RESEARCH EDITION

THE SAYINGS OF JESUS

The complete corpus from the Gospel sources

VOLUME II

LUKE · JOHN

BOOK 2 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

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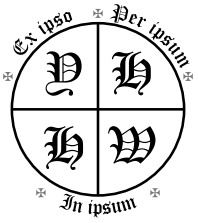
LUKE · JOHN

Greek text · literal English layer · controlled translation · smooth English translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 2 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked ‘this volume’.

1. The Sayings of Jesus, Volume I: Matthew and Mark — Jesus’ sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.

2. The Sayings of Jesus, Volume II: Luke and John (this volume) — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.

3. The Sayings of Jesus, Volume III: The Gospel of Thomas — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.

4. The Gospel According to Matthew: Text · Word · Meaning — The complete Gospel, chapters 1–28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

5. The Gospel According to Mark: Text · Word · Meaning — The complete Gospel, chapters 1–16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.

6. The Gospel According to Luke: Text · Word · Meaning — The complete Gospel, chapters 1–24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

7. The Gospel According to John: Text · Word · Meaning — The complete Gospel, chapters 1–21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53–8:11.

8. The Acts of the Apostles: Text · Word · Meaning — The complete book, chapters 1–28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

Understanding the comparisons

A parallel is a passage that can be compared in wording, image or theme. The note explains the kind of resemblance.

A close relationship means a recognizable shared expression, image or parable. The authors may use different wording; the translation preserves the features of each text.

A composite relationship compares several individual motifs. Different parts of one Thomas saying may correspond to different Gospel passages.

A thematic relationship means a shared topic. This alone does not identify the passages as the same saying. A scene-level relationship compares narrative episodes; individual speeches need not match.

MT = Matthew, MK = Mark, LK = Luke, JN = John, TH = Thomas, RC = words of the risen Christ outside the four Gospels. The number is a collection entry number, not a chapter or verse. SR identifies a comparison group; H identifies an episode in the parallel index.

Resemblance alone does not prove literary dependence. An unlisted parallel describes this comparison, not every possible line of research.

The Sayings of Jesus

Volume II: Luke and John

This volume brings together all 385 adopted passages in their established order. Each main verse retains the Greek text, a source-order gloss sequence, close English, fluent English, and its accompanying notes.

This is a sayings collection with selected surrounding context, not a continuous translation of every Gospel verse. The full Gospel volumes are separate parts of this series.

Use the linked contents or the document heading navigator to open a passage. Page numbering is continuous. Passage identifiers remain stable across the series.

Reading this volume

Greek and source-order glosses

In this editable edition, each Greek verse is followed by its English gloss sequence in the same token order. A gloss may contain several English words. It is a contextual aid, not an exhaustive lexical definition or a continuous English sentence.

Close and fluent English

Close English retains significant grammatical and lexical distinctions while supplying readable syntax. Fluent English uses contemporary American English. Material interpretive choices are recorded beside the passage.

Notation and surrounding context

Bracketed words and grammar labels explain supplied English wording or a grammatical function. Context passages are explicitly distinguished from the main three-layer text. Passage-specific notation is preserved both in the readings and in the notation appendix.

Parallel passages

References identify related sayings and scenes without implying identical wording. H denotes a harmony scene; SR denotes a comparison entry. Systematic comparison with the King James Version belongs to Volume XVI.

Textual status and sources

The collection presents selected sayings from Luke and John in narrative order.

Qualifications concerning bracketed or traditional readings accompany each passage. John 7:53–8:11 is explicitly marked. The note at John 10:29 explains the difficult syntax and alternative readings.

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Contents

LK-001 | Luke 2:49 | In my Father’s house
LK-002 | Luke 4:4 | Bread alone
LK-003 | Luke 4:8 | Worship and serve God alone
LK-004 | Luke 4:12 | Do not put God to the test
LK-005 | Luke 4:18–19 | Good news, release and the Lord’s favor
LK-006 | Luke 4:21 | Today, in your hearing
LK-007 | Luke 4:23–27 | A prophet unwelcome at home
LK-008 | Luke 4:35 | Come out of him
LK-009 | Luke 4:43 | Sent to the other towns
LK-010 | Luke 5:4 | Lower your nets
LK-011 | Luke 5:10 | Catching people alive
LK-012 | Luke 5:13 | I am willing; be clean
LK-013 | Luke 5:14 | Show yourself to the priest
LK-014 | Luke 5:20 | Your sins have been forgiven
LK-015 | Luke 5:22–24 | Authority to forgive
LK-016 | Luke 5:27 | Follow me
LK-017 | Luke 5:31–32 | The physician and the call to repentance
LK-018 | Luke 5:34–35 | The bridegroom and fasting
LK-019 | Luke 5:36–39 | New and old
LK-020 | Luke 6:3–5 | David and the Lord of the Sabbath
LK-021 | Luke 6:8 | Stand in the middle
LK-022 | Luke 6:9 | To save a life or destroy it
LK-023 | Luke 6:10 | Hold out your hand
LK-024 | Luke 6:20–23 | Blessings
LK-025 | Luke 6:24–26 | Woes
LK-026 | Luke 6:27–36 | Love your enemies and be merciful
LK-027 | Luke 6:37–38 | Judgment and giving
LK-028 | Luke 6:39–42 | Guides, disciples and clear sight
LK-029 | Luke 6:43–45 | Fruit and the heart
LK-030 | Luke 6:46–49 | Hearing and doing
LK-031 | Luke 7:9 | The centurion’s faith
LK-032 | Luke 7:13 | Compassion for the widow
LK-033 | Luke 7:14 | The young man is called to rise
LK-034 | Luke 7:22–23 | The answer to John
LK-035 | Luke 7:24–28 | What did you go out to see?
LK-036 | Luke 7:31–35 | The response of this generation
LK-037 | Luke 7:40 | Jesus speaks to Simon
LK-038 | Luke 7:41–42 | The two debtors
LK-039 | Luke 7:43 | Simon answers

LK-040 | Luke 7:44–47 | The woman and the host
LK-041 | Luke 7:48 | The declaration of forgiveness
LK-042 | Luke 7:50 | Faith and peace
LK-043 | Luke 8:5–8 | The sower and the seed
LK-044 | Luke 8:10–15 | Hearing and bearing fruit
LK-045 | Luke 8:16–17 | The lamp and what is hidden
LK-046 | Luke 8:18 | How you listen
LK-047 | Luke 8:21 | Hearing and acting as family
LK-048 | Luke 8:22 | Crossing the lake
LK-049 | Luke 8:25 | Where is your faith?
LK-050 | Luke 8:30 | The name Legion
LK-051 | Luke 8:39 | Go home and tell
LK-052 | Luke 8:45–46 | Who touched me?
LK-053 | Luke 8:48 | Daughter, go in peace
LK-054 | Luke 8:50 | Do not be afraid
LK-055 | Luke 8:52 | Weeping and sleep
LK-056 | Luke 8:54 | Child, get up
LK-057 | Luke 9:3–5 | Instructions for the journey
LK-058 | Luke 9:13–14 | Give them something to eat
LK-059 | Luke 9:18 | Who do the crowds say I am?
LK-060 | Luke 9:20 | And you?
LK-061 | Luke 9:22 | Suffering and the third day
LK-062 | Luke 9:23–25 | The cost of following
LK-063 | Luke 9:26–27 | Shame, glory and seeing the kingdom
LK-064 | Luke 9:41 | A faithless generation
LK-065 | Luke 9:44 | Listen to these words
LK-066 | Luke 9:48 | Receiving the child
LK-067 | Luke 9:50 | Do not stop him
LK-068 | Luke 9:55–56 | The rebuke and another village
LK-069 | Luke 9:58 | Nowhere to lay his head
LK-070 | Luke 9:59 | The call and the request
LK-071 | Luke 9:60 | Go and proclaim
LK-072 | Luke 9:62 | The plow and the backward look
LK-073 | Luke 10:2–12 | The harvest and the mission
LK-074 | Luke 10:13–15 | The towns and the judgment
LK-075 | Luke 10:16 | Hearing and rejecting
LK-076 | Luke 10:18–20 | The return and the ground of joy
LK-077 | Luke 10:21 | Father, Lord of heaven and earth
LK-078 | Luke 10:22 | Knowing the Father and the Son
LK-079 | Luke 10:23–24 | Blessed eyes
LK-080 | Luke 10:26 | What is written?

LK-081 | Luke 10:28 | Do this and live
LK-082 | Luke 10:30–36 | The Samaritan and the wounded man
LK-083 | Luke 10:37 | Go and do likewise
LK-084 | Luke 10:41–42 | Martha, Martha
LK-085 | Luke 11:2–4 | When you pray
LK-086 | Luke 11:5–13 | The midnight request and the Father’s gift
LK-087 | Luke 11:17–20 | A kingdom divided
LK-088 | Luke 11:21–23 | The strong man and the stronger
LK-089 | Luke 11:24–26 | The returning unclean spirit
LK-090 | Luke 11:28 | Hearing and keeping the word
LK-091 | Luke 11:29–32 | The sign of Jonah
LK-092 | Luke 11:33–36 | The lamp and the eye
LK-093 | Luke 11:39–44 | The outside and the inside
LK-094 | Luke 11:46–52 | Burdens, the prophets and the key of knowledge
LK-095 | Luke 12:1 | The yeast of hypocrisy
LK-096 | Luke 12:2–3 | What is hidden will be heard
LK-097 | Luke 12:4–7 | Fear and the care of God
LK-098 | Luke 12:8–10 | Acknowledgment, denial and forgiveness
LK-099 | Luke 12:11–12 | Words before the authorities
LK-100 | Luke 12:14 | A request to divide an inheritance
LK-101 | Luke 12:15 | Guard against greed
LK-102 | Luke 12:16–21 | The rich man and his barns
LK-103 | Luke 12:22–31 | Life, food, clothing and the kingdom
LK-104 | Luke 12:32–34 | The little flock and lasting treasure
LK-105 | Luke 12:35–39 | Ready for the master’s return
LK-106 | Luke 12:40 | An unexpected hour
LK-107 | Luke 12:42–48 | The steward and entrusted responsibility
LK-108 | Luke 12:49–53 | Fire, baptism and division
LK-109 | Luke 12:54–57 | Reading the weather and the time
LK-110 | Luke 12:58–59 | Settle on the way
LK-111 | Luke 13:2–5 | Repentance and the deaths of others
LK-112 | Luke 13:6–9 | One more year for the fig tree
LK-113 | Luke 13:12 | A woman set free
LK-114 | Luke 13:15–16 | Freedom on the Sabbath
LK-115 | Luke 13:18–21 | The mustard seed and the leaven
LK-116 | Luke 13:24–28 | The narrow door
LK-117 | Luke 13:29–30 | Guests from every direction
LK-118 | Luke 13:32–35 | The journey to Jerusalem
LK-119 | Luke 14:3 | Is healing permitted?
LK-120 | Luke 14:5 | A son or an ox
LK-121 | Luke 14:8–11 | Choosing a place at the table

LK-122 | Luke 14:12–14 | Inviting those who cannot repay
LK-123 | Luke 14:16–24 | The great dinner
LK-124 | Luke 14:26–33 | The cost of being a disciple
LK-125 | Luke 14:34–35 | Salt that loses its taste
LK-126 | Luke 15:4–7 | The lost sheep
LK-127 | Luke 15:8–10 | The lost coin
LK-128 | Luke 15:11–32 | A father and his two sons
LK-129 | Luke 16:1–9 | The steward facing dismissal
LK-130 | Luke 16:10–13 | Faithfulness and two masters
LK-131 | Luke 16:15 | What God sees
LK-132 | Luke 16:16–17 | The Law, the Prophets and the kingdom
LK-133 | Luke 16:18 | Divorce and remarriage
LK-134 | Luke 16:19–31 | The rich man and Lazarus
LK-135 | Luke 17:1–2 | Causing another to stumble
LK-136 | Luke 17:3–4 | Rebuke, repentance and forgiveness
LK-137 | Luke 17:6 | Faith like a mustard seed
LK-138 | Luke 17:7–10 | Doing what was commanded
LK-139 | Luke 17:14 | Go and show yourselves
LK-140 | Luke 17:17–18 | Where are the nine?
LK-141 | Luke 17:19 | Your faith has saved you
LK-142 | Luke 17:20–21 | The kingdom among you
LK-143 | Luke 17:22–25 | The days of the Son of Man
LK-144 | Luke 17:26–32 | As in the days of Noah and Lot
LK-145 | Luke 17:33–35 | Losing and keeping life
LK-146 | Luke 17:37 | Where the birds gather
LK-147 | Luke 18:2–8 | The widow and the unjust judge
LK-148 | Luke 18:10–14 | The Pharisee and the tax collector
LK-149 | Luke 18:16–17 | Let the children come
LK-150 | Luke 18:19 | Why do you call me good?
LK-151 | Luke 18:20 | The commandments you know
LK-152 | Luke 18:22 | One thing still lacking
LK-153 | Luke 18:24–25 | Wealth and the kingdom
LK-154 | Luke 18:27 | What is possible for God
LK-155 | Luke 18:29–30 | This time and the coming age
LK-156 | Luke 18:31–33 | Going up to Jerusalem
LK-157 | Luke 18:41 | What do you want me to do?
LK-158 | Luke 18:42 | See again
LK-159 | Luke 19:5 | Zacchaeus, hurry down
LK-160 | Luke 19:9–10 | Salvation in this house
LK-161 | Luke 19:12–27 | The parable of the minas
LK-162 | Luke 19:30–31 | Bring the colt

LK-163 | Luke 19:40 | The stones will cry out
LK-164 | Luke 19:42–44 | The city and the missed peace
LK-165 | Luke 19:46 | A house of prayer
LK-166 | Luke 20:3–4 | A question about John
LK-167 | Luke 20:8 | Neither will I tell you
LK-168 | Luke 20:9–16 | The vineyard and its tenants
LK-169 | Luke 20:17–18 | The rejected stone
LK-170 | Luke 20:23–25 | Caesar and God
LK-171 | Luke 20:34–38 | The God of the living
LK-172 | Luke 20:41–44 | David’s son and David’s Lord
LK-173 | Luke 20:46–47 | Beware of the scribes
LK-174 | Luke 21:3–4 | The widow’s gift
LK-175 | Luke 21:6 | Not one stone left on another
LK-176 | Luke 21:8–28 | Distress and approaching redemption
LK-177 | Luke 21:29–33 | The fig tree and all the trees
LK-178 | Luke 21:34–36 | Stay alert and pray
LK-179 | Luke 22:8 | Prepare the Passover
LK-180 | Luke 22:10–12 | The furnished room
LK-181 | Luke 22:15–16 | The Passover and the kingdom
LK-182 | Luke 22:17–20 | The cup and the bread
LK-183 | Luke 22:21–22 | The betrayer at the table
LK-184 | Luke 22:25–27 | The leader as one who serves
LK-185 | Luke 22:28–30 | A place in the kingdom
LK-186 | Luke 22:31–32 | Simon and the sifting
LK-187 | Luke 22:34 | Three denials
LK-188 | Luke 22:35–37 | A changed situation
LK-189 | Luke 22:38 | That is enough
LK-190 | Luke 22:40 | Pray not to enter temptation
LK-191 | Luke 22:42 | The cup and the Father’s will
LK-192 | Luke 22:46 | Rise and pray
LK-193 | Luke 22:48 | Betrayal with a kiss
LK-194 | Luke 22:51 | The wounded ear
LK-195 | Luke 22:52–53 | The hour of darkness
LK-196 | Luke 22:61 | The Lord looks at Peter
LK-197 | Luke 22:67–68 | If I tell you
LK-198 | Luke 22:69 | At God’s right hand
LK-199 | Luke 22:70 | You yourselves say it
LK-200 | Luke 23:3 | The king of the Jews
LK-201 | Luke 23:28–31 | Daughters of Jerusalem
LK-202 | Luke 23:34 | Father, forgive them
LK-203 | Luke 23:43 | With me in paradise

LK-204 | Luke 23:46 | Into your hands
LK-205 | Luke 24:17 | A question on the road
LK-206 | Luke 24:19 | What things?
LK-207 | Luke 24:25–26 | Suffering and glory
LK-208 | Luke 24:36 | He stood among them
LK-209 | Luke 24:38–39 | Hands and feet
LK-210 | Luke 24:41 | Something to eat
LK-211 | Luke 24:44 | What was written
LK-212 | Luke 24:46 | Suffering and rising
LK-213 | Luke 24:47–49 | Witnesses and the promise
JN-001 | John 1:38 | What are you looking for?
JN-002 | John 1:39 | Come, and you will see
JN-003 | John 1:42 | Simon and Cephas
JN-004 | John 1:43 | Follow me
JN-005 | John 1:47–48 | An Israelite without deceit
JN-006 | John 1:50–51 | Greater things
JN-007 | John 2:4 | My hour
JN-008 | John 2:7–8 | Fill the jars
JN-009 | John 2:16 | My Father’s house
JN-010 | John 2:19 | Raise it in three days
JN-011 | John 3:3 | Born from above
JN-012 | John 3:5–8 | Water, Spirit and wind
JN-013 | John 3:10–12 | What we know and have seen
JN-014 | John 3:13–16 | The Son and eternal life
JN-015 | John 3:17–21 | Coming to the light
JN-016 | John 4:7 | A request for water
JN-017 | John 4:10 | The gift of living water
JN-018 | John 4:13–14 | A spring within
JN-019 | John 4:16 | Call your husband
JN-020 | John 4:17–18 | You have spoken truthfully
JN-021 | John 4:21–24 | Worship in spirit and truth
JN-022 | John 4:26 | The one speaking to you
JN-023 | John 4:32 | Food unknown to the disciples
JN-024 | John 4:34 | The work of the sender
JN-025 | John 4:35–38 | The fields and the harvest
JN-172 | John 4:44 | A prophet’s homeland
JN-026 | John 4:48 | Signs and belief
JN-027 | John 4:50 | Your son is alive
JN-028 | John 4:53 | The same hour
JN-029 | John 5:6 | Do you want to get well?
JN-030 | John 5:8 | Get up and walk

JN-031 | John 5:11–12 | The command repeated
JN-032 | John 5:14 | A warning in the temple
JN-033 | John 5:17 | My Father is working
JN-034 | John 5:19–30 | The Father, the Son and life
JN-035 | John 5:31–40 | The testimony about Jesus
JN-036 | John 5:41–47 | Glory, belief and Moses
JN-037 | John 6:5 | Bread for the crowd
JN-038 | John 6:10 | Have the people sit down
JN-039 | John 6:12 | Gather the pieces
JN-040 | John 6:20 | Do not be afraid
JN-041 | John 6:26–27 | Food that lasts
JN-042 | John 6:29 | The work of God
JN-043 | John 6:32–33 | Bread from heaven
JN-044 | John 6:35–40 | The bread of life
JN-045 | John 6:41–42 | The question about his origin
JN-046 | John 6:43–47 | Drawn by the Father
JN-047 | John 6:48–51 | The living bread
JN-048 | John 6:53–58 | Flesh, blood and life
JN-049 | John 6:61–63 | The Spirit gives life
JN-050 | John 6:64 | Some do not believe
JN-051 | John 6:65 | Given by the Father
JN-052 | John 6:67 | The question to the Twelve
JN-053 | John 6:70 | One of the Twelve
JN-054 | John 7:6–8 | The time for the festival
JN-055 | John 7:16–19 | Teaching from the sender
JN-056 | John 7:21–24 | The Sabbath and right judgment
JN-057 | John 7:28–29 | The one who sent me
JN-058 | John 7:33–34 | A little longer
JN-059 | John 7:36 | The hearers repeat the saying
JN-060 | John 7:37–38 | Rivers of living water
JN-061 | John 8:7 | The first stone
JN-062 | John 8:10–11 | The woman and her accusers
JN-063 | John 8:12 | The light of the world
JN-064 | John 8:14–19 | Testimony and the Father
JN-065 | John 8:21 | Where I am going
JN-066 | John 8:22 | The hearers question his departure
JN-067 | John 8:23–24 | From above and from below
JN-068 | John 8:25–26 | Who are you?
JN-069 | John 8:28–29 | When you lift up the Son of Man
JN-070 | John 8:31–32 | The truth will set you free
JN-071 | John 8:33 | Abraham’s descendants

JN-072 | John 8:34–38 | Freedom and the Father
JN-073 | John 8:39–41 | Abraham’s children and their conduct
JN-074 | John 8:42–47 | Truth and fatherhood
JN-075 | John 8:49–50 | Honor and judgment
JN-076 | John 8:51 | Never see death
JN-077 | John 8:52 | The hearers repeat the promise
JN-078 | John 8:54–56 | Honor from the Father and Abraham’s joy
JN-079 | John 8:58 | Before Abraham came into being
JN-080 | John 9:3–5 | The works of God and the light
JN-081 | John 9:7 | Go and wash
JN-082 | John 9:11 | The man reports the healing
JN-083 | John 9:35 | Do you believe in the Son of Man?
JN-084 | John 9:37 | The one speaking with you
JN-085 | John 9:39 | Seeing and blindness
JN-086 | John 9:41 | Your sin remains
JN-087 | John 10:1–5 | The shepherd and the familiar voice
JN-088 | John 10:7–16 | The gate and the good shepherd
JN-089 | John 10:17–18 | Authority to lay down and take up life
JN-090 | John 10:25–29 | My sheep hear my voice
JN-091 | John 10:30 | I and the Father are one
JN-092 | John 10:32 | For which good work?
JN-093 | John 10:34–38 | Scripture and the witness of the works
JN-094 | John 11:4 | Illness and the glory of God
JN-095 | John 11:7 | Let us go back
JN-096 | John 11:9–10 | Walking in the light
JN-097 | John 11:11 | Our friend has fallen asleep
JN-098 | John 11:14–15 | Lazarus has died
JN-099 | John 11:23 | Your brother will rise
JN-100 | John 11:25–26 | The resurrection and the life
JN-101 | John 11:34 | Where have you laid him?
JN-102 | John 11:39 | Take away the stone
JN-103 | John 11:40 | You will see God’s glory
JN-104 | John 11:41 | Father, I thank you
JN-105 | John 11:42 | So that they may believe
JN-106 | John 11:43 | Lazarus, come out!
JN-107 | John 11:44 | Unbind him and let him go
JN-108 | John 12:7–8 | The day of my burial
JN-109 | John 12:23–26 | The hour and the grain of wheat
JN-110 | John 12:27–28 | Father, glorify your name
JN-111 | John 12:30–32 | Judgment and being lifted up
JN-112 | John 12:34 · Контекст: вопрос толпы | The crowd asks about the Son of Man

JN-113 | John 12:35–36 | Believe in the light
JN-114 | John 12:44–50 | The Father’s message and eternal life
JN-115 | John 13:7 | Understanding later
JN-116 | John 13:8 | A share with Jesus
JN-117 | John 13:10 | Bathed and clean
JN-118 | John 13:11 | The narrator explains the exception
JN-119 | John 13:12–20 | An example of service
JN-120 | John 13:21 | One of you will betray me
JN-121 | John 13:26 | The dipped bread
JN-122 | John 13:27 | Do it quickly
JN-123 | John 13:31–33 | Glory and departure
JN-124 | John 13:34–35 | The new commandment
JN-125 | John 13:36 | You will follow later
JN-126 | John 13:38 | Peter’s denial foretold
JN-127 | John 14:1 | Do not let your hearts be troubled
JN-128 | John 14:2–4 | A place in the Father’s house
JN-129 | John 14:6–7 | The way, the truth and the life
JN-130 | John 14:9–21 | The Father’s works and the Spirit of truth
JN-131 | John 14:23–31 | Making a home and leaving peace
JN-132 | John 15:1–8 | The true vine
JN-133 | John 15:9–17 | Remaining in love
JN-134 | John 15:18–25 | The world’s hatred
JN-135 | John 15:26–27 | The Spirit and the disciples bear witness
JN-136 | John 16:1–18 | Departure and the Spirit of truth
JN-137 | John 16:19–28 | Sorrow becomes joy
JN-138 | John 16:31–33 | Peace and courage
JN-139 | John 17:1–26 | Jesus prays to the Father
JN-140 | John 18:4 | Who are you looking for?
JN-141 | John 18:5 | I am he
JN-142 | John 18:6 | They fall to the ground
JN-143 | John 18:7 | The question repeated
JN-144 | John 18:8–9 | Let these men go
JN-145 | John 18:11 | The sword and the cup
JN-146 | John 18:20–21 | Teaching openly
JN-147 | John 18:23 | Give evidence of the wrong
JN-148 | John 18:34 | Whose question is it?
JN-149 | John 18:36 | A kingdom from another source
JN-150 | John 18:37 | A king and a witness to truth
JN-151 | John 19:11 | Authority from above
JN-152 | John 19:26–27 | Your son and your mother
JN-153 | John 19:28 | I am thirsty

JN-154 | John 19:30 | It is finished
JN-155 | John 20:15 | Why are you crying?
JN-156 | John 20:16 | Mary recognizes her teacher
JN-157 | John 20:17 | Go to my brothers
JN-158 | John 20:19 | Peace behind closed doors
JN-159 | John 20:21 | As the Father has sent me
JN-160 | John 20:22–23 | The Spirit and forgiveness
JN-161 | John 20:26 | Thomas is with them
JN-162 | John 20:27 | An invitation to believe
JN-163 | John 20:29 | Believing without seeing
JN-164 | John 21:5 | Have you caught any fish?
JN-165 | John 21:6 | The net on the right side
JN-166 | John 21:10 | Bring some of the catch
JN-167 | John 21:12 | Come and have breakfast
JN-168 | John 21:15–18 | Love, care and the road ahead
JN-169 | John 21:19 | Follow me
JN-170 | John 21:22 | What is that to you?
JN-171 | John 21:23 | A rumor corrected
Passage-specific notation and source credits

LK-001 · Luke 2:49 In my Father’s house

Preceding context / Luke 2:48

When they saw him, they were astonished. His mother said to him, “Child, why have you treated us this way? Your father and I have been anxiously looking for you.”

Luke 2:49

Greek: adopted SBLGNT text.

καὶ εἶπεν πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;

Word-order interlinear

and | he said | to | them | why | that | you were seeking | me | not | did you know | that | in | the [things] | of the | Father | of me | it is necessary | to be | me

Close English

And he said to them, “Why were you seeking me? Did you not know that I must be in what belongs to my Father?”

Fluent English

He said to them, “Why were you looking for me? Didn’t you know that I had to be in my Father’s house?”

Section notes

The Greek leaves the noun after in the things of my Father unstated. The close layer preserves the open expression; the fluent layer chooses my Father’s house because the scene takes place in the temple. Being occupied with my Father’s affairs is another established reading. Must expresses necessity, not merely a wish. Both questions and the parents’ failure to understand remain explicit.

Following context / Luke 2:50

But they did not understand what he said to them.

LK-001 · Parallels

Comparing the passages (H-013, SR-0219)
No direct matching passage in the four Gospels and no direct Thomas counterpart established.

LK-002 · Luke 4:4 Bread alone

Preceding context / Luke 4:3

The devil said to him, “If you are God’s Son, tell this stone to become bread.”

Luke 4:4

Greek: adopted SBLGNT text.

καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· Γέγραπται ὅτι Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

Word-order interlinear

and | answered | to | him | the | Jesus | it is written | that | not | on | bread | alone | will live | the | human being

Close English

And Jesus answered him, “It is written: ‘A human being shall not live on bread alone.’”

Fluent English

Jesus answered him, “It is written: ‘People do not live on bread alone.’”

Section notes

The adopted SBLGNT quotation ends at bread alone. The continuation found in Matthew 4:4 and in some witnesses to Luke is not added. Human being is generic; people expresses that scope in natural English. This stone in the preceding verse is singular. Luke 4:5 says led him up, without specifying Matthew’s very high mountain.

Following context / Luke 4:5

The devil led him up and showed him all the kingdoms of the world in an instant.

LK-002 · Parallels

Comparing the passages (H-019, SR-0002)
Matthew 4:4.
No direct Thomas counterpart is established.
Related narrative passages (H-019): Matthew 4:1–11; Mark 1:12–13.

LK-003 · Luke 4:8 Worship and serve God alone

Preceding context / Luke 4:7

“So if you worship me, it will all be yours.”

Luke 4:8

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Γέγραπται· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

Word-order interlinear

and | answering | the | Jesus | said | to him | it is written | [the] Lord | the | God | of you | you shall worship | and | him | alone | you shall serve

Close English

And answering, Jesus said to him, “It is written: ‘You shall worship the Lord your God, and you shall serve him alone.’”

Fluent English

Jesus answered him, “It is written: ‘Worship the Lord your God, and serve him alone.’”

Section notes

Both worship and serve are retained; alone belongs to him, identifying the sole recipient of service. The Greek futures have the force of commands in this scriptural quotation. The adopted Luke text does not include a command for Satan to leave. The preceding context continues the devil’s offer; the words it will all be yours keep its reference open rather than inserting the unselected verse 4:6. Luke places this temptation before the temple scene.

Following context / Luke 4:9

He led him to Jerusalem, placed him on the pinnacle of the temple and said to him, “If you are God’s Son, throw yourself down from here.”

LK-003 · Parallels

Comparing the passages (H-019, SR-0004)
Matthew 4:10.
No direct Thomas counterpart is established.
Related narrative passages (H-019): Matthew 4:1–11; Mark 1:12–13.

LK-004 · Luke 4:12 Do not put God to the test

Preceding context / Luke 4:11

“And, ‘They will lift you up in their hands, so that you will not strike your foot against a stone.’”

Luke 4:12

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

Word-order interlinear

and | answering | said | to him | the | Jesus | that | it has been said | not | you shall put to the test | [the] Lord | the | God | of you

Close English

And answering, Jesus said to him, “It has been said: ‘You shall not put the Lord your God to the test.’”

Fluent English

Jesus answered him, “It is said: ‘Do not put the Lord your God to the test.’”

Section notes

It has been said follows Luke’s wording, distinct from it is written in the preceding responses. It still introduces Scripture. Put to the test preserves the sense of challenging God to demonstrate protection. The preceding context is the continuation of the devil’s quotation, not a new statement by Jesus. Its wording agrees with the corresponding words in Matthew 4:6; the omitted preceding verse is not supplied.

Following context / Luke 4:13

When the devil had finished every temptation, he left him until an opportune time.

LK-004 · Parallels

Comparing the passages (H-019, SR-0003)
Matthew 4:7.
No direct Thomas counterpart is established.
Related narrative passages (H-019): Matthew 4:1–11; Mark 1:12–13.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 2:49, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-249/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:4, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-44/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:8, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-48/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:12, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-412/

LK-005 · Luke 4:18–19 Good news, release and the Lord’s favor

Preceding context / Luke 4:17

He was handed the scroll of the prophet Isaiah. He unrolled it and found the place where it was written:

Luke 4:18

Greek: adopted SBLGNT text.

Πνεῦμα κυρίου ἐπ’ ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

Word-order interlinear

[the] Spirit | of [the] Lord | upon | me | of which | because | he anointed | me | to bring good news | to [the] poor | he has sent | me | to proclaim | to captives | release | and | to [the] blind | recovery of sight | to send away | [those] who have been crushed | in | release

Close English

“The Spirit of the Lord is upon me, because he anointed me to bring good news to the poor. He has sent me to proclaim release to captives and recovery of sight to the blind, to send the oppressed away in freedom,

Fluent English

“The Lord’s Spirit is upon me, because he has anointed me to bring good news to the poor. He has sent me to announce freedom for captives and restored sight for the blind, to set the oppressed free,

Luke 4:19

Greek: adopted SBLGNT text.

κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

Word-order interlinear

to proclaim | [a] year | of [the] Lord | favorable

Close English

to proclaim the favorable year of the Lord.”

Fluent English

to announce the year of the Lord’s favor.”

Section notes

The reading remains one quotation across verses 18–19. Anointed retains the image of appointment and empowerment; the text does not describe a ceremony here. The two tokens hou heineken together mean because; their separate glosses show source order, not an English phrase. Poor, captives, blind and oppressed remain concrete descriptions without restricting their possible wider application. Aphesis occurs twice: release for captives and freedom for the oppressed. No extra clause about healing the brokenhearted is supplied from other witnesses.

The close layer retains favorable year; the fluent layer expresses the Lord’s favor. Year is preserved rather than converted into a date or an indefinite era. Verse 19 continues the purposes introduced by he has sent me in verse 18. The scene links do not establish that Matthew or Mark contains this reading.

Following context / Luke 4:20

He rolled up the scroll, gave it back to the attendant and sat down. Everyone in the synagogue watched him intently.

LK-005 · Parallels

Comparing the passages (H-051, SR-0220)
A scene-level connection only; no exact counterpart for the individual saying is established.
No direct Thomas counterpart is established.
Related narrative passages (H-051): Matthew 13:53–58; Mark 6:1–6.

LK-006 · Luke 4:21 Today, in your hearing

Preceding context / Luke 4:20

He rolled up the scroll, gave it back to the attendant and sat down. Everyone in the synagogue watched him intently.

Luke 4:21

Greek: adopted SBLGNT text.

ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

Word-order interlinear

he began | and | to say | to | them | that | today | has been fulfilled | the | scripture | this | in | the | ears | of you

Close English

And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

Fluent English

Then he began speaking to them: “Today this Scripture has come true as you have listened.”

Section notes

The complete verse retains he began to say. The perfect passive presents the Scripture as now fulfilled; today and the listeners’ hearing remain connected. Ears is the Greek expression for hearing, not an instruction about anatomy. The reaction in 4:22 preserves both favorable testimony and the question about Joseph; it does not turn the question into an explicit accusation.

Following context / Luke 4:22

Everyone spoke well of him and marveled at the gracious words that came from his mouth. They said, “Isn’t this Joseph’s son?”

LK-006 · Parallels

Comparing the passages (H-051, SR-0221)
A scene-level connection only; no exact counterpart for the individual saying is established.
No direct Thomas counterpart is established.
Related narrative passages (H-051): Matthew 13:53–58; Mark 6:1–6.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:18–19, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-418-419/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:21, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-421/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:22, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-422/

LK-007 · Luke 4:23–27 A prophet unwelcome at home

Preceding context / Luke 4:22

Everyone spoke well of him and marveled at the gracious words that came from his mouth. They said, “Isn’t this Joseph’s son?”

Doctor, heal yourself · Luke 4:23

Luke 4:23

Greek: adopted SBLGNT text.

καὶ εἶπεν πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

Word-order interlinear

and | he said | to | them | certainly | you will say | to me | the | proverb | this | physician | heal | yourself | whatever | we heard | having happened | in | the | Capernaum | do | also | here | in | the | hometown | of you

Close English

And he said to them, “Certainly you will say this proverb to me: ‘Physician, heal yourself.’ ‘Whatever we heard happened in Capernaum, do also here in your hometown.’”

Fluent English

He said to them, “You will surely quote this proverb to me: ‘Doctor, heal yourself.’ You will say, ‘Do here in your hometown all the things we heard happened in Capernaum.’”

Section notes

Jesus anticipates what the hearers will say; the text does not report that they have already spoken the proverb. The fluent layer repeats you will say to distinguish the proverb from its application to Capernaum and Nazareth. Patris is hometown in this setting, not a modern nation.

The unwelcome prophet · Luke 4:24

Luke 4:24

Greek: adopted SBLGNT text.

εἶπεν δέ· Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

Word-order interlinear

he said | and | truly | I say | to you | that | no | prophet | acceptable | is | in | the | hometown | of him

Close English

And he said, “Truly I say to you, no prophet is accepted in his hometown.”

Fluent English

He continued, “I tell you the truth: no prophet is welcome in his hometown.”

Section notes

Luke’s accepted or welcome differs from the language of honor in Matthew 13:57 and Mark 6:4. Dektos recalls the related word rendered favorable in 4:19; English follows its local sense. The solemn Amen formula is preserved as Truly I say to you in the close layer and I tell you the truth in the fluent layer.

Elijah and the widow outside Israel · Luke 4:25–26

Luke 4:25

Greek: adopted SBLGNT text.

ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,

Word-order interlinear

in | truth | but | I say | to you | many | widows | were | in | the | days | of Elijah | in | the | Israel | when | was closed | the | sky | for | years | three | and | months | six | when | there came | [a] famine | great | over | all | the | land

Close English

“But in truth I say to you, there were many widows in Israel in the days of Elijah, when the sky was closed for three years and six months, when a great famine came over the whole land.”

Fluent English

“But I tell you truly: there were many widows in Israel in Elijah’s time, when no rain fell for three years and six months and a severe famine spread across the whole land.”

Luke 4:26

Greek: adopted SBLGNT text.

καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

Word-order interlinear

and | to | none | of them | was sent | Elijah | if | not | to | Zarephath | of the | Sidonian [region] | to | [a] woman | widowed

Close English

“And Elijah was sent to none of them, but to Zarephath in the Sidonian region, to a widowed woman.”

Fluent English

“Yet Elijah was sent to none of them. He was sent instead to a widow in Zarephath, in the region of Sidon.”

Section notes

The second truth formula is retained without replacing it with another Amen. The closed sky is a rain metaphor, made explicit in the fluent layer. The full duration, three years and six months, remains unchanged. In verse 26, ei me introduces the contrasting recipient; the widow of Zarephath is not represented as one of the widows in Israel. The passive was sent is retained without adding an explicit sender.

