Christ. So, when we have sinned, we name that sin to God and we are back in fellowship with Him.

Luke 6:47–48 Everyone who is coming to Me, and is hearing My words, and is doing them, I will show you to whom he is like; he is like to a man building a house, who dug and deepened, and laid a foundation on the rock, and a flood having come, the stream broke forth on that house, and was not able to shake it, for it had been founded on the rock.

The believer who hears the word of Jesus and does them is compared here to a wise man who builds his house on a solid foundation, affixing that house to bedrock down below. There is nothing more solid in this life than the Word of God. The principles of Bible doctrine should be the foundation of your thinking.

Luke 6:49 And he who heard and did not, is like to a man having built a house on the earth, without a foundation, against which the stream broke forth, and immediately it fell, and the ruin of that house became great.”

Both believers and unbelievers face storms. Bible doctrine gives the believer the inner resources to stand up to the storm. Believers without Bible doctrine and unbelievers are damaged and even taken out by life's storms.

Addendum

Healing the Man’s Withered Hand (a graphic); from [Haiku Deck](#); accessed January 28, 2022.



The ESV (capitalized) is used below.

As is true for many parallel incidents in the Bible, this could have been something that happened more than once.

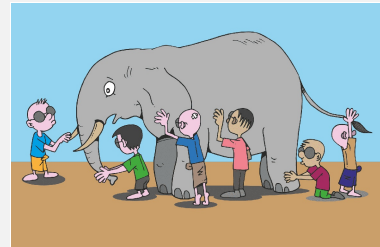
Comparing the Accounts of Healing the Man’s Withered Hand

Matthew	Mark	Luke	Commentary
<p>Interestingly enough, the Matthew narrative appears to have Jesus going directly from the grain fields with His disciples into the synagogue. In the book of Luke, these are presented as separate incidents (which incidents were possibly recounted by two different people). Matthew, as a disciple, would have been fully aware of the continuity. Matthew gives the most detailed account.</p>			
<p>Matthew 12:9–10a He went on from there and entered their synagogue. And a man was there with a withered hand.</p>	<p>Mark 3:1 Again he entered the synagogue, and a man was there with a withered hand.</p>	<p>Luke 6:6 On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered.</p>	<p>Although Luke provides the additional information that the right hand was withered, and that Jesus was teaching there.</p>
<p>This first set of verses presents the most difficult aspect of this narrative to resolve, and that is, <i>when exactly did this second incident occur?</i> Luke 6:6, in the Greek, seems to be quite adamant that this is <i>another</i> Sabbath. If the is the case, in Matthew, what happens prior to v. 9 occurs on one Sabbath; and what happens in v. 9 occurs on the next Sabbath (the text of Matthew 12:9 would allow for that).</p>			
<p>What appears to be the case is, the pharisees and their cohorts were frustrated about Jesus shutting them down when they found them eating wheat in the wheatfield; and, while discussing that, someone came up with the idea, “Hey, let’s Hubba—the guy with the withered hand—right there in front of Jesus and I bet that Jesus heals him.”</p>			
<p>This second Sabbath incident really appears to be a setup; so, it would make more sense for these religious types to set it up for the following week.</p>			
<p>Matthew 12:10b And they asked Him, “Is it lawful to heal on the Sabbath?”—so that they might accuse him.</p>	<p>Mark 3:2 And they watched Jesus, to see whether He would heal him on the Sabbath, so that they might accuse Him.</p>	<p>Luke 6:7 And the scribes and the Pharisees watched Him, to see whether He would heal on the Sabbath, so that they might find a reason to accuse Him.</p>	<p>Perhaps Jesus has come to a break in His teaching, and He is asked, “Is it lawful to heal on the Sabbath?” (There is no law or regulation about this.)</p>