Elisha and Naaman the Syrian · Luke 4:27

Luke 4:27

Greek: adopted SBLGNT text.

καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμὰν ὁ Σύρος.

Word-order interlinear

and | many | [people with] leprosy | were | in | the | Israel | in [the time of] | Elisha | the | prophet | and | none | of them | was cleansed | if | not | Naaman | the | Syrian

Close English

“And there were many people with leprosy in Israel in the time of Elisha the prophet, and none of them was cleansed, but only Naaman the Syrian.”

Fluent English

“There were also many people with leprosy in Israel in the time of the prophet Elisha. Yet none of them was made clean—only Naaman the Syrian.”

Section notes

The second example repeats the contrast between many in Israel and a recipient outside Israel. Naaman’s identification as Syrian remains explicit. Leprosy is the conventional biblical term, with a broader historical scope than a modern diagnosis of Hansen disease. Cleansing vocabulary is retained for its physical and ritual associations. The selected reaction ends at 4:28; the subsequent attempt to kill Jesus is not inserted as extra context.

Following context / Luke 4:28

When they heard this, everyone in the synagogue was filled with rage.

LK-007 · Parallels

Comparing the passages (H-051, SR-0061)
This comparison links Luke 4:24 to Matthew 13:57, Mark 6:4 and John 4:44.
John reports the saying indirectly and does not contain the doctor proverb.
Gospel of Thomas, saying 31 is a comparison for the prophet and doctor sayings separately; this is not a claim of identical wording.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:23, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-423/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:24, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-424/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:25–26, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-425-426/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:27, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-427/

LK-008 · Luke 4:35 Come out of him

Preceding context / Luke 4:34

“Ah! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God!”

Luke 4:35

Greek: adopted SBLGNT text.

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε ἀπ’ αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ μηδὲν βλάψαν αὐτόν.

Word-order interlinear

and | rebuked | him | the | Jesus | saying | be silenced | and | come out | from | him | and | having thrown | him | the | demon | into | the | midst | came out | from | him | in no way | having harmed | him

Close English

And Jesus rebuked him, saying, “Be silenced, and come out of him!” And the demon, after throwing him into the midst, came out of him without harming him at all.

Fluent English

Jesus rebuked the demon: “Be quiet! Come out of him!” The demon threw the man down among them and came out of him without hurting him at all.

Section notes

The command agrees with the corresponding words in Mark 1:25. Be silenced retains the passive form and force of the Greek; be quiet is natural English. The fluent layer identifies the demon as the addressee and the man as the person thrown down. Luke includes the expulsion and the explicit absence of harm within this same verse. The plural us and singular I in the preceding cry are both retained; the exclamation Ah belongs to Luke’s wording.

Following context / Luke 4:36

Everyone was amazed, and they said to one another, “What is this word? With authority and power he commands the unclean spirits, and they come out!”

LK-008 · Parallels

Comparing the passages (H-028, SR-0166)
Mark 1:25.
No direct Thomas counterpart is established.
Related narrative passages (H-028): Mark 1:21–28.

LK-009 · Luke 4:43 Sent to the other towns

Preceding context / Luke 4:42

At daybreak he went out to a deserted place. The crowds searched for him, came to where he was and tried to keep him from leaving them.

Luke 4:43

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.

Word-order interlinear

he | but | said | to | them | that | also | to the | other | towns | to bring good news | me | it is necessary | the | kingdom | of the | God | because | for | this | I was sent

Close English

But he said to them, “I must bring the good news of the kingdom of God to the other towns also, because I was sent for this.”

Fluent English

But he told them, “I must bring the good news of God’s kingdom to the other towns too. That is what I was sent to do.”

Section notes

Must expresses the necessity of the mission, as in Luke 2:49. The good news concerns God’s kingdom and is to reach other towns as well. I was sent is passive and is not replaced by Mark’s I came out. The following context retains Judea, the adopted Greek reading. The name can be understood broadly for Jewish territory here; Galilee is not substituted to make the geography agree with Mark.

Following context / Luke 4:44

He continued preaching in the synagogues of Judea.

LK-009 · Parallels

Comparing the passages (SR-0222)
Mark 1:38, continuing the mission in other towns.
Luke has I was sent; Mark has I came out.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:35, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-435/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:43, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-443/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 4:44, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-444/

LK-010 · Luke 5:4 Lower your nets

Preceding context / Luke 5:3

He got into one of the boats, which belonged to Simon, and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.

Luke 5:4

Greek: adopted SBLGNT text.

ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

Word-order interlinear

when | and | he stopped | speaking | he said | to | the | Simon | put out [singular] | into | the | depth | and | let down [plural] | the | nets | of you [plural] | for | [a] catch

Close English

And when he stopped speaking, he said to Simon, “Put out into the deep, and let down your nets for a catch.”

Fluent English

When he finished speaking, he said to Simon, “Take the boat out into deep water. Then lower your nets for a catch.”

Section notes

Put out is singular, addressed to Simon; let down and your are plural, extending the net-lowering command to those with him. The glosses mark the change that ordinary English imperatives do not show. The fluent layer supplies the boat as the object already established in 5:3. Nets remains plural in the command and in Simon’s reply.

Following context / Luke 5:5

Simon answered, “Master, we worked hard all night and caught nothing. But because you say so, I will lower the nets.”

LK-010 · Parallels

Comparing the passages (H-027, SR-0223)
A scene-level connection, without an exact saying counterpart.
No direct Thomas counterpart is established.
Related narrative passages (H-027): Matthew 4:18–22; Mark 1:16–20.

LK-011 · Luke 5:10 Catching people alive

Preceding context / Luke 5:9

For he and everyone with him were overwhelmed with amazement at the fish they had caught.

Luke 5:10

Greek: adopted SBLGNT text.

ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

Word-order interlinear

likewise | and | also | James | and | John | sons | of Zebedee | who | were | partners | with the | Simon | and | said | to | the | Simon | the | Jesus | not | be afraid | from | the | now | people | you will be | catching alive

Close English

And likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, “Do not be afraid; from now on you will be catching people alive.”

Fluent English

James and John, Zebedee’s sons and Simon’s partners, were amazed too. Jesus said to Simon, “Don’t be afraid. From now on you will be catching people alive.”

Section notes

The opening continues the amazement described in 5:9. The close layer preserves the continuation; the fluent layer supplies were amazed so the verse can be read as a complete English sentence. James and John remain named as Zebedee’s sons and Simon’s partners. The reassurance and promise address Simon in the singular. Catching alive follows zogreo and keeps Luke’s distinctive wording; Matthew’s and Mark’s plural promise to make fishers of people is not substituted.

Following context / Luke 5:11

They brought the boats to shore, left everything and followed him.

LK-011 · Parallels

Comparing the passages (H-027, SR-0224)
Partial thematic links to Matthew 4:19 and Mark 1:17.
Luke addresses Simon alone and uses catching alive; the other two sayings address more than one person.
Luke 5:4 belongs to the same scene but has a different command.
No direct Thomas counterpart is established.
Related narrative passages (H-027): Matthew 4:18–22; Mark 1:16–20.

LK-012 · Luke 5:13 I am willing; be clean

Preceding context / Luke 5:12

While he was in one of the towns, a man covered with leprosy saw Jesus, fell facedown and pleaded with him: “Lord, if you are willing, you can make me clean.”

Luke 5:13

Greek: adopted SBLGNT text.

καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών· Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ.

Word-order interlinear

and | stretching out | the | hand | he touched | him | saying | I am willing | be cleansed | and | immediately | the | leprosy | went away | from | him

Close English

And stretching out his hand, he touched him, saying, “I am willing; be cleansed.” And immediately the leprosy went away from him.

Fluent English

He reached out and touched the man. “I am willing,” he said. “Be clean.” At once the leprosy left him.

Section notes

The spoken answer agrees with Matthew 8:3 and Mark 1:41: willingness answers the man’s condition, and the passive imperative commands cleansing, not self-cleansing. Luke’s narrator says that the leprosy left him; that wording is retained. Leprosy remains the conventional biblical term without asserting a modern medical diagnosis.

Following context / Luke 5:14

He ordered him to tell no one. “Instead, go and show yourself to the priest, and offer what Moses commanded for your cleansing, as a testimony to them.”

LK-012 · Parallels

Comparing the passages (H-030, SR-0033)
Matthew 8:3; Mark 1:41.
No direct Thomas counterpart is established.
Related narrative passages (H-030): Matthew 8:1–4; Mark 1:40–45.

LK-013 · Luke 5:14 Show yourself to the priest

Preceding context / Luke 5:13

He reached out and touched the man. “I am willing,” he said. “Be clean.” At once the leprosy left him.

Luke 5:14

Greek: adopted SBLGNT text.

καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

Word-order interlinear

and | he | ordered | him | to no one | to tell | but | going away | show | yourself | to the | priest | and | present [an offering] | concerning | the | cleansing | of you | as | commanded | Moses | for | [a] testimony | to them

Close English

And he ordered him to tell no one. “But go and show yourself to the priest, and present an offering for your cleansing, as Moses commanded, as a testimony to them.”

Fluent English

He ordered him to tell no one. “Instead, go and show yourself to the priest, and offer what Moses commanded for your cleansing, as a testimony to them.”

Section notes

Luke changes from a reported order to direct imperatives; the English keeps that transition. An offering is implicit in present, and is supplied in the close layer. Cleansing and testimony agree with the vocabulary used in the Matthew and Mark parallels. To them remains open: the Greek does not name its recipients here. The verse is also printed as the following context for LK-012, without changing its fluent wording.

Following context / Luke 5:15

But the news about him spread even more, and large crowds gathered to hear him and to be healed of their illnesses.

LK-013 · Parallels

Comparing the passages (H-030, SR-0034)
Matthew 8:4; Mark 1:44.
No direct Thomas counterpart is established.
Related narrative passages (H-030): Matthew 8:1–4; Mark 1:40–45.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:4, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-54/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:9–10a, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-59-510/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:10b, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-510b/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:13, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-513/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:14, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-514/

LK-014 · Luke 5:20 Your sins have been forgiven

Preceding context / Luke 5:19

Because of the crowd, they could not find a way to bring him in. So they went up onto the roof and lowered him on his cot through the tiles into the middle of the crowd, in front of Jesus.

Luke 5:20

Greek: adopted SBLGNT text.

καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

Word-order interlinear

and | seeing | the | faith | of them | he said | man | have been forgiven | to you | the | sins | of you

Close English

And seeing their faith, he said, “Man, your sins have been forgiven you.”

Fluent English

When he saw their faith, he said, “Friend, your sins have been forgiven.”

Section notes

Their faith remains plural without specifying whether the man is included. The Greek address is man, distinct from child in Matthew and Mark. Friend is a natural English address here, not a claim of prior friendship. The perfect passive has been forgiven is retained, with no explicit agent added.

Following context / Luke 5:21

The scribes and Pharisees began questioning: “Who is this who speaks blasphemies? Who can forgive sins except God alone?”

LK-014 · Parallels

Comparing the passages (H-036, SR-0042)
Matthew 9:2; Mark 2:5.
No direct Thomas counterpart is established.
Related narrative passages (H-036): Matthew 9:1–8; Mark 2:1–12.

LK-015 · Luke 5:22–24 Authority to forgive

Preceding context / Luke 5:21

The scribes and Pharisees began questioning: “Who is this who speaks blasphemies? Who can forgive sins except God alone?”

The question about forgiveness · Luke 5:22–23

Luke 5:22

Greek: adopted SBLGNT text.

ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

Word-order interlinear

perceiving | but | the | Jesus | the | reasonings | of them | answering | he said | to | them | what | you are reasoning | in | the | hearts | of you

Close English

But Jesus, perceiving their reasonings, answered and said to them, “What are you questioning in your hearts?”

Fluent English

Jesus knew what they were thinking and answered them: “What are you thinking?”

Luke 5:23

Greek: adopted SBLGNT text.

τί ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· Ἔγειρε καὶ περιπάτει;

Word-order interlinear

which | is | easier | to say | have been forgiven | to you | the | sins | of you | or | to say | get up | and | walk

Close English

“Which is easier: to say, ‘Your sins have been forgiven you,’ or to say, ‘Get up and walk’?”

Fluent English

“Which is easier: to say, ‘Your sins have been forgiven,’ or to say, ‘Get up and walk’?”

Section notes

The Greek question can be read as what or why; these layers choose what. Hearts identifies inward reasoning, expressed as thinking in the fluent layer. Luke does not add Mark’s immediately or in his spirit. The quoted forgiveness wording repeats 5:20 exactly. The comparison concerns which is easier to say; Luke’s shorter healing command in 5:23 does not yet mention carrying the cot.

Get up, take your cot and go home · Luke 5:24

Luke 5:24

Greek: adopted SBLGNT text.

ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— εἶπεν τῷ παραλελυμένῳ· Σοὶ λέγω, ἔγειρε καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου.

Word-order interlinear

so that | but | you may know | that | the | Son | of the | Man | authority | has | on | the | earth | to forgive | sins | he said | to the | paralyzed [man] | to you | I say | get up | and | taking up | the | cot | of you | go | to | the | house | of you

Close English

“But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralyzed man: “I say to you, get up, take up your cot, and go to your house.”

Fluent English

“But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralyzed man: “I am telling you: get up, pick up your cot, and go home.”

Section notes

The purpose clause is interrupted by the narrator’s change of addressee. Punctuation preserves that break and distinguishes the statement to the questioners from the command to the man. The first you is plural; to you I say is singular and emphatic. Authority, Son of Man and on earth agree with the established parallel wording. Cot renders klinidion, a small bed that can be carried; it is the same object as in the roof context.

Following context / Luke 5:25

Immediately he stood up in front of them, picked up what he had been lying on and went home, praising God.

LK-015 · Parallels

Comparing the passages (H-036, SR-0043)
Matthew 9:4–5, Matthew 9:6 and Mark 2:8–11.
No direct Thomas counterpart is established.
Related narrative passages (H-036): Matthew 9:1–8; Mark 2:1–12.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:20, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-520/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:22, via TIPs
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Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:23, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-523/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:24, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-524/

LK-016 · Luke 5:27 Follow me

Preceding context / Luke 5:26

Everyone was overwhelmed with amazement and praised God. Filled with awe, they said, “We have seen extraordinary things today.”

Luke 5:27

Greek: adopted SBLGNT text.

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

Word-order interlinear

and | after | these things | he went out | and | he saw | [a] tax collector | by name | Levi | sitting | at | the | tax booth | and | he said | to him | follow | me

Close English

And after these things he went out and saw a tax collector named Levi sitting at the tax booth, and he said to him, “Follow me.”

Fluent English

After this, he went out and saw a tax collector named Levi sitting at the tax booth. “Follow me,” he told him.

Section notes

Levi is the name in Luke; Matthew’s name and Mark’s son of Alphaeus are not added. Follow me matches the established wording of the call. Luke places the response in the following verse and says that Levi left everything.

Following context / Luke 5:28

He left everything, got up and followed him.

LK-016 · Parallels

Comparing the passages (H-037, SR-0044)
Matthew 9:9; Mark 2:14.
No direct Thomas counterpart is established.
Related narrative passages (H-037): Matthew 9:9–17; Mark 2:13–22.

LK-017 · Luke 5:31–32 The physician and the call to repentance

Preceding context / Luke 5:30

The Pharisees and their scribes grumbled to his disciples, “Why do you eat and drink with tax collectors and sinners?”

The physician · Luke 5:31

Luke 5:31

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·

Word-order interlinear

and | answering | the | Jesus | said | to | them | not | need | have | those | being healthy | of [a] physician | but | those | badly | being

Close English

And answering, Jesus said to them, “Those who are healthy do not need a physician, but those who are ill do.”

Fluent English

Jesus answered them, “Healthy people do not need a doctor; sick people do.”

Section notes

The physician comparison agrees with the established fluent wording in Mark 2:17. The healthy and the sick remain contrasted without assigning modern diagnoses or expanding the comparison.

The call to repentance · Luke 5:32

Luke 5:32

Greek: adopted SBLGNT text.

οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

Word-order interlinear

not | I have come | to call | righteous [people] | but | sinners | to | repentance

Close English

“I have not come to call the righteous, but sinners to repentance.”

Fluent English

“I have come to call sinners to repent, not the righteous.”

Section notes

Luke explicitly includes to repentance; it is retained here without adding it retroactively to the shorter adopted Matthew or Mark readings. Righteous people is not expanded into people who only think themselves righteous.

Following context / Luke 5:33

They said to him, “John’s disciples often fast and offer prayers, and so do the Pharisees’ disciples. But yours eat and drink.”

LK-017 · Parallels

Comparing the passages (H-037, SR-0045)
Matthew 9:12–13; Mark 2:17.
No direct Thomas counterpart is established.
Related narrative passages (H-037): Matthew 9:9–17; Mark 2:13–22.

LK-018 · Luke 5:34–35 The bridegroom and fasting

Preceding context / Luke 5:33

They said to him, “John’s disciples often fast and offer prayers, and so do the Pharisees’ disciples. But yours eat and drink.”

The bridegroom is present · Luke 5:34

Luke 5:34

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστιν ποιῆσαι νηστεῦσαι;

Word-order interlinear

he | but | said | to | them | not [question] | can you | the | sons | of the | bridal chamber | in | which | the | bridegroom | with | them | is | make | fast

Close English

But he said to them, “You cannot make the sons of the bridal chamber fast while the bridegroom is with them, can you?”

Fluent English

He said to them, “You cannot make the wedding guests fast while the bridegroom is with them, can you?”

Section notes

The close layer retains sons of the bridal chamber; wedding guests expresses the idiom used in the parallels. Luke asks whether the questioners can make the guests fast. The expected answer is no.

The days of fasting · Luke 5:35

Luke 5:35

Greek: adopted SBLGNT text.

ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

Word-order interlinear

will come | but | days | and | when | is taken away | from | them | the | bridegroom | then | they will fast | in | those | the | days

Close English

“But days will come, and when the bridegroom is taken away from them, then they will fast in those days.”

Fluent English

“But the days will come when the bridegroom is taken away from them. Then they will fast, in those days.”

Section notes

Days is plural both times, unlike Mark’s final on that day. The passive taken away is preserved without specifying the agent or adding an explanation of the event.

Following context / Luke 5:36

He also told them a parable: “No one tears a patch from a new garment to put on an old one. If they do, they tear the new garment, and the patch from it will not match the old one.”

LK-018 · Parallels

Comparing the passages (H-037, SR-0046)
Matthew 9:15–17; Mark 2:19–20; Gospel of Thomas, saying 104 is a close comparison.
The parallel entry does not imply identical wording.
Related narrative passages (H-037): Matthew 9:9–17; Mark 2:13–22.

LK-019 · Luke 5:36–39 New and old

Preceding context / Luke 5:35

“But the days will come when the bridegroom is taken away from them. Then they will fast, in those days.”

A patch torn from a new garment · Luke 5:36

Luke 5:36

Greek: adopted SBLGNT text.

ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

Word-order interlinear

he was telling | and | also | [a] parable | to | them | that | no one | [a] patch | from | [a] garment | new | having torn | puts | on | [a] garment | old | if | but | otherwise | both | the | new | he will tear | and | with the | old | not | will match | the | patch | the [one] | from | the | new

Close English

And he also told them a parable: “No one tears a patch from a new garment and puts it on an old garment. Otherwise, he will both tear the new one and the patch from the new will not match the old.”

Fluent English

He also told them a parable: “No one tears a patch from a new garment to put on an old one. If they do, they tear the new garment, and the patch from it will not match the old one.”

Section notes

Luke’s image begins by tearing a patch from an existing new garment. Both the damage to that garment and the mismatch with the old one remain explicit. Matthew’s and Mark’s unshrunk cloth and worsening tear are different formulations and are not imported. The conditional otherwise is expressed as if they do in natural English; singular they refers to the hypothetical person.

New wine and fresh wineskins · Luke 5:37–38

Luke 5:37

Greek: adopted SBLGNT text.

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·

Word-order interlinear

and | no one | puts | wine | new | into | wineskins | old | if | but | otherwise | will burst | the | wine | the | new | the | wineskins | and | it | will be poured out | and | the | wineskins | will be ruined

Close English

“And no one puts new wine into old wineskins. Otherwise, the new wine will burst the wineskins, and it will be poured out and the wineskins will be ruined.”

Fluent English

“No one puts new wine into old wineskins. If they do, the new wine will burst the skins. The wine will spill out, and the skins will be ruined.”

Luke 5:38

Greek: adopted SBLGNT text.

ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

Word-order interlinear

but | wine | new | into | wineskins | fresh | must be put

Close English

“But new wine must be put into fresh wineskins.”

Fluent English

“New wine must go into fresh wineskins.”

Section notes

Wineskins are skin containers, not glass bottles. New wine and fresh wineskins retain the useful distinction between neos and kainos. Luke separately states that the wine spills out and the skins are ruined. The necessity expressed by bleteon in verse 38 is retained as must. No additional promise that both are preserved is supplied.

The old is good · Luke 5:39

Luke 5:39

Greek: adopted SBLGNT text.

καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστός ἐστιν.

Word-order interlinear

and | no one | having drunk | old [wine] | wants | new [wine] | he says | for | the | old | good | is

Close English

“And no one who has drunk old wine wants new, for he says, ‘The old is good.’”

Fluent English

“No one who has drunk old wine wants new wine. They say, ‘The old is good.’”

Section notes

The adopted text has good, not the comparative better, and does not include immediately after wants. Wine is understood with old and new and is supplied in English. The judgment belongs to the drinker in the saying. No fixed identification of old and new with particular religious communities is inserted.

LK-019 · Parallels

Comparing the passages (H-037, SR-0046)
Matthew 9:15–17; Mark 2:21–22; Gospel of Thomas, saying 47 is a composite comparison.
Related narrative passages (H-037): Matthew 9:9–17; Mark 2:13–22.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 5:32, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-532/

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https://tips.translation.bible/story/translation-comment-on-luke-539/

LK-020 · Luke 6:3–5 David and the Lord of the Sabbath

Preceding context / Luke 6:2

Some of the Pharisees said, “Why are you doing what is not permitted on the Sabbath?”

David and his hungry companions · Luke 6:3

Luke 6:3

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες;

Word-order interlinear

and | answering | to | them | said | the | Jesus | not even | this | did you read | what | did | David | when | became hungry | he | and | those | with | him | being

Close English

And Jesus answered them and said, “Have you not even read what David did when he was hungry, he and those who were with him?”

Fluent English

Jesus answered them, “Haven’t you even read what David did when he and his companions were hungry?”

Section notes

Not even preserves the emphasis of oude. The plural companions remain included in the hunger statement. The following verse develops what David did; the fluent layer makes that explanation a separate sentence.

The bread of the Presence · Luke 6:4

Luke 6:4

Greek: adopted SBLGNT text.

ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ’ αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

Word-order interlinear

how | he entered | into | the | house | of the | God | and | the | loaves | of the | presentation | taking | he ate | and | he gave | to those | with | him | which | not | it is permitted | to eat | if | not | only | the | priests

Close English

“How he entered the house of God, took and ate the bread of the Presence and gave it to those with him—bread that only the priests are permitted to eat?”

Fluent English

“He went into God’s house, took the sacred bread set out before God, ate it and gave some to his companions. Only the priests are allowed to eat that bread.”

Section notes

Bread of the Presence names the loaves set before God; the fluent wording agrees with Mark’s established description. The restriction on eating refers to the bread, not the companions. Luke explicitly says that David took it and gave it to those with him. The priest’s name found in Mark is not supplied.

Lord of the Sabbath · Luke 6:5

Luke 6:5

Greek: adopted SBLGNT text.

καὶ ἔλεγεν αὐτοῖς· Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

Word-order interlinear

and | he was saying | to them | Lord | is | of the | Sabbath | the | Son | of the | Man

Close English

And he said to them, “The Son of Man is Lord of the Sabbath.”

Fluent English

He told them, “The Son of Man is Lord of the Sabbath.”

Section notes

The Son of Man title and the Sabbath remain explicit. Luke does not include Mark’s preceding statement that the Sabbath was made for humanity, or the words therefore and even in the conclusion. The selected following context specifies another Sabbath and the man’s right hand.

Following context / Luke 6:6

On another Sabbath he entered the synagogue and taught. A man was there whose right hand was withered.

LK-020 · Parallels

Comparing the passages (H-046b, SR-0054)
Matthew 12:3–8; Mark 2:25–28.
No direct Thomas counterpart is established.
Related narrative passages (H-046b): Matthew 12:1–8; Mark 2:23–28.

LK-021 · Luke 6:8 Stand in the middle

Preceding context / Luke 6:7

The scribes and Pharisees watched him closely to see whether he would heal on the Sabbath, so they could find a charge against him.

Luke 6:8

Greek: adopted SBLGNT text.

αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· Ἔγειρε καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

Word-order interlinear

he | but | knew | the | reasonings | of them | he said | and | to the | man | the [one] | withered | having | the | hand | get up | and | stand | in | the | midst | and | rising | he stood

Close English

But he knew their reasonings, and he said to the man who had the withered hand, “Get up and stand in the middle.” And he rose and stood.

Fluent English

He knew what they were thinking and told the man with the withered hand, “Get up and stand in the middle.” The man got up and stood there.

Section notes

The whole verse includes Jesus’ knowledge of their thoughts and the man’s response. The command agrees with Mark 3:3. Luke says that the man got up and stood; no healing is moved into this preliminary action.

Following context / Luke 6:9

Jesus said to them, “I ask you: is it permitted on the Sabbath to do good or to do harm, to save a life or to destroy it?”

LK-021 · Parallels

Comparing the passages (H-047, SR-0168)
Mark 3:3.
No direct Thomas counterpart is established.
Related narrative passages (H-047): Matthew 12:9–14; Mark 3:1–6.

LK-022 · Luke 6:9 To save a life or destroy it

Preceding context / Luke 6:8

He knew what they were thinking and told the man with the withered hand, “Get up and stand in the middle.” The man got up and stood there.

Luke 6:9

Greek: adopted SBLGNT text.

εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;

Word-order interlinear

said | and | the | Jesus | to | them | I ask | you | whether | it is permitted | on the | Sabbath | to do good | or | to do harm | [a] life | to save | or | to destroy

Close English

And Jesus said to them, “I ask you whether it is permitted on the Sabbath to do good or to do harm, to save a life or to destroy it.”

Fluent English

Jesus said to them, “I ask you: is it permitted on the Sabbath to do good or to do harm, to save a life or to destroy it?”

Section notes

The introductory I ask you is explicit in Luke. The close layer follows the indirect-question form after ask whether; the fluent layer presents it as a direct question. Psyche means a life in this contrast. Destroy follows apolesai and is not replaced by Mark’s different verb kill.

Following context / Luke 6:10

He looked around at them all and told the man, “Hold out your hand.” The man did so, and his hand was restored.

LK-022 · Parallels

Comparing the passages (H-047, SR-0169)
Mark 3:4.
No direct Thomas counterpart is established.
Related narrative passages (H-047): Matthew 12:9–14; Mark 3:1–6.

LK-023 · Luke 6:10 Hold out your hand

Preceding context / Luke 6:9

Jesus said to them, “I ask you: is it permitted on the Sabbath to do good or to do harm, to save a life or to destroy it?”

Luke 6:10

Greek: adopted SBLGNT text.

καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· Ἔκτεινον τὴν χεῖρά σου· ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

Word-order interlinear

and | looking around at | all | them | he said | to him | stretch out | the | hand | of you | he | and | did [so] | and | was restored | the | hand | of him

Close English

And looking around at them all, he said to him, “Stretch out your hand.” And he did so, and his hand was restored.

Fluent English

He looked around at them all and told the man, “Hold out your hand.” The man did so, and his hand was restored.

Section notes

All is retained in the description of Jesus’ look. The command agrees with the established parallel wording. Luke does not include Mark’s anger and grief in this verse. The man did so and the passive restoration are both retained; as the other hand is not added. The selected reaction leaves what they might do unspecified, without importing a stated plan to kill him.

Following context / Luke 6:11

But they were filled with fury and discussed with one another what they might do to Jesus.

LK-023 · Parallels

Comparing the passages (H-047, SR-0055)
Matthew 12:11–13; Mark 3:5.
No direct Thomas counterpart is established.
Related narrative passages (H-047): Matthew 12:9–14; Mark 3:1–6.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:3–4, via TIPs https://tips.translation.bible/story/translation-comment-on-luke-63-64/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:9, via TIPs https://tips.translation.bible/story/translation-comment-on-luke-69/

LK-024 · Luke 6:20–23 Blessings

Preceding context / Luke 6:19

Everyone in the crowd tried to touch him, because power was coming from him and healing them all.

Blessed are you who are poor · Luke 6:20

Luke 6:20

Greek: adopted SBLGNT text.

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

Word-order interlinear

and | he | raising | the | eyes | of him | toward | the | disciples | of him | was saying | blessed | the | poor | because | yours | is | the | kingdom | of the | God

Close English

And raising his eyes toward his disciples, he said, “Blessed are you who are poor, because yours is the kingdom of God.”

Fluent English

He looked up at his disciples and said, “Blessed are you who are poor, for God’s kingdom is yours.”

Section notes

The second-person promise makes the direct address explicit in both layers. Blessed agrees with the established Matthew vocabulary. Luke has poor without in spirit and God’s kingdom rather than the kingdom of the heavens. The kingdom is theirs in the present.

Hunger and tears · Luke 6:21

Luke 6:21

Greek: adopted SBLGNT text.

μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

Word-order interlinear

blessed | those | hungering | now | because | you will be filled | blessed | those | weeping | now | because | you will laugh

Close English

“Blessed are you who hunger now, because you will be filled. Blessed are you who weep now, because you will laugh.”

Fluent English

“Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh.”

Section notes

Both occurrences of now are retained. Filling and laughter are future promises. Luke has hunger without Matthew’s thirst for righteousness and says laugh rather than substituting be comforted.

Rejection because of the Son of Man · Luke 6:22

Luke 6:22

Greek: adopted SBLGNT text.

Μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·

Word-order interlinear

blessed | you are | when | hate | you | the | people | and | when | they exclude | you | and | insult | and | cast out | the | name | of you | as | evil | because of | the | Son | of the | Man

Close English

“Blessed are you when people hate you, and when they exclude you and insult you and cast out your name as evil because of the Son of Man.”

Fluent English

“Blessed are you when people hate you, exclude you, insult you and reject your name as evil because of the Son of Man.”

Section notes

Hatred, exclusion, insult and rejection of the name are all retained. Because of the Son of Man gives the reason for the whole sequence; it does not pronounce every instance of social rejection blessed. The text does not specify a formal procedure of expulsion here.

Rejoice and leap · Luke 6:23

Luke 6:23

Greek: adopted SBLGNT text.

χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

Word-order interlinear

rejoice | in | that | the | day | and | leap | look | for | the | reward | of you | great | in | the | heaven | in accordance with | the | same things | for | they were doing | to the | prophets | the | fathers | of them

Close English

“Rejoice in that day and leap, for look, your reward is great in heaven; for their fathers did the same things to the prophets.”

Fluent English

“Rejoice on that day and leap for joy! Your reward in heaven is great. That is how their ancestors treated the prophets.”

Section notes

Leap is retained rather than reduced to Matthew’s be glad. For joy makes its connection with rejoice explicit. Their fathers refers to the predecessors of those who reject the disciples; ancestors is natural English. Luke’s heaven is singular.

Following context / Luke 6:24

“But woe to you who are rich, for you have already received your comfort in full.”

LK-024 · Parallels

Comparing the passages (H-043, SR-0007)
This comparison independently links Matthew 5:3–13, Gospel of Thomas, saying 54 and Gospel of Thomas, saying 68 as close comparisons, and Gospel of Thomas, saying 69 as composite.
These links do not make the entire units identical.

LK-025 · Luke 6:24–26 Woes

Preceding context / Luke 6:23

“Rejoice on that day and leap for joy! Your reward in heaven is great. That is how their ancestors treated the prophets.”

The rich and the satisfied · Luke 6:24–25

Luke 6:24

Greek: adopted SBLGNT text.

πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

Word-order interlinear

but | woe | to you | the | rich | because | you have in full | the | consolation | of you

Close English

“But woe to you who are rich, because you have your consolation in full.”

Fluent English

“But woe to you who are rich, for you have already received your comfort in full.”

Luke 6:25

Greek: adopted SBLGNT text.

οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

Word-order interlinear

woe | to you | those | having been filled | now | because | you will hunger | woe | those | laughing | now | because | you will mourn | and | weep

Close English

“Woe to you who are filled now, because you will hunger. Woe to you who laugh now, because you will mourn and weep.”

Fluent English

“Woe to you who have plenty to eat now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep.”

Section notes

The woes contrast with the blessings without turning the rich into an unnamed third-person group. Have in full carries the sense of a receipt already obtained; the fluent layer makes already explicit. Both occurrences of now remain. Woe expresses a grave pronouncement, not an everyday expression of mild regret.

Praise and false prophets · Luke 6:26

Luke 6:26

Greek: adopted SBLGNT text.

Οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

Word-order interlinear

woe | when | well | of you | speak | all | the | people | in accordance with | the | same things | for | they were doing | to the | false prophets | the | fathers | of them

Close English

“Woe when all people speak well of you, for their fathers did the same things to the false prophets.”

Fluent English

“Woe to you when everyone speaks well of you. That is how their ancestors treated the false prophets.”

Section notes

All people becomes everyone; the scope is not reduced to a few flatterers. The ancestors/prophets pattern deliberately repeats 6:23, now with false prophets. To you is supplied in the fluent layer from the continuing address, although this verse does not repeat the Greek dative pronoun.

Following context / Luke 6:27

“But I tell you who are listening: love your enemies and do good to those who hate you.”

LK-025 · Parallels

Comparing the passages (H-043, SR-0225)
No direct matching passage in the four Gospels and no direct Thomas counterpart established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:20, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-620/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:22, via TIPs
https://tips.translation.bible/tip_verse/luke-622/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:24, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-624/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:26, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-626/

LK-026 · Luke 6:27–36 Love your enemies and be merciful

Preceding context / Luke 6:26

“Woe to you when everyone speaks well of you. That is how their ancestors treated the false prophets.”

Love, bless and pray · Luke 6:27–28

Luke 6:27

Greek: adopted SBLGNT text.

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

Word-order interlinear

but | to you | I say | those | listening | love | the | enemies | of you | well | do | to those | hating | you

Close English

“But I say to you who listen: love your enemies; do good to those who hate you.”

Fluent English

“But I tell you who are listening: love your enemies and do good to those who hate you.”

Luke 6:28

Greek: adopted SBLGNT text.

εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.

Word-order interlinear

bless | those | cursing | you | pray | for | those | mistreating | you

Close English

“Bless those who curse you; pray for those who mistreat you.”

Fluent English

“Bless those who curse you, and pray for those who mistreat you.”

Section notes

The commands address those who listen. Love is accompanied by doing good, blessing and prayer; all four actions remain distinct.

The other cheek and what is taken · Luke 6:29–30

Luke 6:29

Greek: adopted SBLGNT text.

τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.

Word-order interlinear

to the one | striking | you | on | the | cheek | offer | also | the | other | and | from | the one | taking | of you | the | cloak | also | the | tunic | not | withhold

Close English

“To the one striking you on the cheek, offer the other also; and from the one taking your cloak, do not withhold your tunic either.”

Fluent English

“If someone strikes you on one cheek, offer the other as well. If someone takes your cloak, do not keep back your tunic either.”

Luke 6:30

Greek: adopted SBLGNT text.

παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.

Word-order interlinear

to everyone | asking | you | give | and | from | the one | taking | the things | yours | not | demand back

Close English

“Give to everyone who asks you, and do not demand your things back from the one who takes them.”

Fluent English

“Give to everyone who asks you. If someone takes what belongs to you, do not demand it back.”

Section notes

Luke says cheek without Matthew’s right. He names the cloak before the tunic and has no lawsuit in this sentence. The cloak is the outer garment; the tunic is worn beneath it. Do not demand back preserves the specific action in 6:30.

Treating others · Luke 6:31

Luke 6:31

Greek: adopted SBLGNT text.

καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

Word-order interlinear

and | just as | you want | that | should do | to you | the | people | do | to them | likewise

Close English

“And just as you want people to do to you, do likewise to them.”

Fluent English

“Treat others as you want them to treat you.”

Section notes

The command has positive form: do to others what you want them to do to you. Luke does not append Matthew’s explanation about the Law and the Prophets.

Love and goodness beyond reciprocity · Luke 6:32–33

Luke 6:32

Greek: adopted SBLGNT text.

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

Word-order interlinear

and | if | you love | those | loving | you | what | to you | credit | is | also | for | the | sinners | those | loving | them | love

Close English

“And if you love those who love you, what credit is that to you? For even sinners love those who love them.”

Fluent English

“If you love those who love you, what credit is that to you? Even sinners love those who love them.”

Luke 6:33

Greek: adopted SBLGNT text.

καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; ⸀καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

Word-order interlinear

and | if | you do good | to those | doing good | to you | what | to you | credit | is | also | the | sinners | the | same | do

Close English

“And if you do good to those who do good to you, what credit is that to you? Even sinners do the same.”

Fluent English

“If you do good to those who do good to you, what credit is that to you? Even sinners do that.”