Comparing the Accounts of Healing the Man's Withered Hand

Matthew	Mark	Luke	Commentary
	Mark 3:3 And he said to the man with the withered hand, "Come here."	Luke 6:8 But He knew their thoughts, and He said to the man with the withered hand, "Come and stand here." And he rose and stood there.	The thoughts which Jesus knew was, these pharisees were watching Him to have a reason to accuse Him of violating the Sabbath.
	Mark 3:4 And he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" But they were silent.	Luke 6:9 And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?"	They asked Jesus, "Is it lawful to heal on the Sabbath?" He then poses His Own similar question to the people there.
Sometimes, when a teacher is asked a direct question, he will take that question, put a specific spin on it, and ask it of his students (as a real question or as a rhetorical one). Jesus was ready to take answers.			
Matthew 12:11–12 He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath."			Jesus gives an example where even these pharisees (and certainly all of the people there) would do work on the Sabbath (to save one of their sheep). Jesus concludes that it is lawful to do good on the Sabbath.
Matthew 12:13 Then He said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, healthy like the other.	Mark 3:5 And He looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.	Luke 6:10 And after looking around at them all He said to him, "Stretch out your hand." And he did so, and his hand was restored.	Jesus had this man do nothing more than men had been doing in the synagogue that day. They were reaching out with one hand to take the scrolls they were about to read. The man's hand was restored, although Jesus did nothing Himself to restore it.
Matthew 12:14 But the Pharisees went out and conspired against him, how to destroy him.	Mark 3:6 The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.	Luke 6:11 But they were filled with fury and discussed with one another what they might do to Jesus.	Although describing the same series of events, each author puts a slightly different point of view on it.

There are many incidents found in 2 or more gospels where it is quite fascinating to set them up side-by-side and make a comparative reading. Like all observed incidents, each observer will have a slightly different take on the events. The result is not necessarily a contradiction, but a filling in of additional details.



My go-to example to help explain this are the 6 blind men who all describe the same elephant (which was originally an Indian fable).

Six Blind Men and the Elephant (a graphic); from [Mythgyaan](#); accessed . July 2, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus and His disciples pass through a grainfield for a Sabbath day meal	
It was on a Sabbath day, that His disciples are passing through a grainfield and they are plucking [off heads of grain]. They are eating the grain, rubbing [the stalks] with [their] hands.	It was on a Sabbath day when the disciples were passing through a grainfield. They took this opportunity to pluck off stalks of grain, which they rubbed between their hands and then ate.
So one of the pharisees ask [them], “Why are you doing that which is not lawful for the Sabbath?”	A pharisee observed them and then asked, “Why are you doing that which is unlawful to be done on a Sabbath day?”
Answering them directly, Jesus said, “Have you not read [about] what David did? When he was hungry, he and the [ones] with him, how he entered into the House of God and, taking the consecrated loaves, he ate [them]. He also gave some bread] to the [ones who were] with him, which [bread] was not permitted [to be eaten] except by the priests only.”	Answering them directly, Jesus said, “Did you ever read about what David did when he was starving? He and the ones with him entered into the House of God and they took the show bread. They ate this bread, even though its consumption was restricted to the priests only.”
He said to them, “The Son of Man is the Lord of the Sabbath.”	He said to them, “The Son of man is the Lord of the Sabbath; He determines what is right or wrong with regards to the Sabbath.”
Healing a man’s withered hand on the Sabbath	
And it was on another Sabbath [that] He entered the synagogue to teach. There was a man there, and his right hand was withered.	On the next Sabbath day, this occurred: Jesus entered a synagogue to teach, as was His custom; but there was a man there, whose right hand was withered.
The scribes and pharisees were watching [carefully] [to see] if, on the Sabbath, He would continue to heal, so that they might find [reason] to accuse Him [of violating the Mosaic Law].	The scribes and pharisees watched Him carefully to see whether or not He would heal this man, despite this being the Sabbath. They hoped to accuse Him of violating the Law if He did.
Jesus [lit., He] had known their thoughts [from His human perception or from eternity past?]; and He said to the man with the withered hand, “Rise up and stand [here] in the midst [of this room].”	Jesus had figured out what their game plan was. Nevertheless, He said to the man with the withered hand, “Rise up and stand right here in the midst of this room.”