Section notes

The repeated question uses charis, rendered credit in this context. It asks what recognition attaches to merely reciprocal conduct. The SBLGNT editorial marker before kai in 6:33 is preserved in the adopted Greek; it is not a separate lexical word.

Lending for repayment · Luke 6:34

Luke 6:34

Greek: adopted SBLGNT text.

καὶ ἐὰν δανίσητε παρ’ ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.

Word-order interlinear

and | if | you lend | from | whom | you hope | to receive | what | to you | credit | is | also | sinners | to sinners | lend | so that | they may receive back | the | equal things

Close English

“And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners to receive back the equivalent.”

Fluent English

“If you lend to those you expect to repay you, what credit is that to you? Even sinners lend to sinners to get the same amount back.”

Section notes

Receive back the equivalent specifies repayment of the same amount, not interest. The question repeats the wording of 6:32–33, and sinners remains the same term throughout.

Kindness beyond return · Luke 6:35

Luke 6:35

Greek: adopted SBLGNT text.

πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

Word-order interlinear

but | love | the | enemies | of you | and | do good | and | lend | nothing | expecting in return | and | will be | the | reward | of you | great | and | you will be | sons | of Most High | because | he | kind | is | toward | the | ungrateful | and | evil

Close English

“But love your enemies and do good and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and evil.”

Fluent English

“Love your enemies, do good and lend without expecting anything back. Then your reward will be great, and you will be children of the Most High, for he is kind to the ungrateful and the wicked.”

Section notes

Expecting nothing in return is the contextual reading adopted for mēden apelpizontes, in connection with lending and repayment in 6:34. The verb commonly means despair or lose hope, so without despairing is a significant alternative; the chosen reading is not lexically certain. Sons of the Most High is retained in the close layer; children gives the inclusive sense in the fluent layer. The stated model is kindness to the ungrateful and evil.

Mercy like the Father’s · Luke 6:36

Luke 6:36

Greek: adopted SBLGNT text.

γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν·

Word-order interlinear

become | merciful | just as | the | Father | of you | merciful | is

Close English

“Be merciful, just as your Father is merciful.”

Fluent English

“Be merciful, just as your Father is merciful.”

Section notes

Merciful is repeated as in the Greek. Luke’s conclusion is not replaced by Matthew’s perfect; the comparison records that difference.

Following context / Luke 6:37

“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.”

LK-026 · Parallels

Comparing the passages (H-043, SR-0226)
Several parts of Luke 6:27–36 are compared separately. Each link belongs to a particular topic.
The cheek, clothing and giving to someone who asks: Matthew 5:39–42 and Luke 6:29–30. Matthew mentions the right cheek and a legal claim over clothing. In Luke, the outer garment is taken before the inner one.
Love for enemies and the Father’s example: Matthew 5:44–48 and Luke 6:27–28,32–36. Matthew’s concluding appeal speaks of perfection; Luke’s speaks of mercy.
The rule for treating others: Matthew 7:12 and Luke 6:31.
Thomas: saying 95 is a close comparison concerning lending in Luke 6:34–35. It applies to these verses rather than the whole passage.

LK-027 · Luke 6:37–38 Judgment and giving

Preceding context / Luke 6:36

“Be merciful, just as your Father is merciful.”

Judgment, condemnation and release · Luke 6:37

Luke 6:37

Greek: adopted SBLGNT text.

Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·

Word-order interlinear

and | not | judge | and | certainly | not | you will be judged | and | not | condemn | and | certainly | not | you will be condemned | release | and | you will be released

Close English

“And do not judge, and you certainly will not be judged; and do not condemn, and you certainly will not be condemned. Release, and you will be released.”

Fluent English

“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.”

Section notes

Two emphatic negative assurances follow the prohibitions. Release renders apolyō closely; forgive expresses its interpersonal sense here, with acquittal or letting someone go in the background. The Greek verb differs from aphiēmi used for forgiving sins elsewhere. No explicit judge is added to the passive promises.

The generous measure · Luke 6:38

Luke 6:38

Greek: adopted SBLGNT text.

δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

Word-order interlinear

give | and | it will be given | to you | a measure | good | having been pressed down | having been shaken together | overflowing | they will give | into | the | lap | of you | with which | for | measure | you measure | it will be measured back | to you

Close English

“Give, and it will be given to you. They will give into your lap a good measure, pressed down, shaken together and overflowing; for with the measure you measure, it will be measured back to you.”

Fluent English

“Give, and you will receive. A generous measure, packed down, shaken together and overflowing, will be poured into your lap. The measure you use will be used for you in return.”

Section notes

The image is a full measure, pressed down, shaken together and overflowing. Lap refers to the receiving fold of a garment. They will give has no named agent; the fluent passive preserves that lack of specification. Poured makes the measure image natural in English. The closing sentence concerns the measure used, with no added qualification about money.

Following context / Luke 6:39

He also told them a parable: “A blind person cannot guide another blind person, can they? Won’t both fall into a pit?”

LK-027 · Parallels

Comparing the passages (H-043, SR-0227)
This comparison compares Matthew 7:1–2, judgment and measure, and Mark 4:24, measure in a hearing context.
Condemnation, release and the full measure retain Luke’s own development.
No direct Thomas counterpart established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:35, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-635/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:37, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-637/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:38, via TIPs
https://tips.translation.bible/story/translation-comment-on-luke-638/

LK-028 · Luke 6:39–42 Guides, disciples and clear sight

Preceding context / Luke 6:38

“Give, and you will receive. A generous measure, packed down, shaken together and overflowing, will be poured into your lap. The measure you use will be used for you in return.”

The blind guide · Luke 6:39

Luke 6:39

Greek: adopted SBLGNT text.

Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

Word-order interlinear

he said | and | also | a parable | to them | surely not | can | a blind person | a blind person | guide | will not | both | into | a pit | fall

Close English

And he also told them a parable: “A blind person cannot guide a blind person, can he? Will not both fall into a pit?”

Fluent English

He also told them a parable: “A blind person cannot guide another blind person, can they? Won’t both fall into a pit?”

Section notes

The narrative introduction belongs to the full verse. The first question expects no; the second expects yes. Both remains explicit.

The fully trained disciple · Luke 6:40

Luke 6:40

Greek: adopted SBLGNT text.

οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

Word-order interlinear

not | is | a disciple | above | the | teacher | having been fully trained | but | everyone | will be | like | the | teacher | of him

Close English

“A disciple is not above the teacher, but everyone who has been fully trained will be like his teacher.”

Fluent English

“A disciple is not above their teacher, but everyone who is fully trained will be like their teacher.”

Section notes

Disciple and teacher preserve the established terms. The perfect passive participle describes completed training; it does not say that every student automatically equals the teacher. Singular their avoids introducing a restriction to male disciples. Luke has no accompanying slave/master comparison here.

The splinter and the beam · Luke 6:41

Luke 6:41

Greek: adopted SBLGNT text.

τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

Word-order interlinear

why | but | do you see | the | splinter | the one | in | the | eye | of the | brother | of you | the | but | beam | the one | in | the | own | eye | not | do you notice

Close English

“But why do you see the splinter in your brother’s eye, yet do not notice the beam in your own eye?”

Fluent English

“Why do you notice the speck in your brother’s eye but pay no attention to the beam in your own?”

Section notes

Splinter in the close layer and speck in the fluent layer follow the vocabulary of Matthew 7. Beam retains the deliberate disproportion of the image. Brother is retained without specifying a biological relationship.

Remove your own beam first · Luke 6:42

Luke 6:42

Greek: adopted SBLGNT text.

πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

Word-order interlinear

how | can you | say | to the | brother | of you | brother | allow | I may take out | the | splinter | the one | in | the | eye | of you | yourself | the | in | the | eye | of you | beam | not | seeing | hypocrite | take out | first | the | beam | from | the | eye | of you | and | then | you will see clearly | the | splinter | the one | in | the | eye | of the | brother | of you | to take out

Close English

“How can you say to your brother, ‘Brother, let me take out the splinter in your eye,’ when you yourself do not see the beam in your eye? Hypocrite, first take the beam out of your eye, and then you will see clearly to take out the splinter in your brother’s eye.”

Fluent English

“How can you say to your brother, ‘Brother, let me remove the speck from your eye,’ when you fail to see the beam in your own eye? You hypocrite! First remove the beam from your own eye. Then you will see clearly enough to remove the speck from your brother’s eye.”

Section notes

Luke includes the direct address Brother within the proposed offer. The reproach concerns failing to see one’s own obstruction. First and then preserve the sequence; the conclusion envisages seeing clearly enough to help the other person.

Following context / Luke 6:43

“No healthy tree bears bad fruit, and no bad tree bears good fruit.”

LK-028 · Parallels

Comparing the passages (H-043, SR-0025)
This comparison links Matthew 7:1–5, Matthew 15:13–14, Gospel of Thomas, saying 26 and Gospel of Thomas, saying 34 as close comparisons.
For 6:40 it also links Matthew 10:24–25: Luke describes completed training; Matthew continues with slave and master.

LK-029 · Luke 6:43–45 Fruit and the heart

Preceding context / Luke 6:42

“How can you say to your brother, ‘Brother, let me remove the speck from your eye,’ when you fail to see the beam in your own eye? You hypocrite! First remove the beam from your own eye. Then you will see clearly enough to remove the speck from your brother’s eye.”

A tree and its fruit · Luke 6:43

Luke 6:43

Greek: adopted SBLGNT text.

Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.

Word-order interlinear

not | for | is | a tree | fine | producing | fruit | rotten | nor | again | a tree | rotten | producing | fruit | fine

Close English

“For there is no fine tree producing rotten fruit, nor, in turn, a rotten tree producing fine fruit.”

Fluent English

“No healthy tree bears bad fruit, and no bad tree bears good fruit.”

Section notes

Fine/rotten renders kalos/sapros closely; healthy/good and bad give natural English for the tree and fruit. Both halves retain the correspondence between a tree and the fruit it produces.

Recognized by its own fruit · Luke 6:44

Luke 6:44

Greek: adopted SBLGNT text.

ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.

Word-order interlinear

each | for | tree | from | the | own | fruit | is known | not | for | from | thorn plants | do they gather | figs | nor | from | a bramble | grapes | do they harvest

Close English

“For each tree is known by its own fruit. For they do not gather figs from thorns, nor harvest grapes from a bramble.”

Fluent English

“Each tree is recognized by its own fruit. People do not pick figs from thorn plants or gather grapes from a bramble.”

Section notes

The bramble is Luke’s batos, not Matthew’s thistle. Its own fruit and the distinct acts of gathering figs and harvesting grapes remain.

The store of the heart · Luke 6:45

Luke 6:45

Greek: adopted SBLGNT text.

ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

Word-order interlinear

the | good | person | out of | the | good | store | of the | heart | of him | brings forth | the | good | and | the | evil one | out of | the | evil | brings forth | the | evil | out of | for | an overflow | of heart | speaks | the | mouth | of him

Close English

“The good person brings forth good from the good store of his heart, and the evil person brings forth evil from the evil store; for his mouth speaks from the overflow of the heart.”

Fluent English

“A good person brings out good from the good stored in their heart, and an evil person brings out evil from the evil stored within. What fills the heart flows out through the mouth.”

Section notes

Store is the same image used in Matthew 12:35. In the second clause the Greek leaves store understood; English supplies it. The final image concerns speech flowing from what fills the heart; the fluent layer makes mouth and heart explicit without adding a separate moral category.

Following context / Luke 6:46

“Why do you call me ‘Lord, Lord,’ but do not do what I say?”

LK-029 · Parallels

Comparing the passages (H-043, SR-0030)
This comparison links Matthew 7:15–20 and Matthew 12:25–37 as close comparisons, Gospel of Thomas, saying 43 as composite and Gospel of Thomas, saying 45 as close.

LK-030 · Luke 6:46–49 Hearing and doing

Preceding context / Luke 6:45

“A good person brings out good from the good stored in their heart, and an evil person brings out evil from the evil stored within. What fills the heart flows out through the mouth.”

Calling and doing · Luke 6:46–47

Luke 6:46

Greek: adopted SBLGNT text.

Τί δέ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

Word-order interlinear

why | but | me | do you call | Lord | Lord | and | not | do | the things that | I say

Close English

“But why do you call me ‘Lord, Lord,’ and do not do what I say?”

Fluent English

“Why do you call me ‘Lord, Lord,’ but do not do what I say?”

Luke 6:47

Greek: adopted SBLGNT text.

πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος·

Word-order interlinear

everyone | the one | coming | to | me | and | hearing | of me | the | words | and | doing | them | I will show | you | whom | he is | like

Close English

“Everyone who comes to me and hears my words and does them—I will show you whom he is like.”

Fluent English

“I will show you what a person is like who comes to me, hears my words and acts on them.”

Section notes

The doubled Lord remains, followed by the question about doing. Coming, hearing and acting are three distinct actions in 6:47. The fluent layer moves I will show you to the start of the sentence, preserving the comparison introduced for 6:48.

A deep foundation · Luke 6:48

Luke 6:48

Greek: adopted SBLGNT text.

ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν.

Word-order interlinear

like | he is | a person | building | a house | who | dug | and | went deep | and | laid | a foundation | on | the | rock | a flood | and | having occurred | burst against | the | river | the | house | that | and | not | was able | to shake | it | because of | the | well | having been built | it

Close English

“He is like a person building a house, who dug and went deep and laid a foundation on the rock. And when a flood came, the river burst against that house and was not able to shake it, because it had been well built.”

Fluent English

“That person is like a builder who dug deep and laid the foundation of a house on rock. When a flood came, the river battered the house but could not shake it, because it was well built.”

Section notes

Dug and went deep preserves the two Greek verbs; dug deep combines them naturally. The river cannot shake the house because it was well built, the wording of the adopted SBLGNT text. No rain, winds or alternative closing explanation is imported from Matthew.

A house without a foundation · Luke 6:49

Luke 6:49

Greek: adopted SBLGNT text.

ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

Word-order interlinear

the one | but | having heard | and | not | having done | like | is | a person | having built | a house | on | the | ground | without | a foundation | against which | burst | the | river | and | immediately | it collapsed | and | became | the | ruin | of the | house | that | great

Close English

“But the one who heard and did not do is like a person who built a house on the ground without a foundation. The river burst against it, and immediately it collapsed, and the ruin of that house was great.”

Fluent English

“But a person who hears and does not act is like someone who built a house on the ground without a foundation. The river battered it, and it collapsed at once. The house was completely ruined.”

Section notes

Luke says ground without a foundation, not Matthew’s sand. Immediately is retained as at once. Great ruin becomes completely ruined in the fluent layer.

LK-030 · Parallels

Comparing the passages (H-043, SR-0228)
This comparison compares the two houses with Matthew 7:24–27; Luke 6:47–49.
Luke has digging deep and ground without a foundation; Matthew has rain, winds and sand.
These details are not interchangeable.
No direct Thomas counterpart established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:40, via TIPs https://tips.translation.bible/story/translation-comment-on-luke-640/

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 6:48, via TIPs https://tips.translation.bible/story/translation-comment-on-luke-648/

LK-031 · Luke 7:9 The centurion’s faith

Preceding context / Luke 7:8

“For I too am a man placed under authority, with soldiers under me. I tell one, ‘Go,’ and he goes; another, ‘Come,’ and he comes; and my slave, ‘Do this,’ and he does it.”

Faith that amazes Jesus · Luke 7:9

Luke 7:9

Greek: adopted SBLGNT text.

ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

Word-order interlinear

having heard | and | these things | the | Jesus | marveled at | him | and | having turned | to the | following | him | crowd | he said | I say | to you | not even | in | the | Israel | so great | faith | did I find

Close English

And when Jesus heard these things, he marveled at him, and turning to the crowd following him, he said, “I tell you, not even in Israel did I find such great faith.”

Fluent English

When Jesus heard this, he was amazed at the man. He turned to the crowd following him and said, “I tell you, I have not found faith this great even in Israel.”

Section notes

The full verse includes Jesus hearing the message, marveling at the man and turning toward the crowd. The declaration retains not even in Israel. Luke’s wording is kept distinct from Matthew 8:10.

The preceding context describes both being under authority and having soldiers under one’s own authority. Slave preserves the social term doulos.

Following context / Luke 7:10

When those who had been sent returned to the house, they found the slave well.

LK-031 · Parallels

Comparing the passages (H-031, SR-0036)
This comparison compares Matthew 8:10–12.
The scene and saying ranges differ; no direct Thomas counterpart is established.

LK-032 · Luke 7:13 Compassion for the widow

Preceding context / Luke 7:12

As he approached the town gate, a dead man was being carried out, his mother’s only son. She was a widow, and a large crowd from the town was with her.

Do not weep · Luke 7:13

Luke 7:13

Greek: adopted SBLGNT text.

καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῇ καὶ εἶπεν αὐτῇ· Μὴ κλαῖε.

Word-order interlinear

and | having seen | her | the | Lord | was moved with compassion | for | her | and | said | to her | not | weep

Close English

And when the Lord saw her, he was moved with compassion for her and said to her, “Do not weep.”

Fluent English

When the Lord saw her, he felt compassion for her and said, “Don’t cry.”

Section notes

The narrator calls Jesus the Lord. His compassion is directed toward the woman. Don’t cry is the fluent form of the direct prohibition; no reason for it is added to the verse.

Following context / Luke 7:14

He came forward and touched the bier, and the bearers stopped. He said, “Young man, I tell you, rise!”

LK-032 · Parallels

Comparing the passages (H-032, SR-0229)
This comparison records no established direct parallel in the four Gospels or Thomas.

LK-033 · Luke 7:14 The young man is called to rise

Preceding context / Luke 7:13

When the Lord saw her, he felt compassion for her and said, “Don’t cry.”

Touching the bier · Luke 7:14

Luke 7:14

Greek: adopted SBLGNT text.

καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

Word-order interlinear

and | having approached | he touched | the | bier | the ones | and | carrying | stopped | and | he said | young man | to you | I say | rise

Close English

And he approached and touched the bier, and those carrying it stopped. And he said, “Young man, I say to you, rise.”

Fluent English

He came forward and touched the bier, and the bearers stopped. He said, “Young man, I tell you, rise!”

Section notes

Bier denotes the carrier used for the body; the Greek soros can also mean coffin. The sequence remains approach, touch, the bearers stopping, and the command. I tell you preserves the personal emphasis of the address. Rise does not specify a standing posture; the following verse says that the man sat up.

Following context / Luke 7:15

The dead man sat up and began to speak, and Jesus gave him back to his mother.

LK-033 · Parallels

Comparing the passages (H-032, SR-0230)
This comparison records no established direct parallel in the four Gospels or Thomas.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 7:14, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-714/

Soros, the bier and bearers, and the command to rise.

LK-034 · Luke 7:22–23 The answer to John

Preceding context / Luke 7:21

At that very time he healed many people of diseases, afflictions and evil spirits, and granted sight to many who were blind.

What you have seen and heard · Luke 7:22

Luke 7:22

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

Word-order interlinear

and | answering | he said | to them | having gone | report | to John | what | you saw | and | heard | blind people | regain sight | lame people | walk | lepers | are cleansed | deaf people | hear | dead people | are raised | poor people | are told good news

Close English

And answering, he said to them, “Go and report to John what you saw and heard: blind people regain sight, lame people walk, lepers are cleansed, deaf people hear, dead people are raised, poor people are told good news;

Fluent English

He answered them, “Go and tell John what you have seen and heard: the blind regain their sight, the lame walk, people with leprosy are cleansed, the deaf hear, the dead are raised, and the poor receive good news.

Section notes

Luke places seeing before hearing and uses past forms for what the messengers witnessed. All six reported acts remain, including cleansing and good news for the poor. The passive forms do not name a separate agent. Leprosy is the conventional biblical term here, not a modern medical diagnosis.

Not taking offense · Luke 7:23

Luke 7:23

Greek: adopted SBLGNT text.

καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

Word-order interlinear

and | blessed | is | whoever | [modal] | not | be caused to stumble | in | me

Close English

and blessed is whoever does not stumble because of me.”

Fluent English

Blessed is anyone who does not take offense at me.”

Section notes

The wording matches Matthew 11:6 exactly in Greek, so all three English layers are repeated unchanged. The close layer preserves stumbling; the fluent layer expresses taking offense at Jesus. The statement continues the reply to John.

Following context / Luke 7:24

After John’s messengers left, Jesus began speaking to the crowds about John: “What did you go out into the wilderness to see? A reed shaken by the wind?”

LK-034 · Parallels

Comparing the passages (H-044, SR-0231). This comparison records that scene-level relationship without assigning an exact phrase pair. Independently, the Greek of Luke 7:23 is identical to Matthew 11:6; that direct verbal correspondence is noted above. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 7:23, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-723/

The stumbling metaphor and taking offense at Jesus.

LK-035 · Luke 7:24–28 What did you go out to see?

Preceding context / Luke 7:23

Blessed is anyone who does not take offense at me.”

A reed in the wind · Luke 7:24

Luke 7:24

Greek: adopted SBLGNT text.

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

Word-order interlinear

having departed | and | the | messengers | of John | he began | to say | to | the | crowds | about | John | what | did you go out | into | the | wilderness | to look at | a reed | by | wind | being shaken

Close English

And when John’s messengers had departed, he began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed being shaken by wind?”

Fluent English

After John’s messengers left, Jesus began speaking to the crowds about John: “What did you go out into the wilderness to see? A reed shaken by the wind?”

Section notes

The full narrative transition follows the departure of John’s messengers. The question about the reed is left as a question; the translation does not turn the image into an explicit description of weakness.

Clothing and luxury · Luke 7:25

Luke 7:25

Greek: adopted SBLGNT text.

ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

Word-order interlinear

but | what | did you go out | to see | a person | in | soft | garments | clothed | look | those | in | clothing | splendid | and | luxury | living | in | the | royal palaces | are

Close English

“But what did you go out to see? A man clothed in soft garments? Look, those who live in splendid clothing and luxury are in royal palaces.”

Fluent English

“Then what did you go out to see? A man dressed in fine clothes? People who dress splendidly and live in luxury are found in royal palaces.”

Section notes

Soft garments becomes fine clothes in the fluent layer. Luke adds splendid clothing and luxury in royal palaces; these details are retained.

More than a prophet · Luke 7:26–27

Luke 7:26

Greek: adopted SBLGNT text.

ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

Word-order interlinear

but | what | did you go out | to see | a prophet | yes | I say | to you | and | more | than a prophet

Close English

“But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.”

Fluent English

“Then what did you go out to see? A prophet? Yes, I tell you, someone greater than a prophet.”

Luke 7:27

Greek: adopted SBLGNT text.

οὗτός ἐστιν περὶ οὗ γέγραπται· Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

Word-order interlinear

this one | is | about | whom | it has been written | look | I send | the | messenger | of me | before | [the] face | of you | who | will prepare | the | way | of you | before | you

Close English

“This is the one about whom it is written: ‘Look, I send my messenger before your face, who will prepare your way before you.’”

Fluent English

“This is the one the written passage speaks of: ‘Look, I am sending my messenger ahead of you; he will prepare your way before you.’”

Section notes

The third question leads into the messenger quotation. Messenger is used both for John’s envoys in 7:24 and for the quoted angelos in 7:27. Before your face is retained closely and rendered ahead of you fluently. Luke lacks Matthew 11:10’s separate emphatic I, but the English verb still requires its subject.

John and the kingdom · Luke 7:28

Luke 7:28

Greek: adopted SBLGNT text.

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν.

Word-order interlinear

I say | to you | greater | among | those born | of women | than John | no one | is | the one | but | lesser | in | the | kingdom | of the | God | greater | than him | is

Close English

“I say to you, among those born of women no one is greater than John; yet the lesser one in the kingdom of God is greater than he.”

Fluent English

“I tell you, among those born of women no one is greater than John. Yet the least in the kingdom of God is greater than John.”

Section notes

Lesser follows the comparative form; least expresses its force within the group. Luke says kingdom of God and names John without adding the Baptist. The comparison does not itself say that John is excluded from the kingdom.

The following context begins a parenthesis that continues in 7:30. The ellipsis marks the selected context ending at 7:29; the missing continuation is not supplied here. Acknowledged that God was right renders the act of justifying God.

Following context / Luke 7:29

(All the people who heard this, including the tax collectors, acknowledged that God was right, having received John’s baptism; …

LK-035 · Parallels

Comparing the passages (H-044, SR-0052). This comparison compares Matthew 11:4–19, with Gospel of Thomas, saying 46 and Gospel of Thomas, saying 78 as close Thomas comparisons. The ranges cover related sayings, not identical wording throughout.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 7:28, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-728/

The comparative lesser with superlative force and the comparison involving John.

LK-036 · Luke 7:31–35 The response of this generation

Preceding context / Luke 7:30

… But the Pharisees and the experts in the law rejected God’s purpose for themselves, refusing to be baptized by John.)

What are they like? · Luke 7:31

Luke 7:31

Greek: adopted SBLGNT text.

Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι;

Word-order interlinear

to what | then | shall I compare | the | people | of the | generation | this | and | to what | are they | like

Close English

“To what, then, shall I compare the people of this generation, and what are they like?”

Fluent English

“What, then, can I compare the people of this generation to? What are they like?”

Section notes

Luke asks both what comparison to make and what the people are like.

Children in the marketplace · Luke 7:32

Luke 7:32

Greek: adopted SBLGNT text.

ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει· Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·

Word-order interlinear

like | they are | children | the ones | in | a marketplace | sitting | and | calling | to one another | who | say | we played the flute | for you | and | not | you danced | we sang a lament | and | not | you wept

Close English

“They are like children sitting in a marketplace and calling to one another, who say, ‘We played the flute for you, and you did not dance; we sang a lament, and you did not weep.’”

Fluent English

“They are like children sitting in the marketplace, calling to each other: ‘We played the flute for you, but you wouldn’t dance. We sang a funeral song, but you wouldn’t cry.’”

Section notes

The children call to one another. The contrasting flute and lament remain, with weeping rather than Matthew’s beating the breast. Wouldn’t expresses refusal in the fluent layer.

John and the Son of Man · Luke 7:33–34

Luke 7:33

Greek: adopted SBLGNT text.

ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· Δαιμόνιον ἔχει·

Word-order interlinear

has come | for | John | the | Baptist | not | eating | bread | nor | drinking | wine | and | you say | a demon | he has

Close English

“For John the Baptist has come neither eating bread nor drinking wine, and you say, ‘He has a demon.’”

Fluent English

“John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’”

Luke 7:34

Greek: adopted SBLGNT text.

ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.

Word-order interlinear

has come | the | Son | of the | Man | eating | and | drinking | and | you say | look | a man | gluttonous | and | a wine drinker | a friend | of tax collectors | and | sinners

Close English

“The Son of Man has come eating and drinking, and you say, ‘Look, a gluttonous man and a wine drinker, a friend of tax collectors and sinners.’”

Fluent English

“The Son of Man came eating and drinking, and you say, ‘Look at him—a glutton and a drunkard, a friend of tax collectors and sinners!’”

Section notes

Luke explicitly names bread and wine and addresses the hearers as you. The opposite accusations remain accusations made by those hearers. Wine drinker is close to the compound; drunkard conveys its disparaging force here.

Wisdom and her children · Luke 7:35

Luke 7:35

Greek: adopted SBLGNT text.

καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

Word-order interlinear

and | was vindicated | the | wisdom | by | all | the | children | of her

Close English

“And wisdom was vindicated by all her children.”

Fluent English

“Yet wisdom is proved right by all her children.”

Section notes

Wisdom remains personified as a woman with children. All is explicit. The fluent present gives the saying a proverbial force; yet expresses a modest contrast. The text does not name the children or replace them with deeds, the reading at Matthew 11:19.

The preceding context is the closing half of the parenthesis begun in 7:29. An initial ellipsis marks that excerpt boundary. Experts in the law refers to interpreters of the religious law.

Following context / Luke 7:36

One of the Pharisees invited him to eat with him. Jesus entered the Pharisee’s house and reclined at the meal.

LK-036 · Parallels

Comparing the passages (H-044, SR-0052). This comparison compares Matthew 11:4–19. Luke’s bread, wine, direct you and all her children remain distinct. No direct Thomas counterpart is established for this passage.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 7:35, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-735/

The proverbial saying, wisdom personified and the force of children.

LK-037 · Luke 7:40 Jesus speaks to Simon

Preceding context / Luke 7:39

When the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”

Something to tell you · Luke 7:40

Luke 7:40

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· Διδάσκαλε, εἰπέ, φησίν.

Word-order interlinear

and | answering | the | Jesus | said | to | him | Simon | I have | to you | something | to say | he | and | teacher | say it | says

Close English

And Jesus answered him, “Simon, I have something to say to you.” And he says, “Teacher, say it.”

Fluent English

Jesus responded, “Simon, I have something to tell you.” “Tell me, Teacher,” he replied.

Section notes

The complete verse contains both Jesus’ address and Simon’s response. Responded follows the narrative connection with the host’s inward judgment; it does not imply that Simon spoke his previous thought aloud. The historical present says is retained in the close layer.

Following context / Luke 7:41

“Two people owed money to a lender. One owed five hundred denarii, the other fifty.”

LK-037 · Parallels

Comparing the passages (H-046a, SR-0232)
This comparison records the scene link without an exact phrase pair or a direct Thomas counterpart.

LK-038 · Luke 7:41–42 The two debtors

Preceding context / Luke 7:40

Jesus responded, “Simon, I have something to tell you.” “Tell me, Teacher,” he replied.

Two debts · Luke 7:41

Luke 7:41

Greek: adopted SBLGNT text.

δύο χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

Word-order interlinear

two | debtors | were | to a lender | a certain | the | one | owed | denarii | five hundred | the | and | other | fifty

Close English

“A certain lender had two debtors. One owed five hundred denarii, and the other fifty.”

Fluent English

“Two people owed money to a lender. One owed five hundred denarii, the other fifty.”

Section notes

Five hundred and fifty preserve the ten-to-one difference. Denarii remains an ancient currency term, without a modern money conversion.

The debts canceled · Luke 7:42

Luke 7:42

Greek: adopted SBLGNT text.

μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;

Word-order interlinear

not | having | they | to repay | to both | he freely forgave | who | then | of them | more | will love | him

Close English

“When they had nothing to repay, he freely forgave both. Which of them, then, will love him more?”

Fluent English

“Neither could repay him, so he canceled both debts. Which of them will love him more?”

Section notes

Both debtors cannot repay; the lender’s free cancellation precedes the question about love.

Following context / Luke 7:43

Simon replied, “I suppose the one whose larger debt he canceled.” Jesus said, “You are right.”

LK-038 · Parallels

Comparing the passages (H-046a, SR-0233)
This comparison records the scene relationship; no exact canonical phrase pair or direct Thomas counterpart is established.

LK-039 · Luke 7:43 Simon answers

Preceding context / Luke 7:42

“Neither could repay him, so he canceled both debts. Which of them will love him more?”

The larger debt · Luke 7:43

Luke 7:43

Greek: adopted SBLGNT text.

ἀποκριθεὶς Σίμων εἶπεν· Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας.

Word-order interlinear

answering | Simon | said | I suppose | that | to whom | the | greater amount | he freely forgave | he | and | said | to him | rightly | you judged

Close English

Simon answered, “I suppose the one for whom he forgave the greater amount.” And he said to him, “You judged correctly.”

Fluent English

Simon replied, “I suppose the one whose larger debt he canceled.” Jesus said, “You are right.”

Section notes

I suppose preserves Simon’s qualified answer. The greater amount refers to the larger debt in the story. The full verse retains both his reply and Jesus’ judgment of it. The fluent layer names Jesus to clarify the speaker change.

Following context / Luke 7:44

Turning toward the woman, he said to Simon, “Do you see this woman? I came into your house, and you gave me no water for my feet. But she wet my feet with her tears and wiped them with her hair.”

LK-039 · Parallels

Comparing the passages (H-046a, SR-0234)
This comparison records the scene relationship; no exact canonical phrase pair or direct Thomas counterpart is established.

LK-040 · Luke 7:44–47 The woman and the host

Preceding context / Luke 7:43

Simon replied, “I suppose the one whose larger debt he canceled.” Jesus said, “You are right.”

Water and tears · Luke 7:44

Luke 7:44

Greek: adopted SBLGNT text.

καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν.

Word-order interlinear

and | having turned | toward | the | woman | to | Simon | he said | do you see | this | the | woman | I entered | of you | into | the | house | water | to me | for | feet | not | you gave | she | but | with the | tears | wet | of me | the | feet | and | with the | hair | of her | wiped

Close English

And turning toward the woman, he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she wet my feet with her tears and wiped them with her hair.”

Fluent English

Turning toward the woman, he said to Simon, “Do you see this woman? I came into your house, and you gave me no water for my feet. But she wet my feet with her tears and wiped them with her hair.”

Section notes

Jesus turns toward the woman but speaks to Simon. The contrast is between the water the host did not provide and the woman’s tears and hair. The full narrative frame remains.

A kiss and persistent affection · Luke 7:45

Luke 7:45

Greek: adopted SBLGNT text.

φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.

Word-order interlinear

a kiss | to me | not | you gave | she | but | from | which [time] | I entered | not | ceased | kissing | of me | the | feet

Close English

“You gave me no kiss, but from the time I entered she has not stopped kissing my feet.”

Fluent English

“You gave me no kiss, but she has not stopped kissing my feet since I came in.”

Section notes

The text says since I entered, referring to Jesus. The continuing kisses are directed to his feet. No statement is added about the host’s motive.

Oil and perfume · Luke 7:46

Luke 7:46

Greek: adopted SBLGNT text.

ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου.

Word-order interlinear

with oil | the | head | of me | not | you anointed | she | but | with perfume | anointed | the | feet | of me

Close English

“You did not anoint my head with oil, but she anointed my feet with perfume.”

Fluent English

“You put no oil on my head, but she anointed my feet with perfume.”

Section notes

Oil and perfume render two different Greek nouns. The contrast also concerns head and feet. Anointed is retained for the woman’s action.

Forgiveness and love · Luke 7:47

Luke 7:47

Greek: adopted SBLGNT text.

οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

Word-order interlinear

for which | reason | I say | to you | have been forgiven | the | sins | of her | the | many | because | she loved | much | to whom | but | little | is forgiven | little | he loves

Close English

“For this reason, I tell you, her sins, the many, have been forgiven, because she loved much; but the one who is forgiven little loves little.”

Fluent English

“So I tell you, her many sins have been forgiven—as her great love shows. But someone who is forgiven little shows little love.”

Section notes

The perfect have been forgiven presents forgiveness as accomplished with a present result. The close layer keeps the causal wording because she loved much. The fluent layer reads her love as evidence of forgiveness, following the debtors’ story, where cancellation precedes love. This is an interpretive choice; the Greek connector itself does not spell out as her love shows.

The closing statement retains the general relation between little forgiveness and little love. It does not explicitly name Simon.

Following context / Luke 7:48

Then he said to her, “Your sins have been forgiven.”

LK-040 · Parallels

Comparing the passages (H-046a, SR-0235). This comparison records that scene link without an exact canonical phrase pair. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 7:47, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-747/

The perfect of forgiveness, the causal connector, and love as evidence in the parable’s context.

LK-041 · Luke 7:48 The declaration of forgiveness

Preceding context / Luke 7:47

“So I tell you, her many sins have been forgiven—as her great love shows. But someone who is forgiven little shows little love.”

Your sins have been forgiven · Luke 7:48

Luke 7:48

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι.

Word-order interlinear

he said | and | to her | have been forgiven | of you | the | sins

Close English

And he said to her, “Your sins have been forgiven.”

Fluent English

Then he said to her, “Your sins have been forgiven.”

Section notes

Jesus now addresses the woman directly. Have been forgiven retains the perfect passive, without adding a named agent to the sentence. The following context gives the other diners’ question.

Following context / Luke 7:49

The others reclining at the meal began saying among themselves, “Who is this who even forgives sins?”

LK-041 · Parallels

Comparing the passages (H-046a, SR-0236)
This comparison records that scene link without an exact phrase pair; no direct Thomas counterpart is established.

LK-042 · Luke 7:50 Faith and peace

Preceding context / Luke 7:49

The others reclining at the meal began saying among themselves, “Who is this who even forgives sins?”

Your faith has saved you · Luke 7:50

Luke 7:50

Greek: adopted SBLGNT text.

εἶπεν δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

Word-order interlinear

he said | and | to | the | woman | the | faith | of you | has saved | you | go | into | peace

Close English

And he said to the woman, “Your faith has saved you; go into peace.”

Fluent English

He said to the woman, “Your faith has saved you. Go in peace.”

Section notes

Has saved preserves the perfect form. No illness is named in this episode, so the fluent layer does not narrow the saying to physical healing. Into peace preserves the directional wording closely; go in peace is the idiomatic reading. No following context is selected.

LK-042 · Parallels

Comparing the passages (H-046a, SR-0237)
This comparison also points to Luke 8:48 for the verbal connection between faith, salvation and going in peace.
These are different women in different episodes.
No direct Thomas counterpart is established.

LK-043 · Luke 8:5–8 The sower and the seed

Preceding context / Luke 8:4

As a large crowd gathered and people came to him from town after town, he told a parable:

Seed on the path · Luke 8:5

Luke 8:5

Greek: adopted SBLGNT text.

Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

Word-order interlinear

went out | the one | sowing | in order | to sow | the | seed | of him | and | in | the | sowing | of him | some | indeed | fell | along | the | path | and | was trampled | and | the | birds | of the | sky | ate up | it

Close English

“The sower went out to sow his seed. And as he sowed, some fell along the path, and it was trampled, and the birds of the sky ate it up.”

Fluent English

“A sower went out to sow his seed. As he sowed, some fell on the path, where it was trampled and the birds ate it.”

Section notes

Sower, sow and seed retain the related terms in the Greek opening. Luke includes trampling before the birds eat the seed. On the path in the fluent layer reflects where trampling occurs.

Rock and thorns · Luke 8:6–7

Luke 8:6

Greek: adopted SBLGNT text.

καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.

Word-order interlinear

and | other | fell down | on | the | rock | and | having sprouted | withered | because of | the | not | having | moisture

Close English

“And other seed fell on the rock, and after sprouting it withered because it had no moisture.”

Fluent English

“Other seed fell on rock. It sprouted but withered for lack of moisture.”

Luke 8:7

Greek: adopted SBLGNT text.

καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.

Word-order interlinear

and | other | fell | in | midst | of the | thorns | and | having grown together | the | thorns | choked | it

Close English

“And other seed fell among the thorns, and the thorns grew with it and choked it.”

Fluent English

“Other seed fell among thorns. The thorns grew up with it and choked it.”

Section notes

Luke names rock and lack of moisture. The text here does not mention shallow soil or the sun. The thorns grow together with the seed before choking it.

A hundredfold harvest · Luke 8:8

Luke 8:8

Greek: adopted SBLGNT text.

καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

Word-order interlinear

and | other | fell | into | the | soil | the | good | and | having sprouted | produced | fruit | a hundredfold | these things | saying | he called out | the one | having | ears | to hear | let him hear

Close English

“And other seed fell into the good soil, and after sprouting it produced fruit a hundredfold.” As he said these things, he called out, “Let the one who has ears to hear listen.”

Fluent English

“Other seed fell on good soil, grew and produced a hundredfold harvest.” As he said this, he called out, “Anyone who has ears to hear should listen.”

Section notes

Luke gives a single hundredfold yield. The full verse also contains the narrator’s report that Jesus called out. The closing invitation preserves ears to hear and the established fluent wording used at Mark 4:9.

Following context / Luke 8:9

His disciples asked him what this parable meant.

LK-043 · Parallels

Comparing the passages (H-049, SR-0058). This comparison compares Matthew 13:3–9 and Mark 4:3–9, with Gospel of Thomas, saying 9 as a close Thomas comparison. Luke’s trampling, moisture and single yield remain distinct.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:5, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-85/

The repeated sowing terms and seed trampled on the path.

LK-044 · Luke 8:10–15 Hearing and bearing fruit

Preceding context / Luke 8:9

His disciples asked him what this parable meant.

Secrets and parables · Luke 8:10

Luke 8:10

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν· Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.

Word-order interlinear

he | and | said | to you | has been given | to know | the | mysteries | of the | kingdom | of the | God | to the | but | rest | in | parables | so that | seeing | not | they may see | and | hearing | not | they may understand

Close English

And he said, “To you it has been given to know the mysteries of the kingdom of God, but to the rest in parables, so that seeing they may not see, and hearing they may not understand.”

Fluent English

He said, “You have been given knowledge of the secrets of the kingdom of God. To the others I speak in parables, so that they may look without seeing and hear without understanding.”

Section notes

Mysteries in the close layer and secrets in the fluent layer follow the established distinction. The Greek leaves the verb unstated in the clause about the others; the fluent layer supplies I speak. So that preserves the purpose connector. Luke’s brief quotation does not add the longer clauses found in Matthew or Mark.

The seed and the path · Luke 8:11–12

Luke 8:11

Greek: adopted SBLGNT text.

Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.

Word-order interlinear

is | and | this | the | parable | the | seed | is | the | word | of the | God

Close English

“Now this is the parable: the seed is the word of God.”

Fluent English

“This is what the parable means: the seed is the word of God.”

Luke 8:12

Greek: adopted SBLGNT text.

οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

Word-order interlinear

those | and | along | the | path | are | those | having heard | then | comes | the | devil | and | takes away | the | word | from | the | heart | of them | so that | not | having believed | they may be saved

Close English

“Those along the path are the ones who heard; then the devil comes and takes the word away from their heart, so that they may not believe and be saved.”

Fluent English

“Those on the path are people who hear. Then the devil comes and takes the word from their hearts, so that they will not believe and be saved.”

Section notes

The seed is identified as the word of God. Luke names the devil and explicitly connects belief with being saved. The removal of the word precedes the negative purpose clause.

Joy without a root · Luke 8:13

Luke 8:13

Greek: adopted SBLGNT text.

οἱ δὲ ἐπὶ τῆς πέτρας οἵ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

Word-order interlinear

those | and | on | the | rock | who | whenever | they hear | with | joy | receive | the | word | and | these | root | not | have | who | for | a time | believe | and | in | a time | of testing | fall away

Close English

“Those on the rock are the ones who, when they hear, receive the word with joy. And these have no root; they believe for a time and fall away in a time of testing.”

Fluent English

“Those on the rock receive the word with joy when they hear it, but they have no root. They believe for a while, then fall away when testing comes.”

Section notes

Receiving with joy and believing for a time both remain. Testing translates peirasmos without limiting it to a particular kind of trial. The root metaphor is not replaced by a psychological description.

Fruit that does not mature · Luke 8:14

Luke 8:14

Greek: adopted SBLGNT text.

τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν.

Word-order interlinear

that | and | into | the | thorns | having fallen | these | are | those | having heard | and | by | worries | and | wealth | and | pleasures | of the | life | going along | are choked | and | not | bear mature fruit

Close English

“As for what fell among the thorns, these are the ones who heard, and as they go along they are choked by worries and wealth and the pleasures of life, and they do not bring fruit to maturity.”

Fluent English

“The seed among the thorns stands for people who hear, but as they go on their way, life’s worries, wealth and pleasures choke them, and their fruit never matures.”

Section notes

Worries, wealth and pleasures are three distinct pressures. The closing verb concerns bringing fruit to maturity, more specific than merely producing no fruit. As they go on their way reflects the intervening participle.

Holding fast with perseverance · Luke 8:15

Luke 8:15

Greek: adopted SBLGNT text.

τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

Word-order interlinear

that | and | in | the | good | soil | these | are | those who | in | a heart | noble | and | good | having heard | the | word | hold fast | and | bear fruit | with | endurance

Close English

“As for what is in the good soil, these are the ones who, having heard the word with a noble and good heart, hold it fast and bear fruit with endurance.”

Fluent English

“The seed in the good soil stands for people who hear the word with a noble and good heart, hold on to it, and bear fruit through perseverance.”

Section notes

Both adjectives of the heart remain: noble and good. The phrase is attached to hearing in the continuous layers; holding fast follows. Perseverance expresses endurance through difficulty. The fruit metaphor is retained throughout.

Following context / Luke 8:16

“No one lights a lamp and covers it with a container or puts it under a bed. Instead, they put it on a lampstand, so that those who come in can see the light.”

LK-044 · Parallels

Comparing the passages (H-049, SR-0238)
This comparison compares Matthew 13:11–15, 19–23, Mark 4:11–12 and Mark 4:13–20, with Gospel of Thomas, saying 62 as a composite comparison.
The purpose of parables and the seed interpretation are compared without merging their wording.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:10, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-810/

The omitted verb in the parables clause and the purpose construction.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:15, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-815/

Hearing with a noble and good heart, holding fast and perseverance.

LK-045 · Luke 8:16–17 The lamp and what is hidden

Preceding context / Luke 8:15

“The seed in the good soil stands for people who hear the word with a noble and good heart, hold on to it, and bear fruit through perseverance.”

A lamp where it can be seen · Luke 8:16

Luke 8:16

Greek: adopted SBLGNT text.

Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ’ ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

Word-order interlinear

no one | and | a lamp | having lit | covers | it | with a vessel | or | underneath | a bed | puts | but | on | a lampstand | puts | so that | those | entering | may see | the | light

Close English

“No one, after lighting a lamp, covers it with a vessel or puts it under a bed, but puts it on a lampstand so that those entering may see the light.”

Fluent English

“No one lights a lamp and covers it with a container or puts it under a bed. Instead, they put it on a lampstand, so that those who come in can see the light.”

Section notes

Vessel is a general container, not specifically the measuring basket in the parallel sayings. The bed, lampstand and people entering all remain.

What is concealed will be known · Luke 8:17

Luke 8:17

Greek: adopted SBLGNT text.

οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.

Word-order interlinear

not | for | is | hidden | which | not | visible | will become | nor | concealed | which | not | [emphatic negative] | may be known | and | into | visibility | may come

Close English

“For there is nothing hidden that will not become visible, nor anything concealed that will not be known and come into the open.”

Fluent English

“Nothing hidden will remain hidden, and nothing concealed will remain unknown. It will all come into the open.”

Section notes

Both hidden and concealed are retained. The second negative is emphatic in Greek. The fluent layer states the two negative assurances naturally, then gives their shared result: coming into the open.

Following context / Luke 8:18

“So pay attention to how you listen. Whoever has will be given more; whoever does not have will lose even what they think they have.”

LK-045 · Parallels

Comparing the passages (H-049, SR-0173)
This comparison compares Mark 4:21–22, with Gospel of Thomas, saying 5 as a close comparison and Gospel of Thomas, saying 6 and Gospel of Thomas, saying 33 as composite comparisons.

LK-046 · Luke 8:18 How you listen

Preceding context / Luke 8:17

“Nothing hidden will remain hidden, and nothing concealed will remain unknown. It will all come into the open.”

Having and seeming to have · Luke 8:18

Luke 8:18

Greek: adopted SBLGNT text.

βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ’ αὐτοῦ.

Word-order interlinear

take care | therefore | how | you hear | whoever | [modal] | for | has | will be given | to him | and | whoever | [modal] | not | has | even | what | he thinks | to have | will be taken | from | him

Close English

“Take care, then, how you hear; for whoever has, to him will be given, and whoever does not have, even what he thinks he has will be taken from him.”

Fluent English

“So pay attention to how you listen. Whoever has will be given more; whoever does not have will lose even what they think they have.”

Section notes

Luke says how you hear, not Mark’s what you hear. Thinks he has makes the perceived possession explicit. More in the fluent layer supplies what is implied by giving to one who already has; the Greek does not name the thing possessed.

Following context / Luke 8:19

His mother and brothers came to him, but they could not reach him because of the crowd.

LK-046 · Parallels

Comparing the passages (H-049, SR-0059)
This comparison compares Matthew 13:11–33 and Mark 4:23–25, with Gospel of Thomas, saying 41 as a close comparison.
The wider Matthew range does not imply an exact match throughout.

LK-047 · Luke 8:21 Hearing and acting as family

Preceding context / Luke 8:20

He was told, “Your mother and brothers are standing outside and want to see you.”

My mother and my brothers · Luke 8:21

Luke 8:21

Greek: adopted SBLGNT text.

ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

Word-order interlinear

he | and | answering | said | to | them | mother | of me | and | brothers | of me | these | are | those | the | word | of the | God | hearing | and | doing

Close English

And he answered them, “My mother and my brothers are these: the ones who hear the word of God and do it.”

Fluent English

He replied, “My mother and my brothers are those who hear God’s word and act on it.”

Section notes

The full verse retains the reply introduction. Luke identifies the family by hearing God’s word and doing it. Sister is not added from the Matthew and Mark parallels.

Following context / Luke 8:22

One day Jesus and his disciples got into a boat. He said to them, “Let’s cross to the other side of the lake,” and they set out.

LK-047 · Parallels

Comparing the passages (SR-0057)
This comparison compares Matthew 12:48–50, Mark 3:33–35 and Gospel of Thomas, saying 99 as a close Thomas comparison.

LK-048 · Luke 8:22 Crossing the lake

Preceding context / Luke 8:21

He replied, “My mother and my brothers are those who hear God’s word and act on it.”

Let us cross · Luke 8:22

Luke 8:22

Greek: adopted SBLGNT text.

Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν.

Word-order interlinear

it happened | and | on | one | of the | days | that | he | entered | into | a boat | and | the | disciples | of him | and | he said | to | them | let us cross | to | the | other side | of the | lake | and | they put out

Close English

And it happened on one of the days that he and his disciples got into a boat, and he said to them, “Let us cross to the other side of the lake,” and they put out.

Fluent English

One day Jesus and his disciples got into a boat. He said to them, “Let’s cross to the other side of the lake,” and they set out.

Section notes

One day preserves Luke’s unspecific time reference. Lake remains distinct from the sea terminology in other accounts. The full verse includes boarding and setting out as well as Jesus’ proposal.

Following context / Luke 8:23

As they sailed, he fell asleep. A windstorm swept down on the lake, and the boat was filling with water. They were in danger.

LK-048 · Parallels

Comparing the passages (H-034, SR-0174). This comparison compares Mark 4:35 for the proposal to cross. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:18, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-818/

How you listen, the unspecified possession and what one thinks one has.

LK-049 · Luke 8:25 Where is your faith?

Preceding context / Luke 8:24

They came and woke him, saying, “Master, Master, we’re perishing!” He woke up and rebuked the wind and the surging water. They subsided, and it became calm.

Fear and amazement · Luke 8:25

Luke 8:25

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτοῖς· Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

Word-order interlinear

he said | and | to them | where | the | faith | of you | having become afraid | and | they marveled | saying | to | one another | who | then | this | is | that | even | the | winds | he commands | and | the | water | and | they obey | him

Close English

And he said to them, “Where is your faith?” And they were afraid and marveled, saying to one another, “Who then is this, that he commands even the winds and the water, and they obey him?”

Fluent English

He said to them, “Where is your faith?” Frightened and amazed, they said to each other, “Who is this? He commands even the winds and the water, and they obey him!”

Section notes

The question about faith comes after the calming in the preceding context. The full verse includes the disciples’ fear, amazement and question about Jesus. Winds and water remain distinct objects of his command.

Following context / Luke 8:26

They sailed to the region of the Gerasenes, across the lake from Galilee.

LK-049 · Parallels

Comparing the passages (H-034, SR-0239)
This comparison compares Mark 4:40, where the faith question also follows the calming, and Matthew 8:26, where the address precedes it.
Their wording and placement differ; no direct Thomas counterpart is established.

LK-050 · Luke 8:30 The name Legion

Preceding context / Luke 8:29

For Jesus had been commanding the unclean spirit to come out of the man. It had seized him many times. Though he was kept under guard and bound with chains and shackles, he would break the bonds and be driven by the demon into deserted places.

Many demons · Luke 8:30

Luke 8:30

Greek: adopted SBLGNT text.

ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· Τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν· Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.

Word-order interlinear

asked | and | him | the | Jesus | what | to you | name | is | he | and | said | Legion | because | had entered | demons | many | into | him

Close English

And Jesus asked him, “What is your name?” And he said, “Legion,” because many demons had entered him.

Fluent English

Jesus asked him, “What is your name?” “Legion,” he replied, because many demons had entered him.

Section notes

The question is addressed to the man. Legion evokes a military multitude; no precise number is supplied. Luke gives the explanation as narration, whereas Mark 5:9 includes for we are many in the reply. The following context preserves the plural plea and the abyss.

Following context / Luke 8:31

They begged him not to command them to go into the abyss.

LK-050 · Parallels

Comparing the passages (H-035, SR-0176)
This comparison compares Mark 5:9.
No direct Thomas counterpart is established.

LK-051 · Luke 8:39 Go home and tell

Preceding context / Luke 8:38

The man from whom the demons had gone out begged to stay with him, but Jesus sent him away, saying:

What God has done · Luke 8:39

Luke 8:39

Greek: adopted SBLGNT text.

Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

Word-order interlinear

return | to | the | house | of you | and | recount | all that | to you | did | the | God | and | he went away | throughout | whole | the | city | proclaiming | all that | did | to him | the | Jesus

Close English

“Return to your house and recount all that God did for you.” And he went away, proclaiming throughout the whole city all that Jesus did for him.

Fluent English

“Go home and tell what God has done for you.” He went away and proclaimed throughout the town what Jesus had done for him.

Section notes

The instruction names God; the narrator then names Jesus. Both names and the two reporting verbs remain. The whole town is the scope of the man’s proclamation; Mark’s Decapolis is not substituted.

Following context / Luke 8:40

When Jesus returned, the crowd welcomed him, for they were all waiting for him.

LK-051 · Parallels

Comparing the passages (H-035, SR-0177). This comparison compares Mark 5:19, while Luke’s full verse also includes the man’s response. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:30, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-830/

Legion and the narrator’s explanation that many demons had entered the man.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:39, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-839/

Home, recounting and public proclamation throughout the town.

LK-052 · Luke 8:45–46 Who touched me?

Preceding context / Luke 8:44

She came up behind him and touched the fringe of his garment. Immediately her bleeding stopped.

The crowd and the touch · Luke 8:45

Luke 8:45

Greek: adopted SBLGNT text.

καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος· Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν.

Word-order interlinear

and | said | the | Jesus | who | the one | having touched | me | denying | and | all | said | the | Peter | Master | the | crowds | surround | you | and | press hard

Close English

And Jesus said, “Who is the one who touched me?” And when all denied it, Peter said, “Master, the crowds surround you and press hard against you.”

Fluent English

Jesus asked, “Who touched me?” When everyone denied it, Peter said, “Master, the crowds are all around you, pressing against you.”

Section notes

The complete verse includes Peter’s reply and everyone’s denial. Luke’s address is Master. The two verbs of crowding are retained; no additional question from Peter is supplied.

Power has gone out · Luke 8:46

Luke 8:46

Greek: adopted SBLGNT text.

ὁ δὲ Ἰησοῦς εἶπεν· Ἥψατό μού τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ’ ἐμοῦ.

Word-order interlinear

the | but | Jesus | said | touched | me | someone | I | for | knew | power | having gone out | from | me

Close English

But Jesus said, “Someone touched me, for I knew that power had gone out from me.”

Fluent English

But Jesus said, “Someone touched me. I knew that power had gone out from me.”

Section notes

Jesus distinguishes a particular touch from the pressure of the crowd. Luke places the statement about power in Jesus’ speech; the fluent layer does not turn it into the narrator’s explanation.

Following context / Luke 8:47

When the woman realized that she had not gone unnoticed, she came trembling and fell down before him. In front of all the people, she explained why she had touched him and how she had been healed immediately.

LK-052 · Parallels

Comparing the passages (H-038, SR-0240)
This comparison compares Mark 5:30: Mark names the garments in the question, while Luke gives Jesus’ spoken explanation about power.
No direct Thomas counterpart is established.

LK-053 · Luke 8:48 Daughter, go in peace

Preceding context / Luke 8:47

When the woman realized that she had not gone unnoticed, she came trembling and fell down before him. In front of all the people, she explained why she had touched him and how she had been healed immediately.

Faith and healing · Luke 8:48

Luke 8:48

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτῇ· Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

Word-order interlinear

he | and | said | to her | daughter | the | faith | of you | has saved | you | go | into | peace

Close English

And he said to her, “Daughter, your faith has saved you; go into peace.”

Fluent English

He said to her, “Daughter, your faith has made you well. Go in peace.”

Section notes

Daughter is a direct, friendly address. Has saved retains the Greek wording and its connection with 7:50 in the close layer. Made you well in the fluent layer reflects the explicit healing in this scene, as in Mark 5:34; the woman in Luke 7 is a different person in a different episode. Go in peace is the idiomatic form of the directional expression.

Following context / Luke 8:49

While he was still speaking, someone came from the synagogue leader’s house and said, “Your daughter has died. Don’t trouble the teacher any longer.”

LK-053 · Parallels

Comparing the passages (H-038, SR-0047)
This comparison compares Matthew 9:22 and Mark 5:34.
Luke 7:50 shares the wording about faith and peace without making the two scenes identical.
No direct Thomas counterpart is established.

LK-054 · Luke 8:50 Do not be afraid

Preceding context / Luke 8:49

While he was still speaking, someone came from the synagogue leader’s house and said, “Your daughter has died. Don’t trouble the teacher any longer.”

Only believe · Luke 8:50

Luke 8:50

Greek: adopted SBLGNT text.

ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται.

Word-order interlinear

the | but | Jesus | having heard | answered | him | not | be afraid | only | believe | and | she will be saved

Close English

But Jesus, having heard, answered him, “Do not be afraid; only believe, and she will be saved.”

Fluent English

When Jesus heard this, he told Jairus, “Don’t be afraid. Just believe, and she will be saved.”

Section notes

Him refers to Jairus, not the messenger; the fluent layer names him to clarify the reply. The promise uses the same saving verb as 8:48, now in response to news of death. It is not reduced to recovery from illness. The wording does not add Mark’s overhearing to Luke’s having heard.

Following context / Luke 8:51

When he came to the house, he allowed no one to enter with him except Peter, John and James, and the child’s father and mother.

LK-054 · Parallels

Comparing the passages (H-038, SR-0179)
This comparison compares Mark 5:36; Luke adds the promise that she will be saved.
No direct Thomas counterpart is established.

LK-055 · Luke 8:52 Weeping and sleep

Preceding context / Luke 8:51

When he came to the house, he allowed no one to enter with him except Peter, John and James, and the child’s father and mother.

She is sleeping · Luke 8:52

Luke 8:52

Greek: adopted SBLGNT text.

ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.

Word-order interlinear

were weeping | and | all | and | were mourning | her | he | but | said | not | weep | not | for | she died | but | she is sleeping

Close English

And all were weeping and mourning her. But he said, “Do not weep, for she did not die but is sleeping.”

Fluent English

Everyone was weeping and mourning for her. But he said, “Don’t cry. She has not died; she is sleeping.”

Section notes

The full verse includes the mourning before Jesus speaks. The second mourning verb evokes lament, including the customary beating of the breast; mourn keeps the English natural without importing extra participants. The following context retains the bystanders’ knowledge that she had died.

Following context / Luke 8:53

They laughed at him, knowing that she had died.

LK-055 · Parallels

Comparing the passages (H-038, SR-0048)
This comparison compares Matthew 9:24 and Mark 5:39.
No direct Thomas counterpart is established.

LK-056 · Luke 8:54 Child, get up

Preceding context / Luke 8:53

They laughed at him, knowing that she had died.

The hand and the command · Luke 8:54

Luke 8:54

Greek: adopted SBLGNT text.

αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· Ἡ παῖς, ἔγειρε.

Word-order interlinear

he | but | having taken hold | of the | hand | of her | called out | saying | [address] | child | get up

Close English

But he took hold of her hand and called out, saying, “Child, get up.”

Fluent English

But he took her hand and called out, “Child, get up!”

Section notes

The narrator’s taking of the hand and calling out remain part of the verse. Child is a direct address to the girl. Luke supplies neither the Aramaic words nor I say to you found in Mark 5:41. The following context includes the return of her spirit, her rising and the instruction to feed her.

Following context / Luke 8:55

Her spirit returned, and she got up immediately. He directed them to give her something to eat.

LK-056 · Parallels

Comparing the passages (H-038, SR-0048). This comparison gives Mark 5:41 as the direct parallel to the command. Matthew 9:24 concerns the preceding words about sleep; Matthew 9:25 narrates the raising without this command. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:48, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-848/

The address Daughter, healing in this scene and the verbal connection with Luke 7:50.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:50, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-850/

The reply to Jairus and salvation in the setting of a report of death.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 8:54, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-854/

Taking the hand, calling out and the direct address to the child.

LK-057 · Luke 9:3–5 Instructions for the journey

Preceding context / Luke 9:2

He sent them to proclaim the kingdom of God and to heal the sick.

What not to take · Luke 9:3

Luke 9:3

Greek: adopted SBLGNT text.

καὶ εἶπεν πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.

Word-order interlinear

and | he said | to | them | nothing | take | for | the | journey | neither | a staff | nor | a bag | nor | bread | nor | silver | nor | each | two | tunics | to have

Close English

And he said to them, “Take nothing for the journey, neither a staff nor a bag nor bread nor silver, and do not have two tunics each.”

Fluent English

He told them, “Take nothing for the journey: no staff, no bag, no bread, no money. None of you is to have two tunics.”

Section notes

Staff, bag, bread, silver and two tunics remain distinct. Silver means money here. Each preserves the distributive wording; tunics are body garments, not outer cloaks. The sentence leaves open whether two would be worn together or one carried as a spare. Luke prohibits taking a staff; Mark 6:8 allows it. The translation preserves this difference between the accounts.

Stay in the same house · Luke 9:4

Luke 9:4

Greek: adopted SBLGNT text.

καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

Word-order interlinear

and | into | whatever | [modal] | house | you enter | there | remain | and | from there | depart

Close English

“And whatever house you enter, remain there and depart from there.”

Fluent English

“Whatever house you enter, stay there until you leave that place.”

Section notes

The same house remains the base until departure; the fluent wording makes the travel setting explicit.

The dust as testimony · Luke 9:5

Luke 9:5

Greek: adopted SBLGNT text.

καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ’ αὐτούς.

Word-order interlinear

and | as many as | [modal] | not | receive | you | going out | from | the | city | that | the | dust | from | the | feet | of you | shake off | as | a testimony | against | them

Close English

“And as for those who do not receive you, when you go out from that city, shake the dust from your feet as a testimony against them.”

Fluent English

“Wherever people do not welcome you, shake the dust off your feet as you leave that town, as a testimony against them.”

Section notes

Against them preserves Luke’s preposition in the dust saying, rather than replacing it with Mark’s to them.

Following context / Luke 9:6

They set out and went through the villages, announcing the good news and healing people everywhere.

LK-057 · Parallels

Comparing the passages (SR-0241)
This comparison compares Luke 9:4–5 with Mark 6:10–11 and Matthew 10:11–14.
Luke’s testimony against them and Mark’s testimony to them remain distinct.
No direct Thomas counterpart is established.

LK-058 · Luke 9:13–14 Give them something to eat

Preceding context / Luke 9:12

The day was drawing to a close. The Twelve came to him and said, “Send the crowd away so they can go to the surrounding villages and farms to find lodging and food. We are in a deserted place here.”

Five loaves and two fish · Luke 9:13

Luke 9:13

Greek: adopted SBLGNT text.

εἶπεν δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.

Word-order interlinear

he said | but | to | them | give | to them | you | to eat | they | but | said | not | are | to us | more | than | loaves | five | and | fish | two | unless | perhaps | having gone | we | should buy | for | all | the | people | this | food

Close English

But he said to them, “You give them something to eat.” And they said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.”

Fluent English

He told them, “You are to give them something to eat.” They replied, “We have only five loaves and two fish—unless we go and buy food for all these people.”

Section notes

The complete verse retains the disciples’ reply and the possible purchase of food. You is emphatic in the command; its fluent wording agrees with the identical command in Mark 6:37. Luke does not give Mark’s price of two hundred denarii.

Groups of about fifty · Luke 9:14

Luke 9:14

Greek: adopted SBLGNT text.

ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ πεντήκοντα.

Word-order interlinear

they were | for | about | men | five thousand | he said | and | to | the | disciples | of him | make recline | them | in groups | about | each | fifty

Close English

For there were about five thousand men. And he said to his disciples, “Have them recline in groups of about fifty each.”

Fluent English

There were about five thousand men. He told his disciples, “Have them sit down in groups of about fifty.”

Section notes

Both approximations remain: about five thousand men and groups of about fifty. Men preserves the specific noun. Recline records the meal posture closely; sit down gives the instruction naturally in the reading layer.

Following context / Luke 9:15

They did so and had everyone sit down.

LK-058 · Parallels

Comparing the passages (H-053, SR-0182)
This comparison compares Mark 6:37.
No direct Thomas counterpart is established.

LK-059 · Luke 9:18 Who do the crowds say I am?

Preceding context / Luke 9:17

They all ate and had enough. Twelve baskets of leftover pieces were collected.

Prayer and the question · Luke 9:18

Luke 9:18

Greek: adopted SBLGNT text.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· Τίνα με οἱ ὄχλοι λέγουσιν εἶναι;

Word-order interlinear

and | it happened | in | the | being | him | praying | by | himself | were with | him | the | disciples | and | he asked | them | saying | whom | me | the | crowds | say | to be

Close English

And it happened that while he was praying alone, the disciples were with him, and he asked them, saying, “Who do the crowds say that I am?”

Fluent English

Once, as Jesus was praying by himself with his disciples nearby, he asked them, “Who do people say I am?”

Section notes

The whole verse includes Jesus’ solitary prayer and the disciples’ presence. Nearby is a fluent clarification of this combination. Crowds is retained in the close layer; people in the fluent layer avoids identifying them only with the previous meal’s crowd. No location from Matthew or Mark is added.

Following context / Luke 9:19

They answered, “John the Baptist. Others say Elijah, and others that one of the ancient prophets has risen.”

LK-059 · Parallels

Comparing the passages (H-063, SR-0077)
This comparison compares Matthew 16:13 and Mark 8:27 for the question about public opinion.
The question to the disciples follows as a separate passage.
No direct Thomas counterpart is established.

LK-060 · Luke 9:20 And you?

Preceding context / Luke 9:19

They answered, “John the Baptist. Others say Elijah, and others that one of the ancient prophets has risen.”

Peter’s answer · Luke 9:20

Luke 9:20

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· Τὸν χριστὸν τοῦ θεοῦ.

Word-order interlinear

he said | and | to them | you | but | whom | me | do you say | to be | Peter | and | answering | said | the | Messiah | of the | God

Close English

And he said to them, “But you, who do you say that I am?” And Peter answered, “The Messiah of God.”

Fluent English

He asked them, “And you—who do you say I am?” Peter answered, “God’s Messiah.”

Section notes

The contrastive you distinguishes this question from 9:18. Peter’s reply belongs to the complete verse but remains his speech. Messiah translates the anointed title; of God is Luke’s distinctive qualification. The following context ends with a comma because the next saying continues the sentence.

Following context / Luke 9:21

He sternly warned them and ordered them not to tell anyone this,

LK-060 · Parallels

Comparing the passages (H-063, SR-0077). This comparison compares Matthew 16:15 and Mark 8:29. Matthew 16:13 and Mark 8:27 concern the preceding question about the people. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:3, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-93/

Travel provisions, silver as money, and the two tunics per person.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:18, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-918/

Prayer alone with the disciples present and the general reference to the people.

LK-061 · Luke 9:22 Suffering and the third day

Preceding context / Luke 9:21

He sternly warned them and ordered them not to tell anyone this,

The Son of Man must suffer · Luke 9:22

Luke 9:22

Greek: adopted SBLGNT text.

εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

Word-order interlinear

having said | that | it is necessary | the | Son | of the | Man | many things | to suffer | and | to be rejected | by | the | elders | and | chief priests | and | scribes | and | to be killed | and | on the | third | day | to be raised

Close English

saying, “The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised.”

Fluent English

saying, “The Son of Man must suffer greatly, be rejected by the elders, chief priests and scribes, be killed, and be raised on the third day.”

Section notes

Saying continues the preceding verse’s sentence. Must governs suffering, rejection, death and resurrection. All three named groups remain distinct. On the third day is Luke’s wording, not Mark’s after three days; the passive be raised does not name an agent.

Following context / Luke 9:23

He said to everyone, “Anyone who wants to follow me must deny themselves, take up their cross every day, and follow me.”

LK-061 · Parallels

Comparing the passages (H-064, SR-0242)
This comparison records this scene connection without establishing an exact separate phrase pair.
No direct Thomas counterpart is established.

LK-062 · Luke 9:23–25 The cost of following

Preceding context / Luke 9:22

saying, “The Son of Man must suffer greatly, be rejected by the elders, chief priests and scribes, be killed, and be raised on the third day.”

The cross each day · Luke 9:23

Luke 9:23

Greek: adopted SBLGNT text.

Ἔλεγεν δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθείτω μοι.

Word-order interlinear

he was saying | and | to | all | if | anyone | wants | after | me | to come | let him deny | himself | and | let him take up | the | cross | of him | each | day | and | let him follow | me

Close English

And he was saying to all, “If anyone wants to come after me, let him deny himself and take up his cross each day, and follow me.”

Fluent English

He said to everyone, “Anyone who wants to follow me must deny themselves, take up their cross every day, and follow me.”

Section notes

The address is to all, without adding a separately named crowd. Luke’s each day is retained. Deny oneself refers to relinquishing one’s own claim in following Jesus; the cross image is preserved.

Saving and losing life · Luke 9:24

Luke 9:24

Greek: adopted SBLGNT text.

ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

Word-order interlinear

whoever | for | [modal] | wants | the | life | of him | to save | will lose | it | whoever | but | [modal] | loses | the | life | of him | for the sake | of me | this one | will save | it

Close English

“For whoever wants to save his life will lose it; but whoever loses his life for my sake, this one will save it.”

Fluent English

“Whoever wants to save their life will lose it, but whoever loses their life for my sake will save it.”

Section notes

Life renders psyche in this contrast between saving and losing one’s life. The repeated noun and verbs remain visible; Mark’s additional reference to the gospel is not inserted.

Gaining the world, losing oneself · Luke 9:25

Luke 9:25

Greek: adopted SBLGNT text.

τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

Word-order interlinear

what | for | is benefited | a person | having gained | the | world | whole | himself | but | having lost | or | having suffered loss

Close English

“For what does a person gain by gaining the whole world but losing himself or suffering loss?”

Fluent English

“What good does it do someone to gain the whole world, yet lose themselves or come to ruin?”

Section notes

Luke uses himself rather than repeating life. The final passive verb can express suffering loss or forfeiture; come to ruin is the fluent choice here. The two alternatives remain joined by or, without specifying an unexpressed punishment.

Following context / Luke 9:26

“If anyone is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and the glory of the Father and the holy angels.”

LK-062 · Parallels

Comparing the passages (H-064, SR-0080)
This comparison compares Matthew 16:25–26 and Mark 8:34–38, with Gospel of Thomas, saying 110 as a thematic comparison.
Matthew 16:24 corresponds to the opening call to follow and carry the cross; Luke adds each day.

LK-063 · Luke 9:26–27 Shame, glory and seeing the kingdom

Preceding context / Luke 9:25

“What good does it do someone to gain the whole world, yet lose themselves or come to ruin?”

The Son of Man and his words · Luke 9:26

Luke 9:26

Greek: adopted SBLGNT text.

ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

Word-order interlinear

whoever | for | [modal] | is ashamed of | me | and | the | my | words | this one | the | Son | of the | Man | will be ashamed of | when | he comes | in | the | glory | of him | and | of the | Father | and | of the | holy | angels

Close English

“For whoever is ashamed of me and my words, the Son of Man will be ashamed of this one when he comes in his glory and that of the Father and of the holy angels.”

Fluent English

“If anyone is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and the glory of the Father and the holy angels.”

Section notes

The repeated shame language links the two halves. Luke names the Son’s glory together with that of the Father and the holy angels; Mark’s reference to this adulterous and sinful generation is not added.

Before tasting death · Luke 9:27

Luke 9:27

Greek: adopted SBLGNT text.

λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

Word-order interlinear

I say | and | to you | truly | there are | some | of those | here | standing | who | not | [emphatic negative] | will taste | death | until | [modal] | they see | the | kingdom | of the | God

Close English

“And I tell you truly, there are some standing here who will certainly not taste death until they see the kingdom of God.”

Fluent English

“I tell you truly: some standing here will not taste death before they see the kingdom of God.”

Section notes

Taste death remains as the metaphor in both layers. The assurance concerns some of those standing here and seeing the kingdom of God. Mark’s come with power and Matthew’s Son of Man coming in his kingdom are not substituted. The following context keeps Luke’s about eight days.

Following context / Luke 9:28

About eight days after these words, he took Peter, John and James with him and went up the mountain to pray.

LK-063 · Parallels

Comparing the passages (H-064, SR-0081)
This comparison compares 9:26 with Mark 8:38, and 9:27 with Mark 9:1 and Matthew 16:28.
Matthew 16:27 is also comparable for coming in glory.
These formulations are not identical; no direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:23, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-923/

The address to all, self-denial and Luke’s daily cross.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:25, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-925/

The distinct reference to oneself and the alternatives for suffering loss.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:26, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-926/

The relation of glory to the Son of Man, the Father and the holy angels.

LK-064 · Luke 9:41 A faithless generation

Preceding context / Luke 9:40

“I begged your disciples to drive it out, but they could not.”

Bring your son here · Luke 9:41

Luke 9:41

Greek: adopted SBLGNT text.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.

Word-order interlinear

answering | and | the | Jesus | said | O | generation | faithless | and | twisted | until | when | will I be | with | you | and | put up with | you | bring | here | the | son | of you

Close English

And Jesus answered, “O faithless and twisted generation, how long will I be with you and put up with you? Bring your son here.”

Fluent English

Jesus replied, “You faithless and perverse generation! How long must I be with you and put up with you? Bring your son here.”

Section notes

Both faithless and twisted remain in the close layer. The reproach addresses a generation; the final singular command addresses the father. Luke names your son, rather than merely him, in this command. The following context retains the seizure, rebuke, healing and return to the father.

Following context / Luke 9:42

While the boy was still approaching, the demon threw him down and convulsed him. Jesus rebuked the unclean spirit, healed the child and gave him back to his father.

LK-064 · Parallels

Comparing the passages (H-066, SR-0085)
This comparison compares Matthew 17:17 and Mark 9:19.
No direct Thomas counterpart is established.

LK-065 · Luke 9:44 Listen to these words

Preceding context / Luke 9:43

Everyone was astonished at God’s greatness. While they were all marveling at everything he was doing, he said to his disciples:

Into human hands · Luke 9:44

Luke 9:44

Greek: adopted SBLGNT text.

Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

Word-order interlinear

put | you | into | the | ears | of you | the | words | these | the | for | Son | of the | Man | is about | to be handed over | into | hands | of people

Close English

“You, put these words into your ears, for the Son of Man is about to be handed over into the hands of men.”

Fluent English

“You must listen carefully to these words: the Son of Man is about to be handed over into human hands.”

Section notes

Put into your ears is an emphatic demand for attention, rendered listen carefully in the fluent layer. Handed over preserves the passive without naming a betrayer or identifying who hands him over. Luke’s immediate saying does not include the death and resurrection clauses found in the parallels.

Following context / Luke 9:45

But they did not understand this saying. It was concealed from them so that they did not grasp it, and they were afraid to ask him about it.

LK-065 · Parallels

Comparing the passages (H-067, SR-0088)
This comparison compares Matthew 17:22–23 and Mark 9:31.
No direct Thomas counterpart is established.

LK-066 · Luke 9:48 Receiving the child

Preceding context / Luke 9:47

Jesus knew what they were thinking in their hearts. He took a child and had the child stand beside him,

The least and the great · Luke 9:48

Luke 9:48

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτοῖς· Ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ⸀ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

Word-order interlinear

and | he said | to them | whoever | [modal] | receives | this | the | child | on | the | name | of me | me | receives | and | whoever | [modal] | me | receives | receives | the one | having sent | me | the one | for | lesser | among | all | you | being | this one | is | great

Close English

And he said to them, “Whoever receives this child in my name receives me, and whoever receives me receives the one who sent me; for the one who is lesser among you all, this one is great.”

Fluent English

He told them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me. The least among you all is the one who is great.”

Section notes

This child points to the child standing beside Jesus. The repeated receiving or welcoming links child, Jesus and the one who sent him. Lesser has the force of least within the whole group; great remains great rather than becoming greatest. Luke’s final statement is retained alongside the shared welcome saying.

Following context / Luke 9:49

John responded, “Master, we saw someone driving out demons in your name, and we tried to stop him because he does not follow with us.”

LK-066 · Parallels

Comparing the passages (H-069, SR-0197)
This comparison compares Mark 9:37 and Matthew 18:5 for receiving the child.
Luke’s conclusion about the least and the great is a distinct clause.
No direct Thomas counterpart is established.

LK-067 · Luke 9:50 Do not stop him

Preceding context / Luke 9:49

John responded, “Master, we saw someone driving out demons in your name, and we tried to stop him because he does not follow with us.”

Whoever is not against you · Luke 9:50

Luke 9:50

Greek: adopted SBLGNT text.

εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε, ὃς γὰρ οὐκ ἔστιν καθ’ ὑμῶν ὑπὲρ ὑμῶν ἐστιν.

Word-order interlinear

he said | and | to | him | the | Jesus | not | hinder | whoever | for | not | is | against | you | for | you | is

Close English

And Jesus said to him, “Do not hinder, for whoever is not against you is for you.”

Fluent English

Jesus told him, “Don’t stop him. Whoever is not against you is for you.”

Section notes

Jesus replies to John, but the command and the two occurrences of you are plural. Him in the fluent command supplies the man described in the preceding context. The chosen Greek has you here, while Mark 9:40 has us. The following context begins the journey toward Jerusalem and continues beyond the selected verse.

Following context / Luke 9:51

As the time approached for him to be taken up, he firmly set his face toward Jerusalem,

LK-067 · Parallels

Comparing the passages (H-069, SR-0198)
This comparison compares the opening prohibition with Mark 9:39 and the concluding maxim with Mark 9:40.
The you/us difference is preserved.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:48, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-948/

Receiving the child, the repeated welcome sequence, and least versus great.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:50, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-950/

The prohibition and the contrast between being against and being for the disciples.

LK-068 · Luke 9:55–56 The rebuke and another village

Preceding context / Luke 9:54

When the disciples James and John saw this, they said, “Lord, do you want us to call down fire from heaven to consume them?”

The narrated rebuke · Luke 9:55

Luke 9:55

Greek: adopted SBLGNT text.

στραφεὶς δὲ ἐπετίμησεν αὐτοῖς.

Word-order interlinear

having turned | but | he rebuked | them

Close English

But he turned and rebuked them.

Fluent English

But he turned and rebuked them.

Section notes

Both verse numbers, 55 and 56, are present in SBLGNT. They narrate a rebuke and a departure without quoting Jesus’ words. The three English layers translate that short Greek text.

The departure and the longer reading · Luke 9:56

Luke 9:56

Greek: adopted SBLGNT text.

καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

Word-order interlinear

and | they went | to | another | village

Close English

And they went to another village.

Fluent English

They went on to another village.

Section notes

The longer traditional reading in Scrivener’s Textus Receptus (1894) adds a saying, translated here for comparison: “You do not know what sort of spirit you belong to; for the Son of Man did not come to destroy human lives but to save them.” This comparison is separate from the main text; it is not a claim that the whole of verses 55–56 is absent.

Following context / Luke 9:57

As they were traveling along the road, someone said to him, “I will follow you wherever you go.”

LK-068 · Parallels

Comparing the passages (H-078, SR-0243)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

LK-069 · Luke 9:58 Nowhere to lay his head

Preceding context / Luke 9:57

As they were traveling along the road, someone said to him, “I will follow you wherever you go.”

Foxes, birds and the Son of Man · Luke 9:58

Luke 9:58

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

Word-order interlinear

and | he said | to him | [art.] | Jesus | the | foxes | dens | have | and | the | birds | of the | sky | resting places | the | but | Son | of the | Man | not | has | where | the | head | he may lay

Close English

And Jesus said to him, “Foxes have dens and the birds of the sky have resting places, but the Son of Man has nowhere to lay his head.”

Fluent English

Jesus told him, “Foxes have dens, and birds have nests, but the Son of Man has nowhere to lay his head.”

Section notes

The saying itself matches Matthew 8:20 word for word in Greek; only the reporting verb changes from says to said. Its established English wording is retained. Resting places is the close rendering of the birds’ shelters; nests is the fluent choice.

Following context / Luke 9:59

He said to another man, “Follow me.” The man replied, “Lord, let me first go and bury my father.”

LK-069 · Parallels

Comparing the passages (H-078, SR-0038)
This comparison compares Matthew 8:20 and Gospel of Thomas, saying 86 as a close Thomas comparison.

LK-070 · Luke 9:59 The call and the request

Preceding context / Luke 9:58

Jesus told him, “Foxes have dens, and birds have nests, but the Son of Man has nowhere to lay his head.”

First let me bury my father · Luke 9:59

Luke 9:59

Greek: adopted SBLGNT text.

εἶπεν δὲ πρὸς ἕτερον· Ἀκολούθει μοι. ὁ δὲ εἶπεν· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

Word-order interlinear

he said | and | to | another | follow | me | he | but | said | Lord | permit | me | having gone away | first | to bury | the | father | of me

Close English

And he said to another, “Follow me.” But he said, “Lord, permit me first to go away and bury my father.”

Fluent English

He said to another man, “Follow me.” The man replied, “Lord, let me first go and bury my father.”

Section notes

Both speakers remain in their original order: the call comes before the request. Lord is present in the chosen Greek. The translation does not add an explanation that the father is still living or that a second burial is intended.

Following context / Luke 9:60

He told him, “Let the dead bury their own dead. You must go and proclaim the kingdom of God.”

LK-070 · Parallels

Comparing the passages (H-078, SR-0244)
This comparison compares the call and request with Matthew 8:21–22 within that passage’s frame.
Luke’s following reply about the dead is separately numbered Luke 9:60.
No direct Thomas counterpart is established.

LK-071 · Luke 9:60 Go and proclaim

Preceding context / Luke 9:59

He said to another man, “Follow me.” The man replied, “Lord, let me first go and bury my father.”

The dead and the kingdom · Luke 9:60

Luke 9:60

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτῷ· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

Word-order interlinear

he said | and | to him | leave | the | dead | to bury | the | their own | dead | you | but | having gone away | proclaim widely | the | kingdom | of the | God

Close English

And he said to him, “Leave the dead to bury their own dead; but you, go and proclaim the kingdom of God.”

Fluent English

He told him, “Let the dead bury their own dead. You must go and proclaim the kingdom of God.”

Section notes

The repetition of dead is retained, leaving the saying’s paradox visible. Their own preserves the reflexive possessive. The emphatic you turns from the burial request to the command to proclaim the kingdom of God; that command is not omitted to match Matthew.

Following context / Luke 9:61

Another man also said, “I will follow you, Lord. But first let me say goodbye to those at home.”

LK-071 · Parallels

Comparing the passages (H-078, SR-0039)
This comparison compares Matthew 8:22.
No direct Thomas counterpart is established.

LK-072 · Luke 9:62 The plow and the backward look

Preceding context / Luke 9:61

Another man also said, “I will follow you, Lord. But first let me say goodbye to those at home.”

Fit for the kingdom · Luke 9:62

Luke 9:62

Greek: adopted SBLGNT text.

εἶπεν δὲ ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

Word-order interlinear

he said | and | the | Jesus | no one | having put | the | hand | on | a plow | and | looking | toward | the things | behind | fit | is | for the | kingdom | of the | God

Close English

And Jesus said, “No one who has put the hand to a plow and looks behind is fit for the kingdom of God.”

Fluent English

Jesus said, “No one who takes hold of a plow and keeps looking back is fit for the kingdom of God.”

Section notes

The first participle describes taking hold of the plow; the present participle describes the continuing backward look. Keeps looking back makes that aspect clear. Fit preserves the language of suitability without spelling out an unexpressed final judgment. No following context is selected.

LK-072 · Parallels

Comparing the passages (H-078, SR-0245)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Scrivener’s Textus Receptus (1894), Luke 9:55, reproduced by Bible Hub

https://biblehub.com/text/luke/9-55.htm

Greek text of the longer rebuke, used only for the separately labeled comparison.

Scrivener’s Textus Receptus (1894), Luke 9:56, reproduced by Bible Hub

https://biblehub.com/text/luke/9-56.htm

Greek text of the saving-mission clause in the separately labeled longer reading.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:59, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-959/

The two speakers, the request for permission and the burial wording.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 9:62, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-962/

The plow image, the two participles and fitness for the kingdom.

LK-073 · Luke 10:2–12 The harvest and the mission

Preceding context / Luke 10:1

After this the Lord appointed seventy-two others and sent them ahead of him in pairs to every town and place he was about to visit.

Workers for the harvest · Luke 10:2

Luke 10:2

Greek: adopted SBLGNT text.

ἔλεγεν δὲ πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.

Word-order interlinear

he was saying | and | to | them | the | indeed | harvest | plentiful | the | but | workers | few | ask earnestly | therefore | the | Lord | of the | harvest | that | workers | he may send out | into | the | harvest | of him

Close English

And he was saying to them, “The harvest is indeed plentiful, but the workers are few; therefore ask the Lord of the harvest to send out workers into his harvest.”

Fluent English

He told them, “There is a plentiful harvest, but few workers. So ask the Lord of the harvest to send workers out into his harvest.”

Section notes

The harvest saying keeps the established English wording of Matthew 9:37–38. The Greek word order of workers and send out differs in the final clause and remains visible in the interlinear. The preceding context follows the chosen reading seventy-two.

Lambs and the road · Luke 10:3–4

Luke 10:3

Greek: adopted SBLGNT text.

ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

Word-order interlinear

go | look | I send | you | as | lambs | in | the midst | of wolves

Close English

“Go; look, I send you as lambs in the midst of wolves.”

Fluent English

“Go! Look, I am sending you out like lambs among wolves.”

Luke 10:4

Greek: adopted SBLGNT text.

μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

Word-order interlinear

not | carry | a money pouch | not | a bag | not | sandals | and | no one | along | the | road | greet

Close English

“Do not carry a money pouch, nor a bag, nor sandals, and greet no one along the road.”

Fluent English

“Carry no money pouch, no bag, no sandals, and greet no one along the road.”

Section notes

Luke says lambs, where Matthew’s parallel says sheep. The three prohibited items remain a money pouch, bag and sandals. No spare sandals or exception to the greeting prohibition is supplied.

Peace to the house · Luke 10:5–6

Luke 10:5

Greek: adopted SBLGNT text.

εἰς ἣν δ’ ἂν εἰσέλθητε οἰκίαν πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

Word-order interlinear

into | whatever | and | [modal] | you enter | house | first | say | peace | to the | house | this

Close English

“And whatever house you enter, first say, ‘Peace to this house.’”

Fluent English

“Whatever house you enter, first say, ‘Peace to this house.’”

Luke 10:6

Greek: adopted SBLGNT text.

καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει.

Word-order interlinear

and | if | there is | there | a son | of peace | will rest | upon | him | the | peace | of you | if | but | not | upon | you | it will return

Close English

“And if a son of peace is there, your peace will rest upon him; but if not, it will return to you.”

Fluent English

“If someone there is receptive to peace, your peace will rest on that person. Otherwise, it will return to you.”

Section notes

Son of peace is an idiom for a person suited to receive the blessing of peace. Receptive to peace is the fluent interpretation. The peace resting or returning remains part of the image.

Remain with your hosts · Luke 10:7

Luke 10:7

Greek: adopted SBLGNT text.

ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ’ αὐτῶν, ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

Word-order interlinear

in | the same | and | the | house | remain | eating | and | drinking | the things | from | them | worthy | for | the | worker | of the | wages | of him | not | move | from | house | to | house

Close English

“And remain in that same house, eating and drinking what comes from them, for the worker is worthy of his wages. Do not move from house to house.”

Fluent English

“Stay in that same house, eating and drinking what they provide, because a worker deserves their pay. Don’t move from house to house.”

Section notes

The same house and the warning against moving between houses frame the instruction. What they provide covers both eating and drinking. Pay translates wages, preserving Luke’s difference from Matthew’s food.

Welcome, healing and the kingdom · Luke 10:8–9

Luke 10:8

Greek: adopted SBLGNT text.

καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,

Word-order interlinear

and | into | whatever | [modal] | city | you enter | and | they receive | you | eat | the things | being set before | you

Close English

“And whatever city you enter and they receive you, eat what is set before you,”

Fluent English

“Whenever you enter a town and people welcome you, eat what they serve you.”

Luke 10:9

Greek: adopted SBLGNT text.

καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

Word-order interlinear

and | heal | those | in | it | sick | and | say | to them | has drawn near | to | you | the | kingdom | of the | God

Close English

“and heal the sick in it, and say to them, ‘The kingdom of God has drawn near to you.’”

Fluent English

“Heal the sick there and tell them, ‘The kingdom of God has come near to you.’”

Section notes

The reading layer makes two sentences while retaining all three instructions: eat, heal and announce. The declaration here includes to you.

Where you are not welcomed · Luke 10:10

Luke 10:10

Greek: adopted SBLGNT text.

εἰς ἣν δ’ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε·

Word-order interlinear

into | whatever | but | [modal] | city | you enter | and | not | they receive | you | having gone out | into | the | streets | of it | say

Close English

“But whatever city you enter and they do not receive you, go out into its streets and say:”

Fluent English

“But whenever you enter a town and people do not welcome you, go out into its streets and say:”

Section notes

The plural streets are the public setting for the declaration that follows. The conditional refusal is retained without adding a reason for the refusal.

The dust and the kingdom · Luke 10:11

Luke 10:11

Greek: adopted SBLGNT text.

Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.

Word-order interlinear

even | the | dust | the | having stuck | to us | from | the | city | of you | to | the | feet | we wipe off | against you | nevertheless | this | know | that | has drawn near | the | kingdom | of the | God

Close English

“‘Even the dust from your city that has stuck to our feet we wipe off against you. Nevertheless, know this: the kingdom of God has drawn near.’”

Fluent English

“‘We wipe off against you even the dust of your town that clings to our feet. But know this: the kingdom of God has come near.’”

Section notes

Dust from the town and its adhesion to the feet are both retained. Against you makes the force of the symbolic rejection explicit. The concluding kingdom declaration here has no to you, unlike 10:9.

Sodom and that day · Luke 10:12

Luke 10:12

Greek: adopted SBLGNT text.

λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

Word-order interlinear

I say | to you | that | for Sodom | on | the | day | that | more bearable | it will be | than | for the | city | that

Close English

“I tell you that on that day it will be more bearable for Sodom than for that city.”

Fluent English

“I tell you, on that day it will be more bearable for Sodom than for that town.”

Section notes

That day is kept without inserting an extra judgment phrase into the verse. Sodom is the sole named city in this comparison; Gomorrah is not added from Matthew.

Following context / Luke 10:13

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds done among you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.”

LK-073 · Parallels

Comparing the passages (H-079, SR-0050)
This comparison compares the harvest saying with Matthew 9:37–38, Gospel of Thomas, saying 73 as a close comparison and Gospel of Thomas, saying 14 as a composite comparison.
The sending and reception instructions also compare with Matthew 10:7–16.
Lambs/sheep, pay/food, travel items and named cities remain distinct.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 10:6, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-106/

The son-of-peace idiom and the blessing resting or returning.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 10:7, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-107/

Staying in the same house and the worker’s pay.

LK-074 · Luke 10:13–15 The towns and the judgment

Preceding context / Luke 10:12

“I tell you, on that day it will be more bearable for Sodom than for that town.”

Chorazin and Bethsaida · Luke 10:13

Luke 10:13

Greek: adopted SBLGNT text.

Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν.

Word-order interlinear

woe | to you | Chorazin | woe | to you | Bethsaida | because | if | in | Tyre | and | Sidon | had happened | the | mighty deeds | the ones | having happened | among | you | long ago | [modal] | in | sackcloth | and | ashes | sitting | they would have repented

Close English

“Woe to you, Chorazin; woe to you, Bethsaida; for if the mighty deeds done among you had been done in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes.”

Fluent English

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds done among you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.”

Section notes

The counterfactual comparison keeps both named towns and both named cities. Luke’s sitting in sackcloth and ashes remains explicit; it is not dropped to match Matthew.

Tyre and Sidon at the judgment · Luke 10:14

Luke 10:14

Greek: adopted SBLGNT text.

πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.

Word-order interlinear

nevertheless | for Tyre | and | Sidon | more bearable | it will be | at | the | judgment | than | for you

Close English

“Nevertheless, it will be more bearable for Tyre and Sidon at the judgment than for you.”

Fluent English

“But at the judgment it will be more bearable for Tyre and Sidon than for you.”

Section notes

The comparison names both cities and explicitly places it at the judgment.

Capernaum and Hades · Luke 10:15

Luke 10:15

Greek: adopted SBLGNT text.

καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾅδου καταβιβασθήσῃ.

Word-order interlinear

and | you | Capernaum | surely not | up to | heaven | will you be exalted | down to | the | Hades | you will be brought down

Close English

“And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades.”

Fluent English

“And you, Capernaum—will you be lifted up to heaven? No, you will be brought down to Hades.”

Section notes

The question expects a negative answer, made explicit by No in the fluent layer. Hades is retained as the named realm of the dead. Luke has the passive will be brought down, not Matthew’s will go down.

Following context / Luke 10:16

“Whoever listens to you listens to me. Whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.”

LK-074 · Parallels

Comparing the passages (H-079, SR-0246)
This comparison compares Matthew 11:21–23.
Luke’s sitting and passive descent remain distinct; Matthew’s further Sodom comparison is not added.
No direct Thomas counterpart is established.

LK-075 · Luke 10:16 Hearing and rejecting

Preceding context / Luke 10:15

“And you, Capernaum—will you be lifted up to heaven? No, you will be brought down to Hades.”

The one who sent me · Luke 10:16

Luke 10:16

Greek: adopted SBLGNT text.

Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

Word-order interlinear

the one | hearing | you | me | hears | and | the one | rejecting | you | me | rejects | the one | and | me | rejecting | rejects | the one | having sent | me

Close English

“The one who hears you hears me, and the one who rejects you rejects me; and the one who rejects me rejects the one who sent me.”

Fluent English

“Whoever listens to you listens to me. Whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.”

Section notes

The repeated verbs form two linked sequences: hearing and rejecting. They are not replaced with receiving, the verb used in the Matthew and John comparisons. The last clause identifies rejection of the sender without adding his name.

Following context / Luke 10:17

The seventy-two returned with joy, saying, “Lord, even the demons submit to us in your name.”

LK-075 · Parallels

Comparing the passages (H-079, SR-0247)
This comparison compares Matthew 10:40 and John 13:20 for the relation of messenger and sender.
This is a comparison of meaning, not identical wording or complete scenes.
No direct Thomas counterpart is established.

LK-076 · Luke 10:18–20 The return and the ground of joy

Preceding context / Luke 10:17

The seventy-two returned with joy, saying, “Lord, even the demons submit to us in your name.”

Satan falling like lightning · Luke 10:18

Luke 10:18

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

Word-order interlinear

he said | and | to them | I was watching | the | Satan | like | lightning | from | the | heaven | having fallen

Close English

And he said to them, “I was watching Satan fall like lightning from heaven.”

Fluent English

He told them, “I watched Satan fall from heaven like lightning.”

Section notes

Was watching preserves the imperfect form closely. The simile describes the fall; no date for this vision or additional account of its setting is supplied.

Authority over the enemy · Luke 10:19

Luke 10:19

Greek: adopted SBLGNT text.

ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.

Word-order interlinear

look | I have given | to you | the | authority | to | tread | upon | snakes | and | scorpions | and | over | all | the | power | of the | enemy | and | nothing | you | not | [emphatic negative] | will harm

Close English

“Look, I have given you the authority to tread on snakes and scorpions, and over all the power of the enemy, and nothing will by any means harm you.”

Fluent English

“Look, I have given you authority to trample snakes and scorpions and to overcome all the enemy’s power. Nothing will harm you.”

Section notes

Have given preserves the perfect. Authority and power translate different Greek nouns and remain distinct. To overcome supplies the relation implied by authority over all the enemy’s power; the close layer retains the elliptical construction. The emphatic negative supports the strong assurance.

Names recorded in heaven · Luke 10:20

Luke 10:20

Greek: adopted SBLGNT text.

πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

Word-order interlinear

nevertheless | in | this | not | rejoice | that | the | spirits | to you | submit | rejoice | but | that | the | names | of you | have been recorded | in | the | heavens

Close English

“Nevertheless, do not rejoice in this, that the spirits submit to you, but rejoice that your names have been recorded in the heavens.”

Fluent English

“But don’t rejoice because the spirits submit to you. Rejoice because your names are recorded in heaven.”

Section notes

The repeated rejoice redirects attention from the spirits’ submission to the recorded names. The perfect passive presents the names as remaining on record; no book is added to the wording. Heavens is plural in the close layer, with idiomatic heaven in the fluent layer.

Following context / Luke 10:21

At that very hour he rejoiced in the Holy Spirit and said, “Father, Lord of heaven and earth, I praise you: you have hidden these things from the wise and discerning and revealed them to little children. Yes, Father, this is what you were pleased to do.”

LK-076 · Parallels

Comparing the passages (H-079, SR-0248)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 10:18, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1018/

The imperfect watching and the lightning comparison.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 10:20, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1020/

The redirection of joy and names remaining on record in heaven.

LK-077 · Luke 10:21 Father, Lord of heaven and earth

Preceding context / Luke 10:20

“But don’t rejoice because the spirits submit to you. Rejoice because your names are recorded in heaven.”

Luke 10:21

Greek: adopted SBLGNT text.

Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

Word-order interlinear

in | that very | the | hour | he rejoiced | in the | Spirit | the | Holy | and | said | I praise | you | Father | Lord | of the | heaven | and | of the | earth | because | you hid | these things | from | wise | and | discerning | and | you revealed | them | to infants | yes | [address] | Father | because | thus | good pleasure | came to be | before | you

Close English

At that very hour he rejoiced in the Holy Spirit and said, “I praise you, Father, Lord of heaven and earth, because you hid these things from the wise and discerning and revealed them to infants; yes, Father, for this was your good pleasure.”

Fluent English

At that very hour he rejoiced in the Holy Spirit and said, “Father, Lord of heaven and earth, I praise you: you have hidden these things from the wise and discerning and revealed them to little children. Yes, Father, this is what you were pleased to do.”

Section notes

Luke retains the hour and joy in the Holy Spirit. Praise expresses grateful acknowledgment. Infants, rendered little children fluently, contrasts with the wise and discerning; these things remains unspecified.

Following context / Luke 10:22

“My Father has entrusted all things to me. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

LK-077 · Parallels

Comparing the passages (H-079, SR-0249)
This comparison compares Matthew 11:25–26; Luke’s Holy Spirit narrative is distinct.
No direct Thomas counterpart is established.

LK-078 · Luke 10:22 Knowing the Father and the Son

Preceding context / Luke 10:21

At that very hour he rejoiced in the Holy Spirit and said, “Father, Lord of heaven and earth, I praise you: you have hidden these things from the wise and discerning and revealed them to little children. Yes, Father, this is what you were pleased to do.”

All things entrusted · Luke 10:22

Luke 10:22

Greek: adopted SBLGNT text.

πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

Word-order interlinear

all things | to me | were handed over | by | the | Father | of me | and | no one | knows | who | is | the | Son | if | not | the | Father | and | who | is | the | Father | if | not | the | Son | and | to whomever | [modal] | chooses | the | Son | to reveal

Close English

“All things were handed over to me by my Father, and no one knows who the Son is except the Father, and who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

Fluent English

“My Father has entrusted all things to me. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

Section notes

All things remains unrestricted by an added noun such as power or knowledge. Luke’s two clauses ask who the Son is and who the Father is; Matthew instead makes Son and Father direct objects of knows. Him supplies the understood object of reveal, referring to the Father.

Following context / Luke 10:23

He turned to the disciples and said privately, “Blessed are the eyes that see what you see.”

LK-078 · Parallels

Comparing the passages (H-079, SR-0250)
This comparison compares Matthew 11:27.
The mutual knowing and revelation are related, while their grammatical constructions remain distinct.
No direct Thomas counterpart is established.

LK-079 · Luke 10:23–24 Blessed eyes

Preceding context / Luke 10:22

“My Father has entrusted all things to me. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

The private word to the disciples · Luke 10:23

Luke 10:23

Greek: adopted SBLGNT text.

Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπεν· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.

Word-order interlinear

and | having turned | to | the | disciples | in | private | he said | blessed | the | eyes | the ones | seeing | what | you see

Close English

And turning to the disciples, he said privately, “Blessed are the eyes that see what you see.”

Fluent English

He turned to the disciples and said privately, “Blessed are the eyes that see what you see.”

Section notes

Turning and the private address remain in the full verse. Blessed are the eyes is retained without replacing it with a different form of address.

What prophets and kings longed for · Luke 10:24

Luke 10:24

Greek: adopted SBLGNT text.

λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

Word-order interlinear

I say | for | to you | that | many | prophets | and | kings | wanted | to see | what | you | see | and | not | saw | and | to hear | what | you hear | and | not | heard

Close English

“For I tell you that many prophets and kings wanted to see what you see and did not see it, and to hear what you hear and did not hear it.”

Fluent English

“I tell you, many prophets and kings wanted to see what you see, but did not see it, and to hear what you hear, but did not hear it.”

Section notes

Luke names prophets and kings, not Matthew’s prophets and righteous people. Seeing and hearing each retain their desire and unfulfilled result. No additional statement about why they did not see or hear is supplied.

Following context / Luke 10:25

An expert in the law stood up to test him and said, “Teacher, what must I do to inherit eternal life?”

LK-079 · Parallels

Comparing the passages (H-079, SR-0251). This comparison compares Matthew 13:16–17. The different groups and the seeing/hearing sequence are preserved. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 10:21, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1021/

Joy in the Holy Spirit, praise, the child image and the Father’s good pleasure.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 10:22, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1022/

The two who-is constructions and the understood object of reveal.

LK-080 · Luke 10:26 What is written?

Preceding context / Luke 10:25

An expert in the law stood up to test him and said, “Teacher, what must I do to inherit eternal life?”

How do you read? · Luke 10:26

Luke 10:26

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

Word-order interlinear

he | and | said | to | him | in | the | law | what | has been written | how | do you read

Close English

And he said to him, “What has been written in the law? How do you read?”

Fluent English

He asked him, “What is written in the law? How do you read it?”

Section notes

Both questions remain: the text of the law and the man’s reading of it. Has been written preserves the perfect in the close layer. The reply in the following context belongs to the expert in the law, not to Jesus; its sequence is heart, soul, strength and mind.

Following context / Luke 10:27

He answered, “You shall love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind, and your neighbor as yourself.”

LK-080 · Parallels

Comparing the passages (H-080, SR-0252)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

LK-081 · Luke 10:28 Do this and live

Preceding context / Luke 10:27

He answered, “You shall love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind, and your neighbor as yourself.”

The answer and its practice · Luke 10:28

Luke 10:28

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτῷ· Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ.

Word-order interlinear

he said | and | to him | correctly | you answered | this | do | and | you will live

Close English

And he said to him, “You answered correctly; do this and you will live.”

Fluent English

He told him, “You have answered correctly. Do this and you will live.”

Section notes

Correctly evaluates the answer; do this directs the man toward its practice. The promise you will live remains future. The following question about the neighbor includes the narrator’s statement that the man wanted to justify himself.

Following context / Luke 10:29

But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

LK-081 · Parallels

Comparing the passages (H-080, SR-0253)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

LK-082 · Luke 10:30–36 The Samaritan and the wounded man

Preceding context / Luke 10:29

But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

A traveler among robbers · Luke 10:30

Luke 10:30

Greek: adopted SBLGNT text.

ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.

Word-order interlinear

taking up | and | the | Jesus | said | a man | certain | was going down | from | Jerusalem | to | Jericho | and | among robbers | fell | who | also | having stripped | him | and | blows | having laid on | went away | having left | half dead

Close English

And taking up the reply, Jesus said, “A certain man was going down from Jerusalem to Jericho and fell among robbers, who stripped him and inflicted blows, then went away, leaving him half dead.”

Fluent English

Jesus replied, “A man was traveling down from Jerusalem to Jericho when he fell into the hands of robbers. They stripped him, beat him and went away, leaving him half dead.”

Section notes

The man’s descent from Jerusalem to Jericho and the robbers’ stripping and beating are all retained. Half dead describes his condition; no identity, nationality or motive is supplied.

The priest and the Levite · Luke 10:31–32

Luke 10:31

Greek: adopted SBLGNT text.

κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν·

Word-order interlinear

by | coincidence | and | a priest | certain | was going down | on | the | road | that | and | having seen | him | passed by on the other side

Close English

“And by coincidence a certain priest was going down on that road, and seeing him, he passed by on the other side.”

Fluent English

“By chance a priest was going down that road. When he saw the man, he passed by on the other side.”

Luke 10:32

Greek: adopted SBLGNT text.

ὁμοίως δὲ καὶ Λευίτης κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.

Word-order interlinear

likewise | and | also | a Levite | at | the | place | having come | and | having seen | passed by on the other side

Close English

“And likewise a Levite also came to the place and, seeing him, passed by on the other side.”

Fluent English

“A Levite also came to the place, saw the man and passed by on the other side.”

Section notes

Both men see him and pass by on the other side. The narrative gives no explanation for their conduct. By chance belongs to the priest’s arrival.

Compassion · Luke 10:33

Luke 10:33

Greek: adopted SBLGNT text.

Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,

Word-order interlinear

a Samaritan | but | certain | traveling | came | to | him | and | having seen | was moved with compassion

Close English

“But a certain Samaritan, traveling, came to him and, seeing him, was moved with compassion.”

Fluent English

“But a Samaritan who was traveling came upon him, and when he saw him, he was moved with compassion.”

Section notes

The Samaritan sees the wounded man and responds with compassion. The same act of seeing thus precedes a different response; the translation does not add a description of his motives.

Care on the road and at the inn · Luke 10:34

Luke 10:34

Greek: adopted SBLGNT text.

καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.

Word-order interlinear

and | having approached | bound up | the | wounds | of him | pouring on | oil | and | wine | having mounted | and | him | upon | the | own | animal | brought | him | to | an inn | and | took care | of him

Close English

“And approaching, he bound up his wounds, pouring on oil and wine; and setting him on his own animal, he brought him to an inn and took care of him.”

Fluent English

“He went over to him and bandaged his wounds, pouring oil and wine on them. Then he put him on his own animal, brought him to an inn and took care of him.”

Section notes

Bandaging, oil and wine, transport and care remain distinct actions. The Greek says his own animal without naming its species.

A promise to the innkeeper · Luke 10:35

Luke 10:35

Greek: adopted SBLGNT text.

καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν· Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

Word-order interlinear

and | on | the | next day | taking out | two | denarii | gave | to the | innkeeper | and | said | take care | of him | and | what | ever | [modal] | you spend in addition | I | at | the | returning | of me | will repay | you

Close English

“And on the next day, taking out two denarii, he gave them to the innkeeper and said, ‘Take care of him, and whatever you spend in addition, I will repay you when I return.’”

Fluent English

“The next day he took out two denarii, gave them to the innkeeper and said, ‘Take care of him. When I return, I will repay you for whatever extra you spend.’”

Section notes

Two denarii names the amount and currency without converting it into modern money. The promise covers additional expense and places repayment at his return.

Who became a neighbor? · Luke 10:36

Luke 10:36

Greek: adopted SBLGNT text.

τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

Word-order interlinear

which | of these | the | three | a neighbor | seems | to you | to have become | of the one | having fallen | among | the | robbers

Close English

“Which of these three seems to you to have become a neighbor to the one who fell among the robbers?”

Fluent English

“Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?”

Section notes

The question concerns who became a neighbor to the injured man. Proved to be in the fluent layer makes the force of the completed action natural in English. The earlier question about who counts as my neighbor is not simply repeated.

Following context / Luke 10:37

He answered, “The one who showed him mercy.” Jesus told him, “Go and do the same yourself.”

LK-082 · Parallels

Comparing the passages (H-080, SR-0254)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

LK-083 · Luke 10:37 Go and do likewise

Preceding context / Luke 10:36

“Which of these three do you think proved to be a neighbor to the man who fell into the hands of the robbers?”

Luke 10:37

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποίει ὁμοίως.

Word-order interlinear

he | and | said | the one | having done | the | mercy | with | him | said | and | to him | the | Jesus | go | and | you | do | likewise

Close English

And he said, “The one who did mercy toward him.” And Jesus said to him, “Go, and you do likewise.”

Fluent English

He answered, “The one who showed him mercy.” Jesus told him, “Go and do the same yourself.”

Section notes

The expert’s reply and Jesus’ command are both retained. Did mercy is the close rendering of the Greek idiom; showed mercy is natural English. Yourself conveys the explicit you in the final command.

Following context / Luke 10:38

As they went on their way, he entered a village, and a woman named Martha welcomed him.

LK-083 · Parallels

Comparing the passages (H-080, SR-0255)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 10:34, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1034/

The distinct actions of care and the unspecified animal.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 10:36, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1036/

The question about becoming or proving to be a neighbor.

LK-084 · Luke 10:41–42 Martha, Martha

Preceding context / Luke 10:40

But Martha was distracted by all the serving. She came up and said, “Lord, don’t you care that my sister has left me to do the serving alone? Tell her to help me.”

Anxious about many things · Luke 10:41

Luke 10:41

Greek: adopted SBLGNT text.

ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά,

Word-order interlinear

answering | and | said | to her | the | Lord | Martha | Martha | you are anxious | and | are troubled | about | many things

Close English

And answering, the Lord said to her, “Martha, Martha, you are anxious and troubled about many things,”

Fluent English

The Lord answered her, “Martha, Martha, you are worried and upset about many things.”

Section notes

The narrator calls the speaker the Lord. The repeated name and the two descriptions, anxious and troubled, remain distinct. The response does not supply a general condemnation of serving.

The good portion · Luke 10:42

Luke 10:42

Greek: adopted SBLGNT text.

ὀλίγων δέ ἐστιν χρεία ἢ ἑνός· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

Word-order interlinear

of few things | but | there is | need | or | of one | Mary | for | the | good | portion | chose | which | not | will be taken away | from her

Close English

“But there is need of few things, or one; for Mary chose the good portion, which will not be taken away from her.”

Fluent English

“But few things are needed, or just one. Mary has chosen the good portion, and it will not be taken away from her.”

Section notes

The adopted SBLGNT text reads few things, or one. This wording is also present in Nestle 1904 and Westcott and Hort 1881. Scrivener’s 1894 text instead has one thing is needed; that shorter reading is not substituted here. Just in the fluent layer clarifies the narrowing from few to one.

Good is an adjective, not a comparative: the Greek does not say better. Portion preserves the image without adding an explanation of precisely what it includes. Will not be taken away remains future and passive, with no agent supplied.

LK-084 · Parallels

Comparing the passages (H-081, SR-0256)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Nestle 1904, Westcott and Hort 1881, and Scrivener 1894: Greek texts of Luke 10:42, via Bible Hub

https://biblehub.com/text/luke/10-42.htm

Comparison of the few-things-or-one reading with the shorter one-thing reading; the displayed English interlinear is not used as a translation source.