A Complete Translation of Luke 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So, rising up, the man [lit., <i>he</i>] stood [there].	So, rising up, the man stood before the congregation.
Jesus said directly to them, “Let Me ask you [all] a question—if it is permitted to do good or to do harm on the Sabbath? To save a life or to release [possibly, <i>to destroy, kill</i>] [a life on the Sabbath]?”	Jesus said directly to them, “Allow Me to ask you pharisees a question—is it permitted to do good on the Sabbath, or harm? Can a man save a life on the Sabbath, or end a life?”
And looking around at all of them, Jesus [lit., <i>He</i>] said to him, “Stretch out your hand.” The [man] did so and his hand was restored [to its proper state].	Jesus first looked around at the pharisees there, waiting for their response. Getting none, He looked at the man and said, “Stretch out your hand.” The man stretched out his hand and it was restored to its normal state. it was no longer withered.
The pharisees [lit., <i>they</i>] were filled with rage and the deliberated with one another what they might do to Jesus.	The pharisees were filled with rage and they later deliberated about what they could do to Jesus.
Jesus selects His 12 Apostles	
And it happened in those days [that] He goes out to the mountain to pray. He continues the entire night in prayer to [lit., <i>of</i>] God.	And it happened around that time that Jesus went out to the mountain to pray, where He spent the entire night in prayer to God.
And when it was day, Jesus [lit., <i>He</i>] called His disciples and He chose 12 from them, [men] whom He also designated as Apostles: Simon, whom He also named Peter; and Andrew, his brother; James and John; Philip; Bartholomew; Matthew; Thomas; James [son] of Alphaeus; Simon called the zealot; Judas [son] of James; and Judas Iscariot, who became a traitor.	And when it became day, Jesus called His disciples to Him and He chose 12 from this group, men whom he designated as His Apostles. He chose Simon, whom He also had named Peter; and Andrew his brother; brothers James and John; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Simon, also known as the zealot; Judas, the son of James; and Judas Iscariot, the man who would betray the Lord.
Jesus heals the multitudes who have come to Him from all over	
Going down with His disciples [lit., <i>them</i>], Jesus [lit., <i>He</i>] stood on a level place [in their midst].	Jesus then went down from that mountain with His disciples and found a level place from which to minister.
[There was] a large crowd of His disciples and a great multitude of people from Judæa, Jerusalem, and [also] from the coast of Tyre and Sidon, who came to hear Him and to be cured of their diseases. Also, they were healed from the unclean spirits [that] were troubling [them].	All around Him was a large crowd of His disciples as well as a great multitude of people from Judæa, Jerusalem and also the coast of Tyre and Sidon. They all came to hear Him and to be healed of the unclean spirits who kept troubling them.
Everyone [in] the crowd was seeking to touch Him so that power was going our from Him. But He kept on curing all [of them].	Everyone in the crowd wanted to touch Him, so that He could perceive the power going out from Him. Nevertheless, He continued curing all of them.
Sermon on the plain: blessings promised	

A Complete Translation of Luke 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>He lifted up His eyes toward His disciples and He [began to speak], saying, "Blessings [to] the poor, for yours is the Kingdom of God. Blessings to those who hunger now, for you [all] will be satiated; blessings [to] those who now weep, for you [all] will laugh.</p>	<p>Jesus then signaled His disciples by lifting up His eyes, and He began to speak. "Happineses to the poor, for the Kingdom of God is for you. Happineses to those who are now hungry, for you will be filled; happineses to those of you who now weep, for in the future, you will laugh.</p>
<p>Blessings are [to you all] when men hate you [all], and exclude you [all], and revile [you], and cast out your name as evil because of the Son of Man. Rejoice in that day and leap [with happiness], for behold, this is your reward in the heavens, for according to this same [set of behaviors] their fathers did to the prophets.</p>	<p>You are happy and blessed when men hate you, and exclude you from their activities, and revile you, and treat you as being evil because of the Son of Man. Rejoice in that day of persecution and leap with happiness, for listen to Me, you have your reward in the heavens. The fathers of these men did the exact same thing to the prophets.</p>
<p>Sermon on the plain: the woes</p>	
<p>But woe to you [who are] wealthy, for you are receiving [what you desire right now] your comfort. Woe to you who are being filled now, for you will be hungry. Woe to you who are laughing, for you will mourn and weep. Woe to you [if] men keep on speaking well of you, for according to this same [set of behaviors] their fathers did to the false prophets.</p>	<p>But woe to those of you who are wealthy, for only now are you receiving your comfort. Woe to those who are satisfied, for you will be hungry. Woe to those who now laugh, for in the future, you will mourn and cry. And woe to you if men are speaking well of you, for the apostate fathers of these men also spoke well of the false prophets.</p>
<p>Sermon on the plain: love your enemies</p>	
<p>But I say to you [all], to those hearing [Me]: keep loving your enemies [and] keep on doing good to those who hate you [all]. Keep on blessing those who curse you [all]. Keep on praying for those who slander you [all].</p>	<p>Let Me say to you, those able to hear and understand Me: keep on loving your enemies and keep on doing good towards those who hate you. Bless those who curse you. Keep on praying for those who slander and malign you.</p>
<p>[If] one strikes you on the cheek, [then] present [to him] the other [cheek]. And [if] one takes from you [your] cloak, then do not hinder [him from taking] your shirt also.</p>	<p>If someone strikes you on the check, then present to him the other cheek. If one takes from you your cloak, then do not hesitate to offer him your shirt as well.</p>
<p>All who ask of you, give [them whatever they want]; and from those who take your [possessions], do not demand them back. Just as you [all] want men to do to you [all], you [all] do the same to them.</p>	<p>If someone asks for something of yours, you give it to them; and do not demand anything in return from those who take your things. Treat others exactly how you want to be treated.</p>
<p>If you [all] [simply] love those who love you [all], in what way is [that] a gracious [expression]? Even the heathen [lit., <i>sinners</i> (and throughout)] love those who love them. If you [all] to good to those who do good to you [all], in what way it [that] a gracious [expression]? Heathen do the [same thing].</p>	<p>If you simply love those who love you, how is that an expression of grace? Even the heathen love those who love them. If you simply do good to the ones who do good to you, how is that an expression of grace? Heathen do that.</p>

A Complete Translation of Luke 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And if you [all] lend money, and hope to receive that [money back], in what way is [that] a gracious [expression]? Heathen lend money to other heathen [expecting] to receive an equal amount [back].	And if you lend money, but hope to get it back with interest, how is that an expression of grace? Heathen lend money to other heathen all of the time, expecting to get it back with interest as well.
Instead, love your enemies and do good [to them]. Lend money [yet] expect nothing [in return]. Your reward will be great and you [all] will be sons of the Most High, for He is gracious to [those who are] ungrateful and evil.	Instead, love your enemies and do good to them. Lend money yet expect nothing back in return. Your reward will be great and you will be considered sons of the Most High, for He is gracious to those who are ungrateful and hurtful.
Become compassionate, just as your Father [in heaven] is compassionate.	Develop compassion and mercy as a part of your lifestyle, as your Father in heaven is compassionate and merciful.
Sermon on the plain: do not judge; blind leading the blind; speck in your brother's eye	
Do not judge [others] and you [all] will not be judged; do not condemn [others] and no one will [ever] condemn [you]; forgive [others] and you will be forgiven.	Do not judge others and you will not be judged; do not condemn others and no one will condemn you; forgive others and you will receive forgiveness.
Give and [blessing] will be given to you [all]; [when you give] a good [and accurate] measure—one that is pressed down, shaken and overflowing—they will give [or, pour out] onto [the lap of] your garment [the overflow]; for the measure [by which] you [all] measure out, [that] will be measured back to you [all].”	When you give, blessing will be given to you; when you give a good and accurate measure—one that is pressed down, shaken, and is overflowing—you will receive back blessing which is accurately measured. For the measure by which you measure out, in the same way, it will be measured back to you.”
He spoke even [another] parable to them: “Is a blind [man] able to lead [another] blind [man]? Won't both of them fall into a ditch?	Then Jesus gave them another parable: “Can one blind man lead another blind man? Won't they both fall into a drainage ditch?
A disciple is not greater than [his] teacher; but everyone, having been prepared, will be like his teacher.	A disciple, at the beginning, is not greater than his teacher; but everyone, when properly prepared, will be like his teacher.
And who sees the speck, the [speck] in the eye of your brother, but you do not notice the log in your own eye? How are you able to say to your brother, ‘Brother, let me remove the speck in your eye;’ [yet] you cannot see the log in your own eye.	How is it possible that you see the speck in your brother's eye, but do not notice the log in your own eye? It is ridiculous for you to say to your brother, ‘Let me remove the speck in your eye,’ when you are unable to see the log in your own eye.
Hypocrite! First remove the log in your eye, so that you can clearly see the speck in your brother's eye, [so that you may] remove [it].	You hypocrite! Remove the log from your eye first, and then you are able to clearly see the speck in your brother's eye, so that you may remove it.
Sermon on the plain: good trees and good men	
For a good tree does not produce bad fruit; similarly, neither does a rotten tree produce good fruit. For each tree is known from its own fruit; for [people] do not gather figs from a bramble bush, nor do they gather grapes from a thorn bush.	Good trees do not produce bad fruit; similarly, a rotted tree does not produce good fruit. Every tree is known by its fruit; people do not gather figs from a bramble bush, nor do they go to a thorn bush to pick grapes.