LK-085 · Luke 11:2–4 When you pray

Preceding context / Luke 11:1

He was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.”

The Father’s name and kingdom · Luke 11:2

Luke 11:2

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·

Word-order interlinear

he said | and | to them | when | you pray | say | Father | let be hallowed | the | name | of you | let come | the | kingdom | of you

Close English

And he said to them, “When you pray, say: ‘Father, may your name be hallowed; may your kingdom come.’”

Fluent English

He told them, “When you pray, say: ‘Father, may your name be honored as holy. May your kingdom come.’”

Section notes

The answer is addressed to the disciples in the plural. The adopted text says Father without adding our or in heaven. The petitions for the name and kingdom retain the established wording of Matthew where the Greek agrees. Matthew’s further petition about the divine will is not inserted.

Bread day by day · Luke 11:3

Luke 11:3

Greek: adopted SBLGNT text.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν·

Word-order interlinear

the | bread | of us | the | necessary | keep giving | to us | [adverbial article] | each | day

Close English

“‘Keep giving us our necessary bread day by day.’”

Fluent English

“‘Give us each day the bread we need.’”

Section notes

The rare adjective epiousios has disputed meaning. Necessary in the close layer and the bread we need in the fluent layer retain the interpretation used in Matthew 6:11; daily is another familiar rendering. Luke’s present imperative and explicit day-by-day phrase express recurring provision, whereas Matthew has give and today.

Forgiveness and testing · Luke 11:4

Luke 11:4

Greek: adopted SBLGNT text.

καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

Word-order interlinear

and | forgive | us | the | sins | of us | also | for | ourselves | we forgive | everyone | owing | us | and | not | bring | us | into | testing

Close English

“‘And forgive us our sins, for we ourselves also forgive everyone who owes us; and do not bring us into testing.’”

Fluent English

“‘And forgive us our sins, for we ourselves forgive everyone who owes us. And do not bring us into a time of trial.’”

Section notes

Luke first names sins, then uses the image of owing; both are retained. Everyone preserves the unrestricted object of human forgiveness. We ourselves is emphatic, and we forgive is present, unlike Matthew’s have forgiven.

The final petition repeats the established Matthew wording for the same Greek clause. Testing can include temptation; the fluent phrase a time of trial makes one interpretation explicit. Luke’s adopted prayer ends here. The rescue clause from Matthew and a later liturgical doxology are not added.

The following context begins a longer example. Its open sentence is shown with an ellipsis; the continuation belongs to the next passage.

Following context / Luke 11:5

Then he said to them, “Suppose one of you has a friend and goes to him at midnight and says, ‘Friend, lend me three loaves of bread…’”

LK-085 · Parallels

Comparing the passages (H-082, SR-0257)
This comparison compares Matthew 6:9–13.
Luke’s shorter form, recurring provision of bread, sins and the debt image remain distinct.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:3, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-113-2/

The disputed adjective, repeated imperative and day-by-day provision.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:4, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-114-2/

The sins/debt distinction, emphatic ourselves, present forgiveness and the testing petition.

LK-086 · Luke 11:5–13 The midnight request and the Father’s gift

Preceding context / Luke 11:4

“‘And forgive us our sins, for we ourselves forgive everyone who owes us. And do not bring us into a time of trial.’”

A friend at midnight · Luke 11:5

Luke 11:5

Greek: adopted SBLGNT text.

Καὶ εἶπεν πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

Word-order interlinear

and | he said | to | them | who | among | you | will have | a friend | and | will go | to | him | at midnight | and | should say | to him | friend | lend | me | three | loaves

Close English

And he said to them, “Which of you will have a friend and go to him at midnight and say to him, ‘Friend, lend me three loaves,’”

Fluent English

Then he said to them, “Suppose one of you has a friend and goes to him at midnight and says, ‘Friend, lend me three loaves of bread…’”

Section notes

The example begins with a question-shaped supposition. The fluent layer uses suppose; its ellipsis marks the continuation in the next verse. Three loaves and midnight remain explicit.

Nothing to offer · Luke 11:6

Luke 11:6

Greek: adopted SBLGNT text.

ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

Word-order interlinear

because | a friend | of mine | has arrived | from | a journey | to | me | and | not | I have | what | I will set before | him

Close English

“‘Because a friend of mine has arrived from a journey, and I have nothing to set before him.’”

Fluent English

“‘A friend of mine has arrived from a journey, and I have nothing to offer him.’”

Section notes

The arriving traveler is the reason for the request. To set before him refers to serving food; offer him supplies that natural sense without changing the speaker.

The answer from inside · Luke 11:7

Luke 11:7

Greek: adopted SBLGNT text.

κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

Word-order interlinear

and that one | from inside | answering | should say | not | to me | troubles | cause | already | the | door | has been shut | and | the | children | of me | with | me | in | the | bed | are | not | I am able | having risen | to give | to you

Close English

“And that one should answer from inside, ‘Do not cause me trouble. The door has already been shut, and my children are with me in bed; I cannot get up and give to you.’”

Fluent English

“And he answers from inside, ‘Don’t bother me. The door is already shut, and my children are in bed with me. I can’t get up and give you anything.’”

Section notes

The shut door and the children in bed belong to the response. Cannot remains the speaker’s statement; no explanation of his sincerity is added.

Friendship and insistence · Luke 11:8

Luke 11:8

Greek: adopted SBLGNT text.

λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

Word-order interlinear

I tell | you | if | even | not | he will give | to him | having risen | because of | the | being | a friend | of him | because of | indeed | the | shamelessness | of him | having got up | he will give | to him | as much as | he needs

Close English

“I tell you, even if he will not get up and give to him because he is his friend, yet because of his shamelessness he will get up and give him as much as he needs.”

Fluent English

“I tell you, even if the man will not get up and give him anything because they are friends, he will get up because of the visitor’s unashamed insistence and give him whatever he needs.”

Section notes

Anaideia literally denotes shamelessness. The fluent layer understands it as the visitor’s unashamed insistence. Naming the man and visitor keeps the two sets of pronouns clear. The answer promises what is needed without changing it to a specified number of loaves.

Ask, seek, knock · Luke 11:9

Luke 11:9

Greek: adopted SBLGNT text.

Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·

Word-order interlinear

and I | to you | say | ask | and | it will be given | to you | seek | and | you will find | knock | and | it will be opened | to you

Close English

“And I tell you: Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.”

Fluent English

“And I tell you: Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you.”

Section notes

Luke introduces the saying with and I tell you. The three imperatives and promises retain the established Matthew wording. Door in the fluent layer supplies what is understood in the passive will be opened.

Everyone who asks · Luke 11:10

Luke 11:10

Greek: adopted SBLGNT text.

πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

Word-order interlinear

everyone | for | the one | asking | receives | and | the one | seeking | finds | and | to the one | knocking | it will be opened

Close English

“For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.”

Fluent English

“For everyone who asks receives, everyone who seeks finds, and for the one who knocks, the door will be opened.”

Section notes

The Greek wording matches Matthew 7:8 apart from punctuation. All three English layers retain its established wording, with quotation marks framing Jesus’ speech.

Fish and egg · Luke 11:11–12

Luke 11:11

Greek: adopted SBLGNT text.

τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

Word-order interlinear

which | and | among | you | the | father | will ask | the | son | a fish | and | instead of | a fish | a snake | to him | will hand

Close English

“And which father among you, if his son asks for a fish, will hand him a snake instead of a fish?”

Fluent English

“Which of you fathers would hand your son a snake instead of a fish when he asks for a fish?”

Luke 11:12

Greek: adopted SBLGNT text.

ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον;

Word-order interlinear

or | also | he will ask | an egg | will hand | to him | a scorpion

Close English

“Or if he asks for an egg, will he hand him a scorpion?”

Fluent English

“Or if he asks for an egg, would you hand him a scorpion?”

Section notes

Luke’s adopted text pairs fish with snake and egg with scorpion. The bread-and-stone question found in Matthew is not inserted. Both questions expect a negative answer.

The gift of the Holy Spirit · Luke 11:13

Luke 11:13

Greek: adopted SBLGNT text.

εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

Word-order interlinear

if | therefore | you | evil | being | know | gifts | good | to give | to the | children | of you | by how much | more | the | Father | the one | from | heaven | will give | Spirit | Holy | to the ones | asking | him

Close English

“Therefore, if you, being evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him.”

Fluent English

“If you, even though you are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

Section notes

Luke names the Holy Spirit as the gift. This differs from Matthew’s good things. From heaven is retained in the close layer; heavenly is idiomatic in the fluent layer. The following context expresses the connection between the mute demon and the man’s inability to speak.

Following context / Luke 11:14

He was driving out a demon that made a man unable to speak. When the demon came out, the man spoke, and the crowds were amazed.

LK-086 · Parallels

Comparing the passages (H-082, SR-0027)
This comparison compares Matthew 7:7–11.
Gospel of Thomas, saying 2 and Gospel of Thomas, saying 92 are thematic comparisons; Gospel of Thomas, saying 94 is a close saying comparison.
These references do not make the midnight story or the stated gifts identical.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:8, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-118-2/

Shamelessness or persistence and the two referents of the pronouns.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:13, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1113/

The Father from heaven and the gift of the Holy Spirit.

LK-087 · Luke 11:17–20 A kingdom divided

Preceding context / Luke 11:16

Others tested him by demanding a sign from heaven.

House falling upon house · Luke 11:17

Luke 11:17

Greek: adopted SBLGNT text.

αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

Word-order interlinear

he | but | knowing | of them | the | thoughts | said | to them | every | kingdom | against | itself | having been divided | is laid waste | and | house | upon | house | falls

Close English

But he, knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and house falls upon house.”

Fluent English

Knowing their thoughts, he said to them, “Any kingdom divided against itself is ruined, and one house collapses upon another.”

Section notes

House upon house may describe collapsing houses or a household divided against another. The fluent layer follows the image of collapse, retaining Luke’s wording rather than supplying Matthew’s city and household clauses.

The charge involving Beelzebul · Luke 11:18

Luke 11:18

Greek: adopted SBLGNT text.

εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.

Word-order interlinear

if | and | also | the | Satan | against | himself | was divided | how | will stand | the | kingdom | of him | because | you say | by | Beelzebul | to drive out | me | the | demons

Close English

“And if Satan also has been divided against himself, how will his kingdom stand? For you say that I drive out demons by Beelzebul.”

Fluent English

“If Satan is divided against himself, how can his kingdom survive? I ask because you say I drive out demons by Beelzebul’s power.”

Section notes

The second sentence explains the relevance of the kingdom argument to the accusation. I ask in the fluent layer makes that connection explicit; it is not an additional Greek verb.

Your own judges · Luke 11:19

Luke 11:19

Greek: adopted SBLGNT text.

εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

Word-order interlinear

if | but | I | by | Beelzebul | drive out | the | demons | the | sons | of you | by | whom | drive out | because of | this | they | of you | judges | will be

Close English

“But if I drive out demons by Beelzebul, by whom do your sons drive them out? Because of this, they will be your judges.”

Fluent English

“But if I drive out demons by Beelzebul’s power, whose power do your own followers use? They themselves will be your judges.”

Section notes

Sons is rendered followers in the fluent layer, as in Matthew, for the people associated with the accusers. Luke’s connective and word order remain visible in the interlinear.

The finger of God · Luke 11:20

Luke 11:20

Greek: adopted SBLGNT text.

εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

Word-order interlinear

if | but | by | finger | of God | I drive out | the | demons | then | has come | upon | you | the | kingdom | of | God

Close English

“But if I drive out demons by the finger of God, then the kingdom of God has come upon you.”

Fluent English

“But if it is by God’s finger that I drive out demons, then God’s kingdom has reached you.”

Section notes

Luke says finger of God; Matthew says Spirit of God. The image is retained. Has come upon and has reached preserve the arrival asserted by the verb.

Following context / Luke 11:21

“When a strong man, fully armed, guards his own home, his possessions are safe.”

LK-087 · Parallels

Comparing the passages (H-083, SR-0258)
This comparison compares Matthew 12:25–28, Mark 3:23 and Mark 3:24–26.
The wording and arrangement of the argument differ.
No direct Thomas counterpart is established.

LK-088 · Luke 11:21–23 The strong man and the stronger

Preceding context / Luke 11:20

“But if it is by God’s finger that I drive out demons, then God’s kingdom has reached you.”

The guarded dwelling · Luke 11:21

Luke 11:21

Greek: adopted SBLGNT text.

ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·

Word-order interlinear

when | the | strong one | fully armed | guards | the | own | dwelling | in | peace | are | the | possessions | of him

Close English

“When the strong man, fully armed, guards his own dwelling, his possessions are in peace.”

Fluent English

“When a strong man, fully armed, guards his own home, his possessions are safe.”

Section notes

Dwelling renders aule in this setting. The close phrase in peace becomes safe in fluent English. Fully armed describes the man’s preparedness without specifying particular weapons.

Defeat and disarming · Luke 11:22

Luke 11:22

Greek: adopted SBLGNT text.

ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ’ ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

Word-order interlinear

when | but | a stronger one | than he | having come upon | defeats | him | the | full armor | of him | he takes away | upon | which | he had trusted | and | the | spoils | of him | he distributes

Close English

“But when someone stronger than he comes upon him and defeats him, he takes away all the armor in which he had trusted and distributes his spoils.”

Fluent English

“But when someone stronger attacks and defeats him, he takes away all the armor the man relied on and distributes the spoils.”

Section notes

Luke depicts attack, defeat, removal of armor and distribution of spoils. Binding the strong man, found in Matthew and Mark, is not inserted. The armor is what the defeated man had relied on.

Gathering and scattering · Luke 11:23

Luke 11:23

Greek: adopted SBLGNT text.

ὁ μὴ ὢν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.

Word-order interlinear

the one | not | being | with | me | against | me | is | and | the one | not | gathering | with | me | scatters

Close English

“The one who is not with me is against me, and the one who does not gather with me scatters.”

Fluent English

“Anyone who is not with me is against me, and anyone who does not help me gather scatters.”

Section notes

The adopted Greek is identical to Matthew 12:30. Its established English wording is retained in all three layers, with speech-framing quotation marks.

Following context / Luke 11:24

“When an unclean spirit leaves a person, it roams through dry places looking for rest. Finding none, it says, ‘I’ll go back to the house I left.’”

LK-088 · Parallels

Comparing the passages (H-083, SR-0259)
This comparison compares Matthew 12:29–30 and Mark 3:27.
Gospel of Thomas, saying 35 is a close comparison.
Luke’s disarming scene remains distinct from the binding scenes.

LK-089 · Luke 11:24–26 The returning unclean spirit

Preceding context / Luke 11:23

“Anyone who is not with me is against me, and anyone who does not help me gather scatters.”

Seeking rest · Luke 11:24

Luke 11:24

Greek: adopted SBLGNT text.

Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·

Word-order interlinear

when | the | unclean | spirit | goes out | from | the | person | it passes | through | waterless | places | seeking | rest | and | not | finding | it says | I will return | to | the | house | of me | from where | I came out

Close English

“When the unclean spirit goes out of a person, it passes through waterless places seeking rest, and not finding it, says, ‘I will return to my house from which I came out.’”

Fluent English

“When an unclean spirit leaves a person, it roams through dry places looking for rest. Finding none, it says, ‘I’ll go back to the house I left.’”

Section notes

The spirit’s departure, search and decision to return are all within Luke’s verse. The familiar wording is retained where the sense agrees with Matthew, while Luke’s different verb for returning remains in the Greek.

The house in order · Luke 11:25

Luke 11:25

Greek: adopted SBLGNT text.

καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.

Word-order interlinear

and | having come | it finds | swept | and | put in order

Close English

“And when it comes, it finds it swept and put in order.”

Fluent English

“It returns and finds the house swept clean and in order.”

Section notes

The house is swept and put in order. Matthew’s additional word unoccupied is absent from Luke and is not supplied.

The worse final state · Luke 11:26

Luke 11:26

Greek: adopted SBLGNT text.

τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

Word-order interlinear

then | it goes | and | takes along | other | spirits | more evil | than itself | seven | and | having entered | they dwell | there | and | becomes | the | last state | of the | person | that | worse | than the | first state

Close English

“Then it goes and takes seven other spirits more evil than itself, and they enter and dwell there. And that person’s last state becomes worse than the first.”

Fluent English

“Then it goes and brings seven other spirits, more evil than itself. They move in and live there, leaving the person worse off than before.”

Section notes

Seven other spirits, worse than the first, enter and live there. The resulting condition concerns the person; Matthew’s further conclusion about this generation is not added.

Following context / Luke 11:27

As he was saying these things, a woman in the crowd raised her voice and said to him, “Blessed is the womb that carried you and the breasts that nursed you!”

LK-089 · Parallels

Comparing the passages (H-083, SR-0260)
This comparison compares Matthew 12:43–45.
The details of the return and the different ending are preserved.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:17, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1117/

Two readings of house falling upon house.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:21, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1121/

The dwelling, full armament and safe possessions.

LK-090 · Luke 11:28 Hearing and keeping the word

Preceding context / Luke 11:27

As he was saying these things, a woman in the crowd raised her voice and said to him, “Blessed is the womb that carried you and the breasts that nursed you!”

Luke 11:28

Greek: adopted SBLGNT text.

αὐτὸς δὲ εἶπεν· Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

Word-order interlinear

he | but | said | rather | blessed | the ones | hearing | the | word | of | God | and | keeping

Close English

But he said, “Rather, blessed are those who hear the word of God and keep it.”

Fluent English

He replied, “Rather, blessed are those who hear God’s word and put it into practice.”

Section notes

Rather redirects attention to hearing and keeping God’s word. It need not deny the woman’s blessing of the mother in the preceding context. Keep it is expressed as put it into practice in fluent English.

Following context / Luke 11:29

As the crowds gathered, he began to say, “This is an evil generation. It demands a sign, but no sign will be given to it except the sign of Jonah.”

LK-090 · Parallels

Comparing the passages (H-083, SR-0261)
This comparison establishes no direct canonical phrase pair; Gospel of Thomas, saying 79 is a close comparison.

LK-091 · Luke 11:29–32 The sign of Jonah

Preceding context / Luke 11:28

He replied, “Rather, blessed are those who hear God’s word and put it into practice.”

A generation asking for a sign · Luke 11:29

Luke 11:29

Greek: adopted SBLGNT text.

Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

Word-order interlinear

the | and | crowds | gathering together | he began | to say | the | generation | this | a generation | evil | is | a sign | it seeks | and | a sign | not | will be given | to it | if | not | the | sign | of Jonah

Close English

As the crowds gathered together, he began to say, “This generation is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah.”

Fluent English

As the crowds gathered, he began to say, “This is an evil generation. It demands a sign, but no sign will be given to it except the sign of Jonah.”

Section notes

The gathering crowds and the start of the speech are retained. Luke calls the generation evil; Matthew’s further description adulterous is not added.

Jonah and the Son of Man · Luke 11:30

Luke 11:30

Greek: adopted SBLGNT text.

καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

Word-order interlinear

just as | for | became | Jonah | to the | Ninevites | a sign | so | will be | also | the | Son | of | Man | to the | generation | this

Close English

“For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.”

Fluent English

“Just as Jonah became a sign to the Ninevites, so the Son of Man will be a sign to this generation.”

Section notes

Jonah became a sign; the Son of Man will be a sign. Luke does not specify three days and three nights here. The repeated a sign in fluent English supplies the shared predicate.

The queen of the South · Luke 11:31

Luke 11:31

Greek: adopted SBLGNT text.

βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

Word-order interlinear

a queen | of the south | will be raised | at | the | judgment | with | the | men | of the | generation | this | and | will condemn | them | because | she came | from | the | ends | of the | earth | to hear | the | wisdom | of Solomon | and | look | something greater | than Solomon | here

Close English

“The queen of the South will be raised at the judgment with the men of this generation and condemn them, because she came from the ends of the earth to hear Solomon’s wisdom, and look, something greater than Solomon is here.”

Fluent English

“The queen of the South will stand up at the judgment alongside the men of this generation and condemn them: she came from the farthest reaches of the earth to hear Solomon’s wisdom, and something greater than Solomon is here.”

Section notes

Luke explicitly names the men of this generation and then uses them. The shared comparison with Solomon follows the established Matthew wording. Something greater keeps the neuter comparison without replacing it with a personal pronoun.

The people of Nineveh · Luke 11:32

Luke 11:32

Greek: adopted SBLGNT text.

ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

Word-order interlinear

men | Ninevites | will rise | at | the | judgment | with | the | generation | this | and | will condemn | it | because | they repented | at | the | proclamation | of Jonah | and | look | something greater | than Jonah | here

Close English

“Men of Nineveh will rise at the judgment with this generation and condemn it, because they repented at Jonah’s proclamation, and look, something greater than Jonah is here.”

Fluent English

“The people of Nineveh will stand up at the judgment alongside this generation and condemn it: they repented when Jonah preached to them, and something greater than Jonah is here.”

Section notes

The Greek is identical to Matthew 12:41. The three English layers retain the established wording. Luke places the queen before the Ninevites; Matthew places them in the reverse order.

Following context / Luke 11:33

“No one lights a lamp and puts it in a hidden place or under a measuring basket. They put it on the lampstand so that those who come in can see the light.”

LK-091 · Parallels

Comparing the passages (H-083, SR-0262)
This comparison compares Matthew 12:39–42.
Luke’s explanation of the sign and the order of the two judgment comparisons remain distinct.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:28, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1128/

The force of rather and the practical sense of keeping the word.

LK-092 · Luke 11:33–36 The lamp and the eye

Preceding context / Luke 11:32

“The people of Nineveh will stand up at the judgment alongside this generation and condemn it: they repented when Jonah preached to them, and something greater than Jonah is here.”

A lamp where it can be seen · Luke 11:33

Luke 11:33

Greek: adopted SBLGNT text.

Οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

Word-order interlinear

no one | a lamp | having lit | into | a hidden place | puts | nor | under | the | measuring basket | but | on | the | lampstand | so that | those | coming in | the | light | may see

Close English

“No one, having lit a lamp, puts it in a hidden place or under the measuring basket, but on the lampstand, so that those coming in may see the light.”

Fluent English

“No one lights a lamp and puts it in a hidden place or under a measuring basket. They put it on the lampstand so that those who come in can see the light.”

Section notes

The lamp belongs on its stand, where arriving people can see its light. The hidden place and the measuring basket are two alternatives. The image concerns the placement of a lamp before the next saying turns to the eye.

The eye as the body’s lamp · Luke 11:34

Luke 11:34

Greek: adopted SBLGNT text.

ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

Word-order interlinear

the | lamp | of the | body | is | the | eye | of you | whenever | the | eye | of you | single | is | also | whole | the | body | of you | full of light | is | whenever | but | evil | it is | also | the | body | of you | dark

Close English

“The lamp of the body is your eye. Whenever your eye is single, your whole body is also full of light; but whenever it is evil, your body is also dark.”

Fluent English

“Your eye is the body’s lamp. When your eye is sound, your whole body is filled with light. But when it is bad, your body is dark.”

Section notes

Single and evil retain the close wording; sound and bad follow the established fluent terms in Matthew 6:22–23. The image carries moral implications as well as the contrast between good and bad sight. Luke describes the body’s condition in the present tense.

Examining the light within · Luke 11:35

Luke 11:35

Greek: adopted SBLGNT text.

σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

Word-order interlinear

watch | therefore | lest | the | light | that | in | you | darkness | is

Close English

“Watch, therefore, lest the light that is in you is darkness.”

Fluent English

“See to it, then, that the light within you is not darkness.”

Section notes

See to it expresses the command to attend carefully. The warning concerns light that may actually be darkness. Luke does not add Matthew’s exclamation about how great that darkness is.

Light throughout the body · Luke 11:36

Luke 11:36

Greek: adopted SBLGNT text.

εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

Word-order interlinear

if | therefore | the | body | of you | whole | full of light | not | having | a part | any | dark | it will be | full of light | whole | as | when | the | lamp | with its | brightness | lights | you

Close English

“If, therefore, your whole body is full of light, having no dark part, it will be wholly full of light, as when the lamp lights you with its brightness.”

Fluent English

“So if your whole body is filled with light, with no dark part, it will be entirely bright, as when a lamp shines on you with its brightness.”

Section notes

The saying repeats whole and full of light, and fluent English preserves that emphasis. Brightness describes the shining lamp. The comparison completes the bodily image without introducing an explanation of physical eyesight.

Following context / Luke 11:37

While he was speaking, a Pharisee invited him to eat with him. Jesus went in and reclined at the table.

LK-092 · Parallels

Comparing the passages (H-083, SR-0023)
This comparison compares Matthew 5:15 and Mark 4:21 with Luke 11:33, and Matthew 6:22–23 with Luke 11:34–36.
The lamp on its stand and the eye as lamp remain distinct images.
Gospel of Thomas, saying 24 and Gospel of Thomas, saying 33 are composite comparisons.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:34, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1134/

The lamp-of-the-body image and the range of single/sound and evil/bad.

LK-093 · Luke 11:39–44 The outside and the inside

Preceding context / Luke 11:38

The Pharisee was surprised to see that he had not first washed before the meal.

The cup and the dish · Luke 11:39

Luke 11:39

Greek: adopted SBLGNT text.

εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.

Word-order interlinear

said | but | the | Lord | to | him | now | you | the | Pharisees | the | outside | of the | cup | and | of the | dish | clean | the | but | inside | of you | is full | of plunder | and | wickedness

Close English

The Lord said to him, “Now you Pharisees clean the outside of the cup and the dish, but your inside is full of plunder and wickedness.”

Fluent English

The Lord said to him, “You Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness.”

Section notes

The preceding context concerns washing before a meal. The saying moves from the outside of vessels to the inside of the people addressed. Greed expresses the grasping sense of plunder in fluent English; wickedness remains distinct.

The maker of both · Luke 11:40

Luke 11:40

Greek: adopted SBLGNT text.

ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

Word-order interlinear

fools | not | the one | having made | the | outside | also | the | inside | made

Close English

“Fools! Did not the one who made the outside also make the inside?”

Fluent English

“You fools! Didn’t the one who made the outside also make the inside?”

Section notes

The question expects agreement that the same maker made outside and inside. The sharp address fools is retained. It follows the contrast between outward cleanliness and the inward condition.

Giving what is inside · Luke 11:41

Luke 11:41

Greek: adopted SBLGNT text.

πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν.

Word-order interlinear

rather | the things | within | give | as alms | and | look | all things | clean | for you | are

Close English

“Rather, give the things within as alms, and look, all things are clean for you.”

Fluent English

“Rather, give what is inside to the poor, and everything will be clean for you.”

Section notes

The things within can be understood as the contents of the cup and dish. The fluent layer follows that reading and makes the recipients of alms explicit. Its future wording expresses the consequence of giving; the close layer retains are clean.

Tithes, justice and love · Luke 11:42

Luke 11:42

Greek: adopted SBLGNT text.

Ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι.

Word-order interlinear

but | woe | to you | the | Pharisees | because | you tithe | the | mint | and | the | rue | and | every | herb | and | pass by | the | justice | and | the | love | of | God | these things | but | it was necessary | to do | and those things | not | to leave undone

Close English

“But woe to you Pharisees, because you tithe mint and rue and every herb, and pass by justice and the love of God. These things you ought to have done, without leaving those things undone.”

Fluent English

“But woe to you Pharisees! You give a tenth of your mint, rue and every garden herb, but neglect justice and the love of God. You should have practiced these without neglecting the others.”

Section notes

Luke names mint, rue and every herb, then justice and the love of God. Matthew’s different list is not substituted. The final clause maintains both obligations while rebuking the neglect of justice and love.

Public honor · Luke 11:43

Luke 11:43

Greek: adopted SBLGNT text.

οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

Word-order interlinear

woe | to you | the | Pharisees | because | you love | the | chief seat | in | the | synagogues | and | the | greetings | in | the | marketplaces

Close English

“Woe to you Pharisees, because you love the chief seat in the synagogues and the greetings in the marketplaces.”

Fluent English

“Woe to you Pharisees! You love the seat of honor in the synagogues and greetings in the marketplaces.”

Section notes

The singular chief seat denotes the honored place. Greetings belong to the public setting of the marketplaces. Luke’s wording is kept without adding Matthew’s references to banquets or the title Rabbi.

Unmarked graves · Luke 11:44

Luke 11:44

Greek: adopted SBLGNT text.

οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

Word-order interlinear

woe | to you | because | you are | like | the | tombs | the | unmarked | and | the | people | the ones | walking | over them | not | know

Close English

“Woe to you, because you are like unmarked tombs, and the people walking over them do not know.”

Fluent English

“Woe to you! You are like unmarked graves that people walk over without knowing they are there.”

Section notes

The danger in the image is hidden contact with a grave and the resulting ritual uncleanness. The fluent layer makes the object of not knowing explicit. These graves are unmarked, unlike the whitewashed tombs in Matthew’s comparison.

Following context / Luke 11:45

One of the experts in the law responded, “Teacher, when you say these things, you insult us too.”

LK-093 · Parallels

Comparing the passages (H-084, SR-0129)
Different parts of Luke 11:39–44 are compared with different passages in Matthew. The cup, tithing and graves correspond to Matthew 23:23–28. The desire for prominent seats and greetings in Luke 11:43 is compared with Matthew 23:6–7.
Tithing. Both Gospels contrast careful observance of tithing with neglect of more important obligations. The plants and the neglected obligations belong in separate lists.

Passage	What they tithed	What they neglected
Luke 11:42	Mint, rue, every herb	Justice and God’s love
Matthew 23:23	Mint, dill, cumin	Justice, mercy, faithfulness

Both verses mention mint. The other plants and the lists of obligations differ. Both passages call for observing both kinds of obligation.
The cup. Luke 11:39–40 and Matthew 23:25–26 connect outward and inward cleanliness. Saying 89 in the Gospel of Thomas shares the cup image; its argument about the maker of the outside and inside is particularly close to Luke 11:40.
Graves. Luke describes unmarked graves that people walk over unknowingly. Matthew describes whitewashed graves, beautiful outside but unclean inside. The shared image is developed differently.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:41, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1141/

The contents reading of the things within and the giving of alms.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:44, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1144/

Unmarked graves, lack of awareness and the implied ritual uncleanness.

LK-094 · Luke 11:46–52 Burdens, the prophets and the key of knowledge

Preceding context / Luke 11:45

One of the experts in the law responded, “Teacher, when you say these things, you insult us too.”

Burdens without help · Luke 11:46

Luke 11:46

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

Word-order interlinear

he | but | said | also | to you | the | experts in the law | woe | because | you load | the | people | with burdens | hard to bear | and | yourselves | with one | of the | fingers | of you | not | touch | the | burdens

Close English

But he said, “Woe also to you experts in the law, because you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.”

Fluent English

He replied, “Woe to you experts in the law as well! You load people with burdens too heavy to bear, but you yourselves do not touch those burdens with even one finger.”

Section notes

The reply extends the woes to the experts in the law who have just objected. Luke says they do not touch the burdens with one finger; the concrete image is retained in both English layers.

Tombs for the prophets · Luke 11:47

Luke 11:47

Greek: adopted SBLGNT text.

οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

Word-order interlinear

woe | to you | because | you build | the | tombs | of the | prophets | the | but | fathers | of you | killed | them

Close English

“Woe to you, because you build the tombs of the prophets, but your fathers killed them.”

Fluent English

“Woe to you! You build tombs for the prophets, and your ancestors killed them.”

Section notes

Fathers refers to ancestors, as made explicit in fluent English. Building tombs describes memorial construction for the prophets. The charge sets this activity beside the ancestors’ killing of those same prophets.

Witness and approval · Luke 11:48

Luke 11:48

Greek: adopted SBLGNT text.

ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε.

Word-order interlinear

therefore | witnesses | you are | and | approve | the | works | of the | fathers | of you | because | they | indeed | killed | them | you | but | build

Close English

“Therefore you are witnesses and approve the works of your fathers, because they killed them and you build.”

Fluent English

“So you bear witness to your ancestors’ deeds and approve them: they killed the prophets, and you build their tombs.”

Section notes

Luke joins being witnesses with approving the ancestors’ deeds. The close layer leaves the final build without an object, as in the Greek. Fluent English supplies their tombs from the preceding verse and makes the prophets the object of killed.

The wisdom of God speaks · Luke 11:49

Luke 11:49

Greek: adopted SBLGNT text.

διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,

Word-order interlinear

because of | this | also | the | wisdom | of | God | said | I will send | to | them | prophets | and | apostles | and | from | them | they will kill | and | persecute

Close English

“Because of this, the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute.’”

Fluent English

“That is why the wisdom of God also said, ‘I will send them prophets and apostles. Some they will kill, and others they will persecute.’”

Section notes

The wisdom of God remains the speaking subject; the wording does not identify a particular written source. Luke names prophets and apostles. The fluent layer distinguishes some who are killed from others who are persecuted; the close layer retains the coordinated verbs.

Blood required of this generation · Luke 11:50

Luke 11:50

Greek: adopted SBLGNT text.

ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

Word-order interlinear

so that | may be required | the | blood | of all | the | prophets | that | has been shed | from | the foundation | of the world | from | the | generation | this

Close English

“So that the blood of all the prophets, shed from the foundation of the world, may be required of this generation,”

Fluent English

“As a result, this generation will be held responsible for the blood of all the prophets shed since the world’s foundation,”

Section notes

Required of expresses accountability for the bloodshed. Fluent English states that relation directly and takes so that as introducing the result. The saying names this generation; it does not extend the charge to later generations.

From Abel to Zechariah · Luke 11:51

Luke 11:51

Greek: adopted SBLGNT text.

ἀπὸ αἵματος Ἅβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

Word-order interlinear

from | the blood | of Abel | as far as | the blood | of Zechariah | the one | having perished | between | the | altar | and | the | house | yes | I tell | you | it will be required | from | the | generation | this

Close English

“From the blood of Abel to the blood of Zechariah, who perished between the altar and the house. Yes, I tell you, it will be required of this generation.”

Fluent English

“From Abel’s blood to the blood of Zechariah, who was killed between the altar and the temple. Yes, I tell you, this generation will be held responsible for it.”

Section notes

This verse completes the range of bloodshed begun in the preceding verse. Luke gives no patronymic for Zechariah. House refers here to the temple building. The repeated accountability statement retains its focus on this generation.

The key to knowledge · Luke 11:52

Luke 11:52

Greek: adopted SBLGNT text.

οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

Word-order interlinear

woe | to you | the | experts in the law | because | you took away | the | key | of | knowledge | yourselves | not | you entered | and | those | entering | you hindered

Close English

“Woe to you experts in the law, because you took away the key of knowledge. You yourselves did not enter, and you hindered those entering.”

Fluent English

“Woe to you experts in the law! You have taken away the key to knowledge. You did not enter yourselves, and you stopped those who were trying to enter.”

Section notes

The key and entry belong to one image. Trying to enter expresses the attempted entry of those being obstructed. Luke names knowledge; Matthew’s kingdom of heaven is not inserted into this saying.

Following context / Luke 11:53

When he left that place, the scribes and Pharisees began to oppose him fiercely and question him on many subjects,

LK-094 · Parallels

Comparing the passages (H-084, SR-0263)
This comparison compares Matthew 23:4 with Luke 11:46, Matthew 23:29–36 with Luke 11:47–51, and Matthew 23:13 with Luke 11:52.
The wording about wisdom, the prophets and the key remains Luke’s.
Gospel of Thomas, saying 39 is a composite comparison; Gospel of Thomas, saying 102 is thematic.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:49–51, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1149-1151/

Wisdom as the speaking subject, the blood-accountability language and the temple setting.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 11:52, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1152/

The key and entry metaphor and the attempted entry of those hindered.

LK-095 · Luke 12:1 The yeast of hypocrisy

Luke 12:1

Greek: adopted SBLGNT text.

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

Word-order interlinear

in | which things | having gathered together | the | myriads | of the | crowd | so as | to trample | one another | he began | to say | to | the | disciples | of him | first | take heed | to yourselves | from | the | leaven | which | is | hypocrisy | of the | Pharisees

Close English

Meanwhile, as the myriads of the crowd gathered so that they trampled one another, he began to say first to his disciples, “Guard yourselves against the leaven of the Pharisees, which is hypocrisy.”

Fluent English

Meanwhile, thousands of people gathered, trampling one another. Jesus began by addressing his disciples: “Be on your guard against the yeast of the Pharisees—their hypocrisy.”

Section notes

The full crowd scene is retained. Myriads expresses a vast crowd rather than a precise count. First marks the disciples as the initial focus; the crowd remains present. Luke explicitly identifies the yeast as hypocrisy.

Following context / Luke 12:2

“Everything covered up will be uncovered, and everything hidden will become known.”

LK-095 · Parallels

Comparing the passages (H-085, SR-0264)
This comparison compares the leaven image in Matthew 16:6, Matthew 16:11–12 and Mark 8:15.
Luke names hypocrisy, Matthew explains teaching, and Mark also names Herod.
No direct Thomas counterpart is established.

LK-096 · Luke 12:2–3 What is hidden will be heard

Preceding context / Luke 12:1

Meanwhile, thousands of people gathered, trampling one another. Jesus began by addressing his disciples: “Be on your guard against the yeast of the Pharisees—their hypocrisy.”

Nothing remains concealed · Luke 12:2

Luke 12:2

Greek: adopted SBLGNT text.

οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

Word-order interlinear

nothing | but | covered up | is | that | not | will be uncovered | and | hidden | that | not | will be known

Close English

“But nothing is covered up that will not be uncovered, or hidden that will not be known.”

Fluent English

“Everything covered up will be uncovered, and everything hidden will become known.”

Section notes

Covered up and uncovered preserve the paired image. The positive fluent wording follows the established treatment in Matthew 10:26, while retaining Luke’s sentence without Matthew’s opening command not to fear.

Words in private and in public · Luke 12:3

Luke 12:3

Greek: adopted SBLGNT text.

ἀνθ’ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων.

Word-order interlinear

because of | which things | whatever | in | the | darkness | you said | in | the | light | will be heard | and | what | to | the | ear | you spoke | in | the | inner rooms | will be proclaimed | on | the | housetops

Close English

“Therefore, whatever you said in the darkness will be heard in the light, and what you spoke into the ear in the inner rooms will be proclaimed on the housetops.”

Fluent English

“So whatever you have said in the dark will be heard in the light, and what you have whispered in private rooms will be proclaimed from the rooftops.”

Section notes

Luke predicts that the disciples’ private words will become public. Matthew 10:27 instead commands them to proclaim what Jesus tells them. Whispered expresses speaking into the ear; inner rooms contrasts with rooftops.

Following context / Luke 12:4

“I tell you, my friends: do not fear those who kill the body and can do nothing more after that.”

LK-096 · Parallels

Comparing the passages (H-085, SR-0173)
This comparison compares Matthew 10:26–27, and Mark 4:22 with Luke 12:2.
The prediction and command remain distinct.
Gospel of Thomas, saying 5 is a close comparison; Gospel of Thomas, saying 6 is composite, as is the rooftop echo in Gospel of Thomas, saying 33.

LK-097 · Luke 12:4–7 Fear and the care of God

Preceding context / Luke 12:3

“So whatever you have said in the dark will be heard in the light, and what you have whispered in private rooms will be proclaimed from the rooftops.”

My friends · Luke 12:4

Luke 12:4

Greek: adopted SBLGNT text.

Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.

Word-order interlinear

I tell | but | you | the | friends | of me | not | fear | of | the ones | killing | the | body | and | after | these things | not | having | more | anything | to do

Close English

“But I tell you, my friends, do not fear those who kill the body and after that have nothing more they can do.”

Fluent English

“I tell you, my friends: do not fear those who kill the body and can do nothing more after that.”

Section notes

The address my friends belongs to Luke’s saying. Those who kill the body can do no more afterward. Matthew’s explicit body-and-soul contrast is not added here.

Whom to fear · Luke 12:5

Luke 12:5

Greek: adopted SBLGNT text.

ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.

Word-order interlinear

I will show | but | you | whom | you should fear | fear | the one | after | the | killing | having | authority | to cast | into | the | Gehenna | yes | I tell | you | this one | fear

Close English

“But I will show you whom you should fear: fear the one who, after killing, has authority to cast into Gehenna. Yes, I tell you, fear this one.”

Fluent English

“I will show you whom to fear: fear the one who, after killing, has authority to throw into Gehenna. Yes, I tell you, fear him.”

Section notes

The repeated fear and I tell you sustain the emphasis. Gehenna retains the same term used in Matthew. Luke speaks of authority to cast into it after killing, rather than Matthew’s power to destroy both soul and body.

Five sparrows · Luke 12:6

Luke 12:6

Greek: adopted SBLGNT text.

οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.

Word-order interlinear

not [question] | five | sparrows | are sold | for assaria | two | and | one | of | them | not | is | forgotten | before | the | God

Close English

“Are not five sparrows sold for two assaria? And not one of them is forgotten before God.”

Fluent English

“Are not five sparrows sold for two small copper coins? Yet God has not forgotten a single one of them.”

Section notes

Luke gives five sparrows for two assaria, not Matthew’s two for one. The fluent description of the coins follows the established Matthew wording. Not forgotten before God becomes an active clause without changing who remembers.

Every hair counted · Luke 12:7

Luke 12:7

Greek: adopted SBLGNT text.

ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται· μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

Word-order interlinear

but | even | the | hairs | of the | head | of you | all | have been numbered | not | fear | many | sparrows | you are worth more than

Close English

“But even the hairs of your head have all been numbered. Do not fear; you are worth more than many sparrows.”

Fluent English

“Even the hairs on your head have all been counted. Do not be afraid. You are worth more than many sparrows.”

Section notes

The close layer retains numbered, and the fluent layer follows the established counted in Matthew. Luke joins the counted hairs and the assurance about sparrows within one verse.

Following context / Luke 12:8

“I tell you, everyone who acknowledges me before others will also be acknowledged by the Son of Man before God’s angels.”

LK-097 · Parallels

Comparing the passages (H-085, SR-0265)
This comparison compares Matthew 10:28–31.
Luke’s five birds, two coins and none forgotten remain distinct from Matthew’s two birds, one coin and none falling without the Father.
No direct Thomas counterpart is established.

LK-098 · Luke 12:8–10 Acknowledgment, denial and forgiveness

Preceding context / Luke 12:7

“Even the hairs on your head have all been counted. Do not be afraid. You are worth more than many sparrows.”

Acknowledged before the angels · Luke 12:8

Luke 12:8

Greek: adopted SBLGNT text.

Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·

Word-order interlinear

I tell | but | you | everyone | who | [modal] | acknowledges | in | me | before | the | people | also | the | Son | of | Man | will acknowledge | in | him | before | the | angels | of | God

Close English

“But I tell you, everyone who acknowledges me before people, the Son of Man will also acknowledge him before the angels of God.”

Fluent English

“I tell you, everyone who acknowledges me before others will also be acknowledged by the Son of Man before God’s angels.”

Section notes

Luke names the Son of Man and God’s angels. The fluent passive makes a natural English sentence while keeping the Son of Man as the agent. Matthew’s first-person promise before the Father is not substituted.

Denied before the angels · Luke 12:9

Luke 12:9

Greek: adopted SBLGNT text.

ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

Word-order interlinear

the one | but | having denied | me | before | the | people | will be denied | before | the | angels | of | God

Close English

“But the one who denies me before people will be denied before the angels of God.”

Fluent English

“But whoever denies me before others will be denied before God’s angels.”

Section notes

The Greek moves from the person denying Jesus to a passive will be denied. Both layers retain that passive and the repeated setting before God’s angels.

A word and blasphemy · Luke 12:10

Luke 12:10

Greek: adopted SBLGNT text.

καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

Word-order interlinear

and | everyone | who | will speak | a word | against | the | Son | of | Man | it will be forgiven | to him | the one | but | against | the | Holy | Spirit | having blasphemed | not | will be forgiven

Close English

“And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.”

Fluent English

“Anyone who speaks against the Son of Man will be forgiven. But anyone who blasphemes against the Holy Spirit will not be forgiven.”

Section notes

The contrast is between speaking against the Son of Man and blaspheming against the Holy Spirit. Luke gives no further clause about this age or the age to come. The fluent wording retains blasphemes rather than flattening both actions into speaks.

Following context / Luke 12:11

“When they bring you before synagogues, rulers and authorities, do not worry about how to defend yourselves or what to say.”

LK-098 · Parallels

Comparing the passages (H-085, SR-0030)
This comparison compares Matthew 10:32–33 with Luke 12:8–9, and Matthew 12:31–32 and Mark 3:28–29 with Luke 12:10.
Gospel of Thomas, saying 44 is a close comparison.

LK-099 · Luke 12:11–12 Words before the authorities

Preceding context / Luke 12:10

“Anyone who speaks against the Son of Man will be forgiven. But anyone who blasphemes against the Holy Spirit will not be forgiven.”

Brought to answer · Luke 12:11

Luke 12:11

Greek: adopted SBLGNT text.

ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε·

Word-order interlinear

when | but | they bring | you | before | the | synagogues | and | the | rulers | and | the | authorities | not | be anxious | how | or | what | you should say in defense | or | what | you should say

Close English

“But when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how or what you should say in defense, or what you should say.”

Fluent English

“When they bring you before synagogues, rulers and authorities, do not worry about how to defend yourselves or what to say.”

Section notes

The list includes synagogues, rulers and authorities. The close layer keeps the paired questions how and what, followed by the broader what to say. Fluent English condenses the overlapping phrases without removing the defense setting.

The Spirit will teach · Luke 12:12

Luke 12:12

Greek: adopted SBLGNT text.

τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

Word-order interlinear

the | for | Holy | Spirit | will teach | you | in | that very | the | hour | what | it is necessary | to say

Close English

“For the Holy Spirit will teach you in that very hour what you ought to say.”

Fluent English

“The Holy Spirit will teach you at that very hour what you should say.”

Section notes

Luke promises that the Holy Spirit will teach what to say at the very hour of need. Matthew speaks of the Father’s Spirit speaking through the disciples; the two formulations remain distinct.

Following context / Luke 12:13

Someone in the crowd said to him, “Teacher, tell my brother to share the inheritance with me.”

LK-099 · Parallels

Comparing the passages (H-085, SR-0266)
This comparison compares Matthew 10:19–20 and Mark 13:11.
Luke 21:14–15 offers a related promise of words and wisdom.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:1, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-121-2/

The large crowd, the address to the disciples and the explanation of leaven as hypocrisy.

LK-100 · Luke 12:14 A request to divide an inheritance

Preceding context / Luke 12:13

Someone in the crowd said to him, “Teacher, tell my brother to share the inheritance with me.”

Luke 12:14

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ’ ὑμᾶς;

Word-order interlinear

he | but | said | to him | man | who | me | appointed | a judge | or | a divider | over | you

Close English

But he said to him, “Man, who appointed me a judge or divider over you?”

Fluent English

He replied, “Man, who appointed me to judge between you or divide your property?”

Section notes

The reply addresses the individual as man, while over you is plural and concerns the disputing parties. Divider is made explicit as dividing property in the fluent layer, following the request in the preceding context.

Following context / Luke 12:15

He said to them, “Watch out and guard yourselves against every kind of greed. Even when someone has more than enough, life does not depend on possessions.”

LK-100 · Parallels

Comparing the passages (H-086, SR-0267)
This comparison establishes no direct matching passage in the four Gospels.
Gospel of Thomas, saying 72 is a close comparison.

LK-101 · Luke 12:15 Guard against greed

Preceding context / Luke 12:14

He replied, “Man, who appointed me to judge between you or divide your property?”

Luke 12:15

Greek: adopted SBLGNT text.

εἶπεν δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.

Word-order interlinear

he said | but | to | them | watch | and | guard yourselves | from | all | greed | because | not | in | the | having abundance | for someone | the | life | of him | is | from | the things | belonging | to him

Close English

He said to them, “Watch and guard yourselves against all greed, because even when someone has abundance, his life does not come from his possessions.”

Fluent English

He said to them, “Watch out and guard yourselves against every kind of greed. Even when someone has more than enough, life does not depend on possessions.”

Section notes

The address now turns to them. All greed becomes every kind of greed in fluent English. The difficult clause contrasts a person’s life with possessions even in abundance; it does not say that possessions themselves are life.

Following context / Luke 12:16

He told them this parable: “A rich man’s land produced an abundant harvest.”

LK-101 · Parallels

Comparing the passages (H-086, SR-0268)
This comparison establishes no direct matching passage in the four Gospels.
Gospel of Thomas, saying 72 is a close comparison.

LK-102 · Luke 12:16–21 The rich man and his barns

Preceding context / Luke 12:15

He said to them, “Watch out and guard yourselves against every kind of greed. Even when someone has more than enough, life does not depend on possessions.”

An abundant harvest · Luke 12:16

Luke 12:16

Greek: adopted SBLGNT text.

εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

Word-order interlinear

he told | but | a parable | to | them | saying | of a man | certain | rich | produced abundantly | the | land

Close English

He told them a parable, saying, “The land of a certain rich man produced abundantly.”

Fluent English

He told them this parable: “A rich man’s land produced an abundant harvest.”

Section notes

The introductory words identify a parable. It is the rich man’s land that produces abundantly. No description of wrongdoing in acquiring the harvest is added.

Nowhere to store the crops · Luke 12:17

Luke 12:17

Greek: adopted SBLGNT text.

καὶ διελογίζετο ἐν ἑαυτῷ λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

Word-order interlinear

and | he was reasoning | in | himself | saying | what | shall I do | because | not | I have | where | I shall gather | the | crops | of me

Close English

“And he reasoned within himself, saying, ‘What shall I do, because I have nowhere to gather my crops?’”

Fluent English

“He thought to himself, ‘What am I going to do? I have nowhere to store my crops.’”

Section notes

The man’s reasoning is internal. Store expresses gathering crops into a place of storage. The question and the explanation remain separate in fluent English.

Larger barns · Luke 12:18

Luke 12:18

Greek: adopted SBLGNT text.

καὶ εἶπεν· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθά μου,

Word-order interlinear

and | he said | this | I will do | I will pull down | of me | the | barns | and | larger ones | I will build | and | I will gather | there | all | the | grain | and | the | goods | of me

Close English

“And he said, ‘This I will do: I will pull down my barns and build larger ones, and there I will gather all the grain and my goods.’”

Fluent English

“Then he said, ‘Here is what I will do: tear down my barns and build bigger ones. I will store all my grain and goods there.’”

Section notes

The adopted Greek specifies all the grain and my goods. Both categories remain in English. The repeated first-person plans lead into the man’s address to himself in the next verse.

Speaking to his soul · Luke 12:19

Luke 12:19

Greek: adopted SBLGNT text.

καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

Word-order interlinear

and | I will say | to the | soul | of me | soul | you have | many | goods | laid up | for | years | many | rest | eat | drink | rejoice

Close English

“‘And I will say to my soul: Soul, you have many goods laid up for many years. Rest, eat, drink, rejoice.’”

Fluent English

“‘Then I will tell myself: You have plenty stored away for many years. Relax, eat, drink and enjoy yourself.’”

Section notes

The close layer retains soul in both occurrences of psyche. Here the word serves self-address, so fluent English uses myself and you. The promised many years and the four imperatives are retained.

Life demanded back · Luke 12:20

Luke 12:20

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτῷ ὁ θεός· Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

Word-order interlinear

said | but | to him | the | God | fool | this | the | night | the | soul | of you | they demand back | from | you | what things | but | you prepared | whose | will they be

Close English

“But God said to him, ‘Fool, this night they demand your soul back from you. And the things you prepared—whose will they be?’”

Fluent English

“But God said to him, ‘You fool! This very night your life is being demanded back from you. Who will get what you have prepared?’”

Section notes

The same word psyche now refers to life that can be taken away. The close layer keeps soul and the indefinite plural they demand; fluent English uses life and a passive construction. This night sharply interrupts the plan for many years.

Rich toward God · Luke 12:21

Luke 12:21

Greek: adopted SBLGNT text.

οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

Word-order interlinear

so | the one | storing treasure | for himself | and | not | toward | God | being rich

Close English

“So is the one who stores up treasure for himself and is not rich toward God.”

Fluent English

“That is how it is with someone who stores up treasure for himself but is not rich toward God.”

Section notes

The concluding comparison supplies is in English. Rich toward God is retained without reducing it to a single act or possession. The contrast is with storing treasure for oneself.

Following context / Luke 12:22

He said to his disciples, “That is why I tell you: do not worry about your life, what to eat, or about your body, what to wear.”

LK-102 · Parallels

Comparing the passages (H-086, SR-0269)
This comparison establishes no direct matching passage in the four Gospels.
Gospel of Thomas, saying 63 is a close comparison.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:19–20, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1219-1220/

The repeated psyche in self-address and the demand for life.

LK-103 · Luke 12:22–31 Life, food, clothing and the kingdom

Preceding context / Luke 12:21

“That is how it is with someone who stores up treasure for himself but is not rich toward God.”

Do not worry about life · Luke 12:22

Luke 12:22

Greek: adopted SBLGNT text.

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε.

Word-order interlinear

he said | but | to | the | disciples | of him | because of | this | I say | to you | not | be anxious | about the | life | what | you might eat | nor | about the | body | what | you might put on

Close English

He said to his disciples, “For this reason I say to you, do not be anxious about your life, what you will eat, nor about your body, what you will put on.”

Fluent English

He said to his disciples, “That is why I tell you: do not worry about your life, what to eat, or about your body, what to wear.”

Section notes

The narrator identifies the disciples as the addressees. The saying follows the parable about stored possessions and life. Psyche is rendered life here, consistent with the concern about eating.

More than food and clothes · Luke 12:23

Luke 12:23

Greek: adopted SBLGNT text.

ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.

Word-order interlinear

the | for | life | more | is | than the | food | and | the | body | than the | clothing

Close English

“For life is more than food, and the body more than clothing.”

Fluent English

“Life is more than food, and the body more than clothes.”

Section notes

Luke states the comparison as an assertion. Matthew 6:25 expresses it as a question. Life and body remain parallel, with the verb understood in the second clause.

Consider the ravens · Luke 12:24

Luke 12:24

Greek: adopted SBLGNT text.

κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.

Word-order interlinear

consider | the | ravens | because | not | they sow | nor | reap | for which | not | there is | a storeroom | nor | a barn | and | the | God | feeds | them | by how much | more | you | are worth more than | the | birds

Close English

“Consider the ravens, because they neither sow nor reap, and have neither storeroom nor barn, and God feeds them. How much more you are worth than the birds!”

Fluent English

“Consider the ravens: they do not sow or harvest, and they have no storeroom or barn. Yet God feeds them. How much more valuable you are than the birds!”

Section notes

Luke specifically names ravens and includes both a storeroom and a barn. Matthew speaks more generally of the birds of the sky. God feeds them, and the saying then compares their value with that of the hearers.

A cubit added to life · Luke 12:25

Luke 12:25

Greek: adopted SBLGNT text.

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;

Word-order interlinear

who | and | among | you | being anxious | can | to | the | span of life | of him | add | a cubit

Close English

“And who among you, by being anxious, can add a cubit to his span of life?”

Fluent English

“Can any of you, by worrying, lengthen his life even a little?”

Section notes

Helikia can refer to age or stature. Here span of life follows the reading used in Matthew 6:27. The close layer retains the cubit as an image of added length; fluent English renders the sense without assigning an exact amount of time.

The smallest task · Luke 12:26

Luke 12:26

Greek: adopted SBLGNT text.

εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

Word-order interlinear

if | therefore | not even | a very little thing | you can do | why | about | the | rest | are you anxious

Close English

“If, therefore, you cannot do even a very little thing, why are you anxious about the rest?”

Fluent English

“If you cannot do even so small a thing, why worry about the rest?”

Section notes

The question refers back to the inability to add to one’s life. A very little thing conveys the superlative form; fluent English presents the comparison as so small a thing.

The lilies and Solomon · Luke 12:27

Luke 12:27

Greek: adopted SBLGNT text.

κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

Word-order interlinear

consider | the | lilies | how | they grow | not | they toil | nor | spin | I say | but | to you | not even | Solomon | in | all | the | glory | of him | clothed himself | like | one | of these

Close English

“Consider the lilies, how they grow: they neither toil nor spin. But I say to you, not even Solomon in all his glory clothed himself like one of these.”

Fluent English

“Consider how the lilies grow. They do not labor or spin thread. Yet I tell you, not even Solomon in all his splendor was dressed like one of these flowers.”

Section notes

Luke combines the growing lilies and Solomon in one verse. The Greek singular verbs agree with a neuter plural subject and become plural in English. The shared Solomon wording follows the established English phrasing in Matthew.

The grass of a field · Luke 12:28

Luke 12:28

Greek: adopted SBLGNT text.

εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

Word-order interlinear

if | but | in | a field | the | grass | being | today | and | tomorrow | into | an oven | being thrown | the | God | in this way | clothes | by how much | more | you | you of little faith

Close English

“But if God so clothes the grass in a field, which is here today and thrown into an oven tomorrow, how much more will he clothe you, you of little faith!”

Fluent English

“If God clothes the grass in a field like this, though it is here today and thrown into an oven tomorrow, how much more will he clothe you! You have so little faith.”

Section notes

Today and tomorrow express the grass’s brief existence. Will he clothe supplies the verb understood in the comparison. You of little faith remains a plural address, rendered as a short sentence in fluent English.

Seeking and anxiety · Luke 12:29

Luke 12:29

Greek: adopted SBLGNT text.

καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε,

Word-order interlinear

and | you | not | seek | what | you might eat | and | what | you might drink | and | not | be unsettled

Close English

“And you, do not seek what you will eat and what you will drink, and do not be unsettled.”

Fluent English

“As for you, do not be preoccupied with what to eat or drink, and do not be anxious.”

Section notes

The emphatic you turns attention back to the disciples. Seek concerns preoccupation with obtaining food and drink. The final verb describes an unsettled, anxious state; it is distinct from the earlier verb for worrying.

The Father knows · Luke 12:30

Luke 12:30

Greek: adopted SBLGNT text.

ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.

Word-order interlinear

these things | for | all | the | nations | of the | world | seek after | of you | but | the | Father | knows | that | you need | these things

Close English

“For the nations of the world seek all these things, but your Father knows that you need them.”

Fluent English

“The nations of the world pursue all these things, but your Father knows that you need them.”

Section notes

All is taken with these things, referring to the needs just named. The Father knows those needs. The nations of the world remains Luke’s expression, without replacing it with a modern social category.

Seek his kingdom · Luke 12:31

Luke 12:31

Greek: adopted SBLGNT text.

πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

Word-order interlinear

rather | seek | the | kingdom | of him | and | these things | will be added | to you

Close English

“Rather, seek his kingdom, and these things will be added to you.”

Fluent English

“Instead, seek his kingdom, and these things will be provided for you as well.”

Section notes

Instead redirects the seeking toward the kingdom. Luke says his kingdom and these things. Matthew’s first, his righteousness and all are not inserted into this shorter saying.

Following context / Luke 12:32

“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom.”

LK-103 · Parallels

Comparing the passages (H-086, SR-0024)
This comparison compares Matthew 6:24–34, especially the sayings about food, clothing and seeking the kingdom.
Luke’s ravens, wording about anxiety and shorter kingdom saying remain distinct.
Gospel of Thomas, saying 36 is a close comparison.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:25, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1225/

The span-of-life interpretation and the cubit as figurative length.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:29, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1229/

Seeking as preoccupation and the sense of the final anxiety verb.

LK-104 · Luke 12:32–34 The little flock and lasting treasure

Preceding context / Luke 12:31

“Instead, seek his kingdom, and these things will be provided for you as well.”

The gift of the kingdom · Luke 12:32

Luke 12:32

Greek: adopted SBLGNT text.

Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

Word-order interlinear

not | fear | the | little | flock | because | was pleased | the | Father | of you | to give | to you | the | kingdom

Close English

“Do not fear, little flock, because your Father was pleased to give you the kingdom.”

Fluent English

“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom.”

Section notes

The command not to fear addresses the little flock as a single group. Your Father and give you then address its members in the plural. The kingdom is presented as something the Father is pleased to give.

Purses that do not wear out · Luke 12:33

Luke 12:33

Greek: adopted SBLGNT text.

πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει·

Word-order interlinear

sell | the things | belonging | to you | and | give | alms | make | for yourselves | purses | not | growing old | a treasure | unfailing | in | the | heavens | where | a thief | not | approaches | nor | a moth | destroys

Close English

“Sell your possessions and give alms. Make for yourselves purses that do not grow old, an unfailing treasure in the heavens, where a thief does not approach and a moth does not destroy.”

Fluent English

“Sell your possessions and give to the poor. Provide yourselves with purses that do not wear out, a treasure in heaven that never runs out, where no thief comes near and no moth destroys.”

Section notes

Luke begins with selling possessions and giving alms. The fluent layer makes the poor explicit as recipients. Purses and an unfailing treasure develop the image; Matthew’s additional language about rust and thieves breaking in is not supplied.

Treasure and heart · Luke 12:34

Luke 12:34

Greek: adopted SBLGNT text.

ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

Word-order interlinear

where | for | is | the | treasure | of you | there | also | the | heart | of you | will be

Close English

“For where your treasure is, there your heart will also be.”

Fluent English

“For where your treasure is, your heart will be there too.”

Section notes

Luke addresses the hearers with plural your, whereas Matthew 6:21 uses singular your. English does not mark that distinction in the pronoun. Treasure and heart remain singular in both sayings.

Following context / Luke 12:35

“Keep dressed and ready, with your lamps burning.”

LK-104 · Parallels

Comparing the passages (H-086, SR-0270)
This comparison compares Matthew 6:19–21, especially treasure and heart.
Luke’s commands to sell possessions and give alms, and the details of purses, thief and moth, remain distinct.
Gospel of Thomas, saying 76 is a composite comparison.

LK-105 · Luke 12:35–39 Ready for the master’s return

Preceding context / Luke 12:34

“For where your treasure is, your heart will be there too.”

Dressed and ready · Luke 12:35

Luke 12:35

Greek: adopted SBLGNT text.

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι,

Word-order interlinear

let be | of you | the | loins | girded | and | the | lamps | burning

Close English

“Let your loins be girded and your lamps burning.”

Fluent English

“Keep dressed and ready, with your lamps burning.”

Section notes

Girded loins pictures clothing secured for action. The fluent layer states the readiness conveyed by that image. Burning lamps make the second part concrete.

Waiting for the knock · Luke 12:36

Luke 12:36

Greek: adopted SBLGNT text.

καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.

Word-order interlinear

and | you | like | people | waiting for | the | master | of themselves | when | he returns | from | the | wedding feast | so that | having come | and | knocked | immediately | they may open | to him

Close English

“And be like people waiting for their own master to return from the wedding feast, so that when he comes and knocks they may open to him immediately.”

Fluent English

“Be like people waiting for their master to return from a wedding feast, ready to open the door as soon as he comes and knocks.”

Section notes

The master is returning from a wedding feast. The servants are waiting to admit him immediately. Door is supplied in fluent English as the natural object of open.

The master serves · Luke 12:37

Luke 12:37

Greek: adopted SBLGNT text.

μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.

Word-order interlinear

blessed | the | slaves | those | whom | having come | the | master | will find | keeping awake | truly | I say | to you | that | he will gird himself | and | will make recline | them | and | coming alongside | will serve | them

Close English

“Blessed are those slaves whom the master, when he comes, will find keeping awake. Truly I say to you, he will gird himself, have them recline, and come and serve them.”

Fluent English

“Blessed are the slaves their master finds awake when he returns. I tell you the truth: he will dress for service, have them recline at the table, and come and serve them.”

Section notes

Slave retains the social term doulos. The master takes the serving role: he girds himself, seats the waiting slaves for a meal and serves them. Reclining at the table makes the meal setting explicit.

During the night watches · Luke 12:38

Luke 12:38

Greek: adopted SBLGNT text.

κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.

Word-order interlinear

even if | in | the | second | even if | in | the | third | watch | he comes | and | finds | thus | blessed | are | those

Close English

“Even if he comes in the second or the third watch and finds them so, blessed are those slaves.”

Fluent English

“Even if he comes during the second or third watch of the night and finds them ready, blessed are those slaves.”

Section notes

The second and third watches are retained without assigning modern clock times. Finds them ready makes explicit the state referred to by thus. Blessed repeats the opening of the previous verse.

The householder and the thief · Luke 12:39

Luke 12:39

Greek: adopted SBLGNT text.

Τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

Word-order interlinear

this | but | know | that | if | had known | the | householder | at what | hour | the | thief | comes | not | [modal] | would have allowed | to be dug through | the | house | of him

Close English

“But know this: if the householder had known at what hour the thief was coming, he would not have allowed his house to be broken into.”

Fluent English

“Understand this: if the homeowner had known what time the thief was coming, he would have prevented the break-in.”

Section notes

Luke asks about the hour rather than Matthew’s watch. The adopted Luke text does not include Matthew’s statement that the householder would have kept watch. Broken into expresses the concrete image of digging through the house.

Following context / Luke 12:40

“You too must be ready. The Son of Man is coming at an hour you do not expect.”

LK-105 · Parallels

Comparing the passages (H-086, SR-0135)
This comparison compares Matthew 24:43 directly with Luke 12:39.
Mark 13:33–37 is comparable to Luke 12:35–38 in waiting and watchfulness.
Luke’s wedding feast and the master serving remain distinct.
Gospel of Thomas, saying 21 is composite; Gospel of Thomas, saying 103 is close, concerning the thief.

LK-106 · Luke 12:40 An unexpected hour

Preceding context / Luke 12:39

“Understand this: if the homeowner had known what time the thief was coming, he would have prevented the break-in.”

Luke 12:40

Greek: adopted SBLGNT text.

καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Word-order interlinear

also | you | be | ready | because | at which | hour | not | you think | the | Son | of | Man | comes

Close English

“You also must be ready, because the Son of Man comes at an hour you do not expect.”

Fluent English

“You too must be ready. The Son of Man is coming at an hour you do not expect.”

Section notes

The shared saying follows the established English wording of Matthew 24:44, with Luke’s shorter opening. The Son of Man comes at an hour the hearers do not expect.

Following context / Luke 12:41

Peter said, “Lord, are you telling this parable to us, or to everyone as well?”

LK-106 · Parallels

Comparing the passages (H-086, SR-0135)
This comparison compares Matthew 24:42–44.
Gospel of Thomas, saying 21 is a composite comparison; Gospel of Thomas, saying 103 is close.

LK-107 · Luke 12:42–48 The steward and entrusted responsibility

Preceding context / Luke 12:41

Peter said, “Lord, are you telling this parable to us, or to everyone as well?”

A faithful and wise steward · Luke 12:42

Luke 12:42

Greek: adopted SBLGNT text.

καὶ εἶπεν ὁ κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;

Word-order interlinear

and | said | the | Lord | who | then | is | the | faithful | steward | the | prudent | whom | will appoint | the | master | over | the | household staff | of him | to | give | at | the proper time | the | food allowance

Close English

And the Lord said, “Who then is the faithful steward, the prudent one, whom the master will appoint over his household staff to give the food allowance at the proper time?”

Fluent English

The Lord said, “Who, then, is the faithful and wise steward the master will put in charge of his household staff to give them their food allowance on time?”

Section notes

The narrator calls Jesus the Lord; within the comparison, the same Greek noun denotes the master. Luke names a steward and a food allowance, and uses will appoint. Matthew’s appointment is expressed in the past.

Found doing his work · Luke 12:43

Luke 12:43

Greek: adopted SBLGNT text.

μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως·

Word-order interlinear

blessed | the | slave | that | whom | having come | the | master | of him | will find | doing | thus

Close English

“Blessed is that slave whom his master, when he comes, will find doing so.”

Fluent English

“Blessed is the slave whose master returns to find him doing that.”

Section notes

Luke and Matthew 24:46 differ in the order of doing and so, while the sense is the same. The English layers preserve the established wording of the saying.

In charge of everything · Luke 12:44

Luke 12:44

Greek: adopted SBLGNT text.

ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

Word-order interlinear

truly | I say | to you | that | over | all | the | possessions | of him | he will appoint | him

Close English

“Truly I say to you that he will appoint him over all his possessions.”

Fluent English

“I tell you the truth: the master will put him in charge of everything he owns.”

Section notes

Luke uses alethos where Matthew 24:47 uses amen. Both introduce a solemn assurance, so the English layers retain the same wording. The reward extends responsibility to all the master’s possessions.

Abusing the other servants · Luke 12:45

Luke 12:45

Greek: adopted SBLGNT text.

ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,

Word-order interlinear

if | but | says | the | slave | that | in | the | heart | of him | delays | the | master | of me | to come | and | begins | to beat | the | male servants | and | the | female servants | to eat | both | and | to drink | and | to get drunk

Close English

“But if that slave says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and get drunk,”

Fluent English

“But suppose that slave says to himself, ‘My master is taking a long time to come,’ and begins beating the other servants, both men and women, eating, drinking and getting drunk.”

Section notes

Luke names both male and female servants and describes the slave himself getting drunk. Matthew speaks of fellow slaves and drinking with drunkards. Luke does not add Matthew’s adjective wicked to that slave.

An unexpected return · Luke 12:46

Luke 12:46

Greek: adopted SBLGNT text.

ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

Word-order interlinear

will come | the | master | of the | slave | that | on | a day | which | not | he expects | and | at | an hour | which | not | he knows | and | will cut in two | him | and | the | portion | of him | with | the | unfaithful | will place

Close English

“The master of that slave will come on a day he does not expect and at an hour he does not know, and will cut him in two and assign his portion with the unfaithful.”

Fluent English

“That slave’s master will come on a day the slave does not expect, at an hour he does not know. He will cut him in two and give him a place with the unfaithful.”

Section notes

Cut him in two retains the severe image, as in Matthew. Unfaithful renders apistos here in contrast with the faithful steward; unbelievers is also possible. Matthew’s hypocrites and the further weeping-and-teeth clause are absent from Luke’s wording.

Knowing the master’s will · Luke 12:47

Luke 12:47

Greek: adopted SBLGNT text.

ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·

Word-order interlinear

that | but | the | slave | the one | having known | the | will | of the | master | of him | and | not | having prepared | or | done | according to | the | will | of him | will be beaten | with many blows

Close English

“But that slave who knew his master’s will and did not prepare or act according to his will will be beaten with many blows.”

Fluent English

“The slave who knew what his master wanted but did not prepare or do it will receive many blows.”

Section notes

The comparison turns to a slave who knew what the master wanted but failed to prepare or act. Many blows supplies the noun understood after many in the Greek.

What is required of the entrusted · Luke 12:48

Luke 12:48

Greek: adopted SBLGNT text.

ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ’ αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

Word-order interlinear

the one | but | not | having known | having done | but | things worthy | of blows | will be beaten | with few | to everyone | but | to whom | was given | much | much | will be required | from | him | and | to whom | they entrusted | much | more | they will demand | of him

Close English

“But the one who did not know and did things worthy of blows will be beaten with few. From everyone to whom much was given, much will be required, and from the one to whom they entrusted much, they will demand more.”

Fluent English

“But the one who did not know and did things deserving a beating will receive few blows. Much will be required from everyone given much, and more will be demanded from anyone entrusted with much.”

Section notes

The whole verse includes both the lesser beating and the two statements about responsibility. The repeated much and the comparative more remain distinct. The indefinite plural they entrusted and they will demand become passives in fluent English.

Following context / Luke 12:49

“I came to cast fire on the earth, and how I wish it were already kindled!”

LK-107 · Parallels

Comparing the passages (H-086, SR-0271)
This comparison compares Matthew 24:45–51 with Luke 12:42–46: entrusted service, faithfulness and abuse. Luke’s unfaithful differs from Matthew’s hypocrites; Luke 12:47–48 continues the teaching independently. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:45–46, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1245-1246/

The male and female servants, the severe punishment image and the range of apistos.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:48b, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1248b/

The repeated much/more and indefinite plural verbs rendered as passives.

LK-108 · Luke 12:49–53 Fire, baptism and division

Preceding context / Luke 12:48

“But the one who did not know and did things deserving a beating will receive few blows. Much will be required from everyone given much, and more will be demanded from anyone entrusted with much.”

Fire on the earth · Luke 12:49

Luke 12:49

Greek: adopted SBLGNT text.

Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη;

Word-order interlinear

fire | I came | to cast | on | the | earth | and | what | I wish | if | already | it was kindled

Close English

“I came to cast fire on the earth, and what do I wish if it is already kindled?”

Fluent English

“I came to cast fire on the earth, and how I wish it were already kindled!”

Section notes

The close layer retains the question-shaped wording. The fluent layer follows the interpretation as an urgent wish for the fire to be kindled. The Greek permits discussion of this construction; the wish is a translation choice rather than an additional event.

A baptism to undergo · Luke 12:50

Luke 12:50

Greek: adopted SBLGNT text.

βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.

Word-order interlinear

a baptism | but | I have | to be baptized with | and | how | I am constrained | until | when | it is completed

Close English

“But I have a baptism to be baptized with, and how I am constrained until it is completed!”

Fluent English

“But I have a baptism to undergo, and how distressed I am until it is completed!”

Section notes

The baptism is a figurative experience to be undergone, associated with suffering. The repeated baptism/baptized remains in the close layer. Distressed expresses the pressure conveyed by constrained, and completion remains the endpoint.

Peace or division · Luke 12:51

Luke 12:51

Greek: adopted SBLGNT text.

δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ’ ἢ διαμερισμόν.

Word-order interlinear

do you think | that | peace | I came | to give | on | the | earth | no | I tell | you | but | rather | division

Close English

“Do you think that I came to give peace on the earth? No, I tell you, but rather division.”

Fluent English

“Do you think I came to bring peace on earth? No, I tell you, but division.”

Section notes

Luke frames the saying as a question followed by a denial. He names division; Matthew 10:34 uses the image of a sword. Neither image is substituted for the other.

Five in one household · Luke 12:52

Luke 12:52

Greek: adopted SBLGNT text.

ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,

Word-order interlinear

there will be | for | from | the | now | five | in | one | house | divided | three | against | two | and | two | against | three

Close English

“For from now on five in one house will be divided, three against two and two against three.”

Fluent English

“From now on, five people in one household will be divided: three against two and two against three.”

Section notes

From now on marks the beginning of the division. Both numerical relations are retained: three against two and two against three. Household expresses the social unit meant by one house.