A Complete Translation of Luke 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The good man keeps on producing [divine] good from the good treasury of the heart; and the evil [man] keeps on producing evil from [his] evil [heart]. For you see, from the abundance of [one's] heart speaks his mouth.	Good men produce divine good from their good heart; and evil men produce evil from their evil hearts. For the mouth speaks out from the abundance of the heart.
Sermon on the plain: build on a solid foundation	
Why do you [all] call to Me, 'Lord, Lord,' and [yet] you [all] are not doing what I say?	Why do you say to Me, 'Lord, Lord,' yet you never do what I tell you to do?
Everyone who comes face to face with Me and hears My words and does them, I will show [you] what he is like: he is like a man who has built a house where he dug deeply and he has set down a foundation [connected] to the rock [beneath]. When a flood comes, [and] the torrent struck that house, it was not able to shake it, because the [house] had been built well [on a solid foundation].	Everyone who comes to hear Me and does what I say, he is like a man who builds his house on a solid foundation. He dug down deep and made the solid rock below his foundation, so that when a flood came and the torrent struck his house, it was not able to shake it, because the house had been built well and placed upon a solid foundation.
But the one who hears but does not do [what I say], he is like a man who builds his house upon the ground without a foundation, [and] the torrent bursts upon the [house] and immediately it falls and the ruination of that house was great."	But, the man who hears Me but does not do what I say, he is just like a man who builds his house on the ground, without a foundation. When a torrent bursts upon the house, it immediately falls and its ruination is devastating."
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 6			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1993 Spiritual Dynamics series (#376)	#28, 30	Luke 6:27-36
	1993 Spiritual Dynamics series (#376)	#1335	Luke 6:27-37
	1986 Ephesians (#412)	#1398	Luke 6:27-37
	1984 Protocol Plan of God (#728)	#126	Luke 6:27-37
	1984 Protocol Plan of God (#728)	#164–165	Luke 6:27-37
R. B. Thieme, III taught portions of this chapter	2010 Life of Christ	#219, #221, #223	Luke 6:5, 9, 11
	2010 Life of Christ	#229–230	Luke 6:13–16
	2010 Life of Christ	#238–244	Luke 6:17–26
	2010 Life of Christ	#256–265	Luke 6:22–23

Doctrinal Teachers Who Have Taught Luke 6

Series	Lesson (s)	Passage
2010 Life of Christ	#308, #310–318	Luke 6:27–36
2010 Life of Christ	#363–366	Luke 6:37–42
2010 Life of Christ	#371	Luke 6:31
2010 Life of Christ	#376	Luke 6:43–45?
2010 Life of Christ	#379	Luke 6:43–45
2010 Life of Christ	#382	Luke 6:46–49
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf	Luke 6:1–49