Division within the family · Luke 12:53

Luke 12:53

Greek: adopted SBLGNT text.

διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.

Word-order interlinear

they will be divided | father | against | son | and | son | against | father | mother | against | daughter | and | daughter | against | the | mother | mother-in-law | against | the | daughter-in-law | of her | and | daughter-in-law | against | the | mother-in-law

Close English

“They will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

Fluent English

“They will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

Section notes

Every pair is reciprocal: each family member is set against the other in turn. The mother-in-law is explicitly related to her daughter-in-law. The identical close and fluent wording preserves this deliberately repeated structure.

Following context / Luke 12:54

He also said to the crowds, “When you see a cloud rising in the west, you immediately say, ‘Rain is coming,’ and that is what happens.”

LK-108 · Parallels

Comparing the passages (H-086, SR-0272)
This comparison compares Matthew 10:34–36 with Luke 12:51–53.
Matthew’s sword and Luke’s division remain distinct; fire and baptism in Luke 12:49–50 are separate parts of the discourse.
Gospel of Thomas, saying 10 and Gospel of Thomas, saying 16 are close comparisons; Gospel of Thomas, saying 82 is thematic.

LK-109 · Luke 12:54–57 Reading the weather and the time

Preceding context / Luke 12:53

“They will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

A cloud in the west · Luke 12:54

Luke 12:54

Greek: adopted SBLGNT text.

Ἔλεγεν δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὄμβρος ἔρχεται, καὶ γίνεται οὕτως·

Word-order interlinear

he was saying | but | also | to the | crowds | when | you see | a cloud | rising | in | the west | immediately | you say | that | a rainstorm | is coming | and | it happens | thus

Close English

He also said to the crowds, “When you see a cloud rising in the west, immediately you say, ‘A rainstorm is coming,’ and so it happens.”

Fluent English

He also said to the crowds, “When you see a cloud rising in the west, you immediately say, ‘Rain is coming,’ and that is what happens.”

Section notes

The narrator explicitly extends the address to the crowds. The western cloud, the immediate prediction and its fulfillment are all retained. Luke’s weather description is not replaced with Matthew’s red sky.

The south wind · Luke 12:55

Luke 12:55

Greek: adopted SBLGNT text.

καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.

Word-order interlinear

and | when | a south wind | blowing | you say | that | scorching heat | will be | and | it happens

Close English

“And when a south wind is blowing, you say, ‘There will be scorching heat,’ and it happens.”

Fluent English

“When the south wind blows, you say, ‘It will be scorching hot,’ and it is.”

Section notes

The south wind brings the prediction of scorching heat. The fulfillment repeats the pattern of the preceding verse. No modern weather rule or geographical explanation is inserted into the saying.

The present time · Luke 12:56

Luke 12:56

Greek: adopted SBLGNT text.

ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;

Word-order interlinear

hypocrites | the | appearance | of the | earth | and | of the | sky | you know | to assess | the | but | time | this | how | not | you know | to assess

Close English

“Hypocrites! You know how to assess the appearance of the earth and the sky, but how do you not know how to assess this time?”

Fluent English

“Hypocrites! You know how to read the appearance of the earth and sky. How is it that you cannot read the present time?”

Section notes

Appearance renders the literal face of earth and sky. The verb assess is repeated in the close layer and becomes read in the fluent layer. This time concerns the present situation, not merely the weather.

Judge what is right · Luke 12:57

Luke 12:57

Greek: adopted SBLGNT text.

Τί δὲ καὶ ἀφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

Word-order interlinear

why | and | also | from | yourselves | not | do you judge | the | right

Close English

“And why do you not also judge for yourselves what is right?”

Fluent English

“Why don’t you judge for yourselves what is right?”

Section notes

For yourselves emphasizes the hearers’ own judgment. The verb judge anticipates the judicial example that follows. What is right remains broad rather than being replaced with a particular verdict.

Following context / Luke 12:58

“When you are going with your opponent to a magistrate, make every effort to settle the matter with him on the way. Otherwise he may drag you before the judge, who will hand you over to the officer, and the officer will put you in prison.”

LK-109 · Parallels

Comparing the passages (H-086, SR-0273)
This comparison compares Matthew 16:2–3, concerning weather and the time.
Luke’s cloud and south wind remain distinct from Matthew’s sky colors.
The textual status of Matthew 16:2–3 is recorded in its own passage.
Gospel of Thomas, saying 91 is a composite comparison.

LK-110 · Luke 12:58–59 Settle on the way

Preceding context / Luke 12:57

“Why don’t you judge for yourselves what is right?”

Before reaching the judge · Luke 12:58

Luke 12:58

Greek: adopted SBLGNT text.

ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν.

Word-order interlinear

as | for | you go | with | the | opponent | of you | before | a magistrate | on | the | way | give | effort | to be released | from | him | lest | he drag | you | to | the | judge | and | the | judge | you | will hand over | to the | officer | and | the | officer | you | will throw | into | prison

Close English

“For as you go with your opponent before a magistrate, on the way make an effort to be released from him, lest he drag you before the judge; and the judge will hand you over to the officer, and the officer will throw you into prison.”

Fluent English

“When you are going with your opponent to a magistrate, make every effort to settle the matter with him on the way. Otherwise he may drag you before the judge, who will hand you over to the officer, and the officer will put you in prison.”

Section notes

The address becomes singular. Be released from him refers here to settling the dispute, not to escaping by flight. Magistrate, judge and officer preserve the terms in the sequence. Fluent English states the settlement explicitly while retaining the warning about prison.

The last small coin · Luke 12:59

Luke 12:59

Greek: adopted SBLGNT text.

λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

Word-order interlinear

I tell | you | not | at all | you will come out | from there | until | even | the | last | lepton | you repay

Close English

“I tell you, you will certainly not come out from there until you repay even the last lepton.”

Fluent English

“I tell you, you will not get out until you have paid back the very last small copper coin.”

Section notes

The double negative is emphatic. Luke names a lepton, while Matthew 5:26 names a quadrans. The close layer keeps the specific coin name; fluent English gives a description rather than a modern currency equivalent.

LK-110 · Parallels

Comparing the passages (H-086, SR-0274)
This comparison compares Matthew 5:25–26, the opponent on the way to the judge.
The verbs for agreement or release and the final coins, quadrans and lepton, remain distinct.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:49, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1249/

The question-shaped construction and its interpretation as a wish.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:50, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1250/

Baptism as an ordeal and the sense of constraint or distress.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 12:58–59, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1258-1259/

Settlement on the way, the officer and the last lepton.

LK-111 · Luke 13:2–5 Repentance and the deaths of others

Preceding context / Luke 13:1

At that time, some people were there telling him about the Galileans whose blood Pilate had mixed with their sacrifices.

The Galileans · Luke 13:2

Luke 13:2

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

Word-order interlinear

and | answering | he said | to them | do you think | that | the | Galileans | these | sinners | beyond | all | the | Galileans | proved to be | because | these things | they have suffered

Close English

And he answered them, “Do you think these Galileans proved to be sinners beyond all the Galileans because they have suffered these things?”

Fluent English

He replied, “Do you think these Galileans were worse sinners than all the other Galileans because they suffered this way?”

Section notes

The complete reply follows the report about Pilate in the preceding context. The comparison asks whether suffering establishes that these Galileans were worse sinners than the others. The answer is given in the next verse.

The first warning · Luke 13:3

Luke 13:3

Greek: adopted SBLGNT text.

οὐχί, λέγω ὑμῖν, ἀλλ’ ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε.

Word-order interlinear

no | I tell | you | but | if | not | you repent | all | likewise | you will perish

Close English

“No, I tell you; but unless you repent, you will all likewise perish.”

Fluent English

“No, I tell you. But unless you repent, you too will all perish.”

Section notes

No rejects the inference that those who died were worse sinners. The warning then addresses the hearers. Likewise concerns their also perishing; fluent English avoids suggesting that each will die by the same means.

The tower at Siloam · Luke 13:4

Luke 13:4

Greek: adopted SBLGNT text.

ἢ ἐκεῖνοι οἱ δεκαοκτὼ ἐφ’ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ;

Word-order interlinear

or | those | the | eighteen | upon | whom | fell | the | tower | in | the | Siloam | and | killed | them | do you think | that | they | debtors | proved to be | beyond | all | the | people | the ones | dwelling in | Jerusalem

Close English

“Or those eighteen on whom the tower in Siloam fell and killed them, do you think they proved to be debtors beyond all the people dwelling in Jerusalem?”

Fluent English

“Or the eighteen people killed when the tower in Siloam fell on them—do you think they were more guilty than everyone else living in Jerusalem?”

Section notes

The second example concerns eighteen people killed by a falling tower. Debtors is the close wording; here it expresses guilt, rendered more guilty in fluent English. The comparison includes all the other inhabitants of Jerusalem.

The repeated warning · Luke 13:5

Luke 13:5

Greek: adopted SBLGNT text.

οὐχί, λέγω ὑμῖν, ἀλλ’ ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε.

Word-order interlinear

no | I tell | you | but | if | not | you repent | all | in the same way | you will perish

Close English

“No, I tell you; but unless you repent, you will all perish in the same way.”

Fluent English

“No, I tell you. But unless you repent, you too will all perish.”

Section notes

Luke repeats the warning with hosautos in place of homoios. The close layer distinguishes in the same way from likewise; the fluent layer repeats the same English sentence because the force is the same.

Following context / Luke 13:6

He told this parable: “A man had a fig tree growing in his vineyard. He came looking for fruit on it but found none.”

LK-111 · Parallels

Comparing the passages (H-086, SR-0275)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-112 · Luke 13:6–9 One more year for the fig tree

Preceding context / Luke 13:5

“No, I tell you. But unless you repent, you too will all perish.”

No fruit in the vineyard · Luke 13:6

Luke 13:6

Greek: adopted SBLGNT text.

Ἔλεγεν δὲ ταύτην τὴν παραβολήν. Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν.

Word-order interlinear

he was telling | but | this | the | parable | a fig tree | had | someone | planted | in | the | vineyard | of him | and | he came | seeking | fruit | on | it | and | not | he found

Close English

He told this parable: “Someone had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.”

Fluent English

He told this parable: “A man had a fig tree growing in his vineyard. He came looking for fruit on it but found none.”

Section notes

The fig tree is already planted in the vineyard; growing conveys that continuing state. The owner’s search and failure to find fruit are both retained. The parable is introduced as a new illustration.

Three fruitless years · Luke 13:7

Luke 13:7

Greek: adopted SBLGNT text.

εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ τρία ἔτη ἀφ’ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί καὶ τὴν γῆν καταργεῖ;

Word-order interlinear

he said | but | to | the | vineyard worker | look | three | years | from | which | I come | seeking | fruit | on | the | fig tree | this | and | not | I find | cut down | it | why | even | the | ground | does it make unproductive

Close English

“He said to the vineyard worker, ‘Look, for three years I have come seeking fruit on this fig tree and have found none. Cut it down. Why does it even make the ground unproductive?’”

Fluent English

“He said to the gardener, ‘For three years I have been coming to look for fruit on this fig tree, and I find none. Cut it down. Why should it use up the soil?’”

Section notes

The owner has repeatedly come during three years. The final verb presents the unfruitful tree as making the ground unproductive; use up the soil gives the contextual sense. The order to cut it down remains direct.

Digging and manure · Luke 13:8

Luke 13:8

Greek: adopted SBLGNT text.

ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια·

Word-order interlinear

he | but | answering | says | to him | sir | leave | it | also | this | the | year | until | when | I dig | around | it | and | put | manure

Close English

“But he answers him, ‘Sir, leave it this year also, until I dig around it and put on manure.’”

Fluent English

“The gardener replied, ‘Sir, leave it for one more year, while I dig around it and add manure.’”

Section notes

Sir is the gardener’s address to the owner. This year also means one more year in context. The concrete work of digging and adding manure remains visible rather than becoming a general promise to care for the tree.

The next harvest · Luke 13:9

Luke 13:9

Greek: adopted SBLGNT text.

κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον— εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

Word-order interlinear

and if | indeed | it bears | fruit | for | the | coming time | if | but | not | you will cut down | it

Close English

“‘And if it bears fruit next year—but if not, you will cut it down.’”

Fluent English

“‘If it bears fruit next year, well and good. If it does not, you can cut it down.’”

Section notes

The Greek leaves the favorable outcome of the if-clause unstated, marked by the dash. Fluent English supplies well and good to complete that thought. The next-year reference belongs to bearing fruit; the final you will cut can convey permission to cut it down.

Following context / Luke 13:10

He was teaching in one of the synagogues on a Sabbath.

LK-112 · Parallels

Comparing the passages (H-086, SR-0276)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 13:3, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-133-2/

The emphatic denial and the warning about perishing, rather than a prediction of identical deaths.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 13:9, via TIPs

https://tips.translation.bible/category/translation-commentary/page/2578/

The unfinished conditional clause and the next-year reference.

LK-113 · Luke 13:12 A woman set free

Preceding context / Luke 13:11

There was a woman who had been weakened by a spirit for eighteen years. She was bent over and could not straighten up at all.

Luke 13:12

Greek: adopted SBLGNT text.

ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,

Word-order interlinear

having seen | but | her | the | Jesus | called to her | and | said | to her | woman | you have been freed | from the | weakness | of you

Close English

When Jesus saw her, he called to her and said, “Woman, you have been freed from your weakness.”

Fluent English

When Jesus saw her, he called her over and said, “Woman, you are free from your illness.”

Section notes

The whole verse includes Jesus seeing the woman and calling her before speaking. The perfect passive you have been freed expresses her released condition. Illness gives the contextual sense of weakness in the fluent layer.

Following context / Luke 13:13

He laid his hands on her, and she immediately straightened up and began praising God.

LK-113 · Parallels

Comparing the passages (H-087, SR-0277)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-114 · Luke 13:15–16 Freedom on the Sabbath

Preceding context / Luke 13:14

Indignant that Jesus had healed on the Sabbath, the synagogue leader said to the crowd, “There are six days for work. Come and be healed on those days, and not on the Sabbath.”

Untying an animal · Luke 13:15

Luke 13:15

Greek: adopted SBLGNT text.

ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;

Word-order interlinear

answered | but | him | the | Lord | and | said | hypocrites | each | of you | on the | Sabbath | not | looses | the | ox | of him | or | the | donkey | from | the | manger | and | having led away | gives it water

Close English

The Lord answered him, “Hypocrites! Does not each of you on the Sabbath loose his ox or donkey from the manger and lead it away to give it water?”

Fluent English

The Lord answered him, “Hypocrites! Doesn’t each of you untie his ox or donkey from the feeding trough on the Sabbath and lead it out for water?”

Section notes

The answer is addressed to the synagogue leader, but hypocrites is plural. The question expects agreement about giving an animal water on the Sabbath. Loose begins the release language developed in the following verse.

A daughter of Abraham · Luke 13:16

Luke 13:16

Greek: adopted SBLGNT text.

ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

Word-order interlinear

this woman | but | a daughter | of Abraham | being | whom | bound | the | Satan | look | ten | and | eight | years | not | was it necessary | to be loosed | from | the | bond | this | on the | day | of the | Sabbath

Close English

“But this woman, being a daughter of Abraham, whom Satan bound for, look, eighteen years, ought she not to have been loosed from this bond on the Sabbath day?”

Fluent English

“Then shouldn’t this woman, a daughter of Abraham whom Satan has kept bound for eighteen long years, be freed from this bond on the Sabbath?”

Section notes

Bound, loosed and bond form a linked vocabulary. The woman is identified as a daughter of Abraham. Eighteen long years conveys the emphasis of look before the duration; long is an English expression of that emphasis, not a separate Greek adjective.

Following context / Luke 13:17

As he said these things, all his opponents were put to shame, and the whole crowd rejoiced at all the glorious things he was doing.

LK-114 · Parallels

Comparing the passages (H-087, SR-0278)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-115 · Luke 13:18–21 The mustard seed and the leaven

Preceding context / Luke 13:17

As he said these things, all his opponents were put to shame, and the whole crowd rejoiced at all the glorious things he was doing.

What is the kingdom like? · Luke 13:18

Luke 13:18

Greek: adopted SBLGNT text.

Ἔλεγεν οὖν· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν;

Word-order interlinear

he was saying | therefore | to what | like | is | the | kingdom | of | God | and | to what | shall I compare | it

Close English

He said therefore, “What is the kingdom of God like, and to what shall I compare it?”

Fluent English

Then he said, “What is God’s kingdom like? What can I compare it to?”

Section notes

The two questions introduce the comparison. Luke says the kingdom of God. The narrator’s connective is retained, linking the saying to the preceding scene without adding an explanation of the relationship.

A seed in a garden · Luke 13:19

Luke 13:19

Greek: adopted SBLGNT text.

ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

Word-order interlinear

like | it is | a grain | of mustard | which | having taken | a man | put | into | a garden | of himself | and | it grew | and | became | into | a tree | and | the | birds | of the | sky | nested | in | the | branches | of it

Close English

“It is like a mustard seed that a man took and put into his garden. It grew and became a tree, and the birds of the sky nested in its branches.”

Fluent English

“It is like a mustard seed a man planted in his garden. It grew into a tree, and birds nested in its branches.”

Section notes

Luke places the seed in a garden, where it becomes a tree. He does not include the comparisons of seed sizes or plants found in Matthew and Mark. The birds’ lodging in the branches completes the image.

A second comparison · Luke 13:20

Luke 13:20

Greek: adopted SBLGNT text.

Καὶ πάλιν εἶπεν· Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;

Word-order interlinear

and | again | he said | to what | shall I compare | the | kingdom | of | God

Close English

And again he said, “To what shall I compare the kingdom of God?”

Fluent English

Again he said, “What can I compare God’s kingdom to?”

Section notes

Again signals the second comparison. The question repeats the comparison language from verse 18, keeping kingdom of God explicit before the leaven image.

Leaven throughout the dough · Luke 13:21

Luke 13:21

Greek: adopted SBLGNT text.

ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

Word-order interlinear

like | it is | leaven | which | having taken | a woman | hid | in | of flour | measures | three | until | [with until] | was leavened | the whole

Close English

“It is like leaven that a woman took and hid in three measures of flour until the whole was leavened.”

Fluent English

“It is like leaven that a woman worked into three measures of flour until all the dough had risen.”

Section notes

The wording closely resembles Matthew 13:33, including three measures and the whole becoming leavened. Luke has the simple verb hid, while Matthew has its prefixed form. The fluent layer uses the established worked into and dough had risen.

Following context / Luke 13:22

He traveled through towns and villages, teaching as he made his way toward Jerusalem.

LK-115 · Parallels

Comparing the passages (H-088, SR-0059)
This comparison compares Matthew 13:31–33, mustard seed and leaven, and Mark 4:30–32, mustard seed.
Mark 4:26–29, the seed growing by itself, is not treated as a direct pair to this whole passage.
Gospel of Thomas, saying 20 and Gospel of Thomas, saying 96 are close comparisons.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 13:15, via TIPs

https://tips.translation.bible/tip_source/reiling-swellengrebel-ubs-helps-for-translators-1971/page/110/

The plural address and the comparison with untying an animal for water.

LK-116 · Luke 13:24–28 The narrow door

Preceding context / Luke 13:23

Someone asked him, “Lord, are only a few being saved?” He said to them:

Luke 13:24

Greek: adopted SBLGNT text.

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν,

Word-order interlinear

strive | to enter | through | the | narrow | door | because | many | I say | to you | will seek | to enter | and | not | will be able

Close English

“Strive to enter through the narrow door, because many, I say to you, will seek to enter and will not be able.”

Fluent English

“Make every effort to enter through the narrow door. I tell you, many will try to enter but will be unable to.”

Section notes

Strive expresses sustained effort. Luke’s image is a door; the two gates and two roads of Matthew 7:13–14 are not imported. The answer addresses the wider group, as the preceding context indicates.

When the door is shut · Luke 13:25

Luke 13:25

Greek: adopted SBLGNT text.

ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες· Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

Word-order interlinear

from | when | [conditional] | has risen | the | master of the house | and | has shut | the | door | and | you begin | outside | to stand | and | to knock | the | door | saying | lord | open | to us | and | answering | he will say | to you | not | I know | you | from where | you are

Close English

“Once the master of the house has risen and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord, open to us,’ he will answer you, ‘I do not know you, where you are from.’”

Fluent English

“Once the owner of the house gets up and shuts the door, you will stand outside knocking and saying, ‘Sir, let us in!’ He will answer, ‘I don’t know you or where you come from.’”

Section notes

The long Greek sentence moves from the owner’s action to the appeal and answer. The fluent layer divides it for clarity. I do not know you, where you are from combines rejection of recognition and origin; or connects them in natural English.

Claiming acquaintance · Luke 13:26

Luke 13:26

Greek: adopted SBLGNT text.

τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·

Word-order interlinear

then | you will begin | to say | we ate | before | you | and | drank | and | in | the | streets | of us | you taught

Close English

“Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’”

Fluent English

“Then you will say, ‘We ate and drank with you, and you taught in our streets!’”

Section notes

Eating and drinking in his presence becomes with you in the fluent layer. The appeal adds that he taught in their streets. Neither claim is replaced by the mighty works listed in Matthew 7:22.

The answer repeated · Luke 13:27

Luke 13:27

Greek: adopted SBLGNT text.

καὶ ἐρεῖ λέγων ὑμῖν· Οὐκ οἶδα πόθεν ἐστέ· ἀπόστητε ἀπ’ ἐμοῦ, πάντες ἐργάται ἀδικίας.

Word-order interlinear

and | he will say | saying | to you | not | I know | from where | you are | go away | from | me | all | workers | of unrighteousness

Close English

“And he will say to you, ‘I do not know where you are from. Go away from me, all workers of unrighteousness.’”

Fluent English

“He will tell you, ‘I don’t know where you come from. Go away from me, all you who do evil!’”

Section notes

The adopted Greek here lacks the separate you after I know that occurs in verse 25. Workers of unrighteousness becomes those who do evil. Luke does not say I never knew you, the wording used in Matthew 7:23.

Seeing the kingdom from outside · Luke 13:28

Luke 13:28

Greek: adopted SBLGNT text.

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

Word-order interlinear

there | will be | the | weeping | and | the | gnashing | of the | teeth | when | you see | Abraham | and | Isaac | and | Jacob | and | all | the | prophets | in | the | kingdom | of | God | you | but | being thrown | outside

Close English

“There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown outside.”

Fluent English

“There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God’s kingdom, while you yourselves are thrown out.”

Section notes

All the prophets accompany the three named ancestors. Luke says kingdom of God and places the hearers outside. The outer darkness of Matthew 8:12 is not added. The incoming guests appear in the following verse.

Following context / Luke 13:29

“People will come from east and west, north and south, to dine in God’s kingdom.”

LK-116 · Parallels

Comparing the passages (H-089, SR-0279)
This comparison compares Matthew 7:13–14, entrance; Matthew 7:21–23 (7:22–23), rejection; and Matthew 8:10–12 (8:11–12), banquet and exclusion.
These are partial correspondences.
Gospel of Thomas, saying 23 and Gospel of Thomas, saying 75 offer thematic comparisons.

LK-117 · Luke 13:29–30 Guests from every direction

Preceding context / Luke 13:28

“There will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God’s kingdom, while you yourselves are thrown out.”

Luke 13:29

Greek: adopted SBLGNT text.

καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

Word-order interlinear

and | they will come | from | east | and | west | and | from | north | and | south | and | will recline | in | the | kingdom | of | God

Close English

“And they will come from east and west and from north and south, and recline at table in the kingdom of God.”

Fluent English

“People will come from east and west, north and south, to dine in God’s kingdom.”

Section notes

All four directions are named, unlike the east and west in Matthew 8:11. Reclining refers to the meal posture; dine conveys the action in the fluent layer. Abraham, Isaac and Jacob remain in the preceding context.

Last and first · Luke 13:30

Luke 13:30

Greek: adopted SBLGNT text.

καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.

Word-order interlinear

and | look | there are | last | who | will be | first | and | there are | first | who | will be | last

Close English

“And look, there are last who will be first, and there are first who will be last.”

Fluent English

“Look, some who are last will be first, and some who are first will be last.”

Section notes

There are makes the saying apply to some who are last and some who are first. It is not restated as a universal reversal. The two balanced clauses retain the same wording apart from their exchanged positions.

Following context / Luke 13:31

At that very hour some Pharisees came to him and said, “Leave this place and go on your way, because Herod wants to kill you.”

LK-117 · Parallels

Comparing the passages (H-089, SR-0280)
This comparison compares Matthew 8:11 with verse 29; Matthew 19:30 (19:30), Matthew 20:1–16 (20:16) and Mark 10:31 with verse 30.
Gospel of Thomas, saying 4 is a composite comparison.

LK-118 · Luke 13:32–35 The journey to Jerusalem

Preceding context / Luke 13:31

At that very hour some Pharisees came to him and said, “Leave this place and go on your way, because Herod wants to kill you.”

An answer for Herod · Luke 13:32

Luke 13:32

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτοῖς· Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

Word-order interlinear

and | he said | to them | having gone | tell | the | fox | this | look | I cast out | demons | and | cures | I perform | today | and | tomorrow | and | on the | third | I am completed

Close English

He said to them, “Go and tell that fox, ‘Look, I cast out demons and perform cures today and tomorrow, and on the third day I am brought to completion.’”

Fluent English

He said to them, “Go and tell that fox, ‘Look, I am driving out demons and healing people today and tomorrow, and on the third day I reach my goal.’”

Section notes

That fox refers to Herod in the preceding warning. The final verb can describe completion or reaching the goal; the close layer retains its passive form, and the fluent layer expresses the latter sense. The three-day wording is preserved without fixing a calendar.

A prophet’s destination · Luke 13:33

Luke 13:33

Greek: adopted SBLGNT text.

πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ.

Word-order interlinear

nevertheless | it is necessary | for me | today | and | tomorrow | and | on the | following | to travel | because | not | it is possible | a prophet | to perish | outside | Jerusalem

Close English

“Nevertheless, I must travel today and tomorrow and the following day, because it is not possible for a prophet to perish outside Jerusalem.”

Fluent English

“Still, I must keep traveling today, tomorrow, and the next day, because a prophet cannot perish outside Jerusalem.”

Section notes

Must marks the necessity of continuing the journey. The forceful statement about a prophet’s death is retained as spoken; the translation does not turn it into a qualified historical generalization. Jerusalem prepares the following lament.

Jerusalem and her children · Luke 13:34

Luke 13:34

Greek: adopted SBLGNT text.

Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν— ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

Word-order interlinear

Jerusalem | Jerusalem | the one | killing | the | prophets | and | stoning | those | having been sent | to | her | how often | I wanted | to gather | the | children | of you | in which | way | a hen | the | her own | brood | under | the | wings | and | not | you wanted

Close English

“Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I wanted to gather your children as a hen gathers her own brood under her wings, and you were unwilling!”

Fluent English

“Jerusalem, Jerusalem! You kill the prophets and stone those sent to you. How often I wanted to gather your children as a hen gathers her own brood under her wings, but you would not let me!”

Section notes

Wanted and were unwilling repeat the same Greek verb. Luke’s hen has her own brood, a singular collective noun; Matthew has chicks and explicitly repeats gathers. English supplies gathers here to complete the comparison.

The house left behind · Luke 13:35

Luke 13:35

Greek: adopted SBLGNT text.

ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν, οὐ μὴ ἴδητέ με ἕως ἥξει ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

Word-order interlinear

look | is left | to you | the | house | of you | I say | but | to you | not | [emphatic not] | you will see | me | until | will come | when | you say | blessed | the one | coming | in | name | of the Lord

Close English

“Look, your house is left to you. But I say to you, you will certainly not see me until the time comes when you say, ‘Blessed is the one who comes in the name of the Lord.’”

Fluent English

“Look, your house is left to you. I tell you, you will not see me until the time comes for you to say, ‘Blessed is the one who comes in the name of the Lord.’”

Section notes

Luke’s adopted text says your house is left to you without the adjective desolate in Matthew 23:38. It also lacks Matthew’s from now on. The blessing is retained with the established wording; house is not narrowed to a single proposed referent.

LK-118 · Parallels

Comparing the passages (H-090, SR-0281)
This comparison compares Matthew 23:37 with verse 34 and Matthew 23:38–39 (23:38–39) with verse 35.
The warning about Herod and the journey in verses 32–33 have no direct pair here.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 13:25, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1325/

The temporal sentence and the owner’s refusal to recognize the speakers.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 13:32, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1332/

Completion and goal readings of teleioumai.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 13:35, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1335/

The house saying and the temporal clause before the blessing.

LK-119 · Luke 14:3 Is healing permitted?

Preceding context / Luke 14:2

There in front of him was a man suffering from dropsy.

Luke 14:3

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ;

Word-order interlinear

and | answering | the | Jesus | said | to | the | experts in the law | and | Pharisees | saying | is it lawful | on the | Sabbath | to heal | or | not

Close English

Jesus responded to the experts in the law and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?”

Fluent English

Jesus asked the experts in the law and the Pharisees, “Is healing on the Sabbath permitted by the law, or not?”

Section notes

The full verse retains the narrative introduction and both groups addressed. The question asks what is lawful and explicitly adds or not. The preceding context names dropsy, the older term for swelling associated with fluid retention.

Following context / Luke 14:4

They remained silent. He took hold of the man, healed him, and sent him away.

LK-119 · Parallels

Comparing the passages (H-091, SR-0282)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-120 · Luke 14:5 A son or an ox

Preceding context / Luke 14:4

They remained silent. He took hold of the man, healed him, and sent him away.

Luke 14:5

Greek: adopted SBLGNT text.

καὶ πρὸς αὐτοὺς εἶπεν· Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;

Word-order interlinear

and | to | them | he said | of whom | of you | a son | or | an ox | into | a well | will fall | and | not | immediately | will he pull up | him | on | a day | of the | Sabbath

Close English

He said to them, “Whose son or ox will fall into a well, and he will not immediately pull him out on a Sabbath day?”

Fluent English

He said to them, “If your son or ox falls into a well, won’t you pull him out immediately, even on the Sabbath?”

Section notes

The adopted Greek reads son, not donkey. The rescue is immediate and takes place even on the Sabbath. The close layer keeps the linked question; the fluent layer states its first part as an if-clause.

Following context / Luke 14:6

They could not answer him about this.

LK-120 · Parallels

Comparing the passages (H-091, SR-0283)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-121 · Luke 14:8–11 Choosing a place at the table

Preceding context / Luke 14:7

When he noticed how the guests were choosing the places of honor, he told them a parable:

The place of honor · Luke 14:8

Luke 14:8

Greek: adopted SBLGNT text.

Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ’ αὐτοῦ

Word-order interlinear

when | you are invited | by | someone | to | a wedding feast | not | recline | in | the | first place | lest | more honored | than you | be | having been invited | by | him

Close English

“When you are invited by someone to a wedding feast, do not recline in the place of honor, lest someone more honored than you have been invited by him,”

Fluent English

“When someone invites you to a wedding feast, don’t take the place of honor. Someone more distinguished than you may have been invited,”

Section notes

The image is a wedding feast with ranked places for reclining at the meal. The warning continues into the next verse. More honored describes the other guest’s standing; it does not compare personal worth.

Giving up a place · Luke 14:9

Luke 14:9

Greek: adopted SBLGNT text.

καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

Word-order interlinear

and | having come | the one | you | and | him | having invited | will say | to you | give | to this one | a place | and | then | you will begin | with | shame | the | last | place | to occupy

Close English

“and the one who invited you and him will come and say to you, ‘Give this man your place,’ and then you will begin with shame to occupy the last place.”

Fluent English

“and your host may come and say, ‘Give this man your place.’ Then you will have to take the lowest place in shame.”

Section notes

The same host invited both guests. The command requires surrendering the occupied place, and the result is public shame at taking the lowest one. Your host compresses the fuller Greek description in the fluent layer.

An invitation to move higher · Luke 14:10

Luke 14:10

Greek: adopted SBLGNT text.

ἀλλ’ ὅταν κληθῇς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

Word-order interlinear

but | when | you are invited | having gone | recline | in | the | last | place | so that | when | comes | the one | having invited | you | he will say | to you | friend | move up | higher | then | there will be | for you | honor | before | all | those | reclining with | you

Close English

“But when you are invited, go and recline in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then you will have honor before all who recline with you.”

Fluent English

“Instead, when you are invited, go and take the lowest place. Then your host will come and say, ‘Friend, move up to a better place.’ You will be honored in front of all the other guests.”

Section notes

The opposite course begins in the lowest place and leaves promotion to the host. Glory here means honor before the other guests. Reclining together is rendered as being guests at the same meal.

Exalting and humbling · Luke 14:11

Luke 14:11

Greek: adopted SBLGNT text.

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Word-order interlinear

because | everyone | who | exalts | himself | will be humbled | and | the one | humbling | himself | will be exalted

Close English

“For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

Fluent English

“For everyone who exalts themselves will be humbled, and anyone who humbles themselves will be exalted.”

Section notes

The saying explains the preceding image with for. Luke begins everyone who with a present participle; Matthew 23:12 uses whoever with a future verb. The exalt/humble pair and passive outcomes retain the established English vocabulary.

Following context / Luke 14:12

He also said to his host, “When you give a lunch or dinner, don’t invite your friends, your brothers, your relatives, or wealthy neighbors. They may invite you back, and you will have been repaid.”

LK-121 · Parallels

Comparing the passages (H-092, SR-0284)
This comparison compares Matthew 23:12 with the conclusion in Luke 14:11.
The entire table-place parable is not equated with Matthew 23:2–12.
No direct Thomas counterpart is established.

LK-122 · Luke 14:12–14 Inviting those who cannot repay

Preceding context / Luke 14:11

“For everyone who exalts themselves will be humbled, and anyone who humbles themselves will be exalted.”

The prospect of repayment · Luke 14:12

Luke 14:12

Greek: adopted SBLGNT text.

Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.

Word-order interlinear

he was saying | but | also | to the one | having invited | him | when | you make | a midday meal | or | a dinner | not | call | the | friends | of you | nor | the | brothers | of you | nor | the | relatives | of you | nor | neighbors | rich | lest | also | they | invite in return | you | and | become | a repayment | to you

Close English

He also said to the one who had invited him, “When you give a midday meal or a dinner, do not call your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and repayment come to you.”

Fluent English

He also said to his host, “When you give a lunch or dinner, don’t invite your friends, your brothers, your relatives, or wealthy neighbors. They may invite you back, and you will have been repaid.”

Section notes

The address shifts from the guests to the host. Lunch and dinner render the two meal terms. The four groups and the prospect of a return invitation are retained; the translation does not insert only into the prohibition.

A different guest list · Luke 14:13

Luke 14:13

Greek: adopted SBLGNT text.

ἀλλ’ ὅταν δοχὴν ποιῇς, κάλει πτωχούς, ἀναπείρους, χωλούς, τυφλούς·

Word-order interlinear

but | when | a banquet | you make | invite | poor people | disabled people | lame people | blind people

Close English

“But when you give a banquet, invite the poor, the disabled, the lame, the blind.”

Fluent English

“Instead, when you give a banquet, invite people who are poor, disabled, lame, or blind.”

Section notes

All four descriptions remain. Disabled gives a broad sense of anapeiros, while lame retains the more specific following category. The list is not collapsed into a general description such as the needy.

Repayment at the resurrection · Luke 14:14

Luke 14:14

Greek: adopted SBLGNT text.

καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

Word-order interlinear

and | blessed | you will be | because | not | they have | to repay | you | it will be repaid | for | to you | at | the | resurrection | of the | righteous

Close English

“And you will be blessed, because they have no means to repay you; for you will be repaid at the resurrection of the righteous.”

Fluent English

“You will be blessed because they cannot repay you. You will be repaid when the righteous rise from the dead.”

Section notes

The guests’ inability to repay grounds the blessing. The final passive leaves the one who repays unstated, as in Greek. Resurrection of the righteous is expressed as their rising from the dead in the fluent layer.

Following context / Luke 14:15

When one of the other guests heard this, he said to him, “Blessed is the one who will eat bread in God’s kingdom.”

LK-122 · Parallels

Comparing the passages (H-092, SR-0285)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 14:2, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-142-2/

The meaning of the illness named in the preceding context.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 14:5, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-145-2/

The son/ox reading and the rescue question.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 14:13–14, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1413-1414/

The groups invited and repayment at the resurrection.

LK-123 · Luke 14:16–24 The great dinner

Preceding context / Luke 14:15

When one of the other guests heard this, he said to him, “Blessed is the one who will eat bread in God’s kingdom.”

Luke 14:16

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς,

Word-order interlinear

he | but | said | to him | a man | certain | was making | a dinner | great | and | invited | many

Close English

He said to him, “A certain man was giving a great dinner, and he invited many.”

Fluent English

He said to him, “A man prepared a large dinner and invited many people.”

Section notes

The story answers the guest’s blessing in the preceding verse. Its host is a man giving a large dinner. Luke does not identify him as a king celebrating his son’s wedding, as Matthew does in the related banquet story.

The meal is ready · Luke 14:17

Luke 14:17

Greek: adopted SBLGNT text.

καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν.

Word-order interlinear

and | he sent | the | slave | of him | at the | hour | of the | dinner | to say | to those | having been invited | come | because | already | ready | it is

Close English

“At the hour of the dinner he sent his slave to say to those invited, ‘Come, because it is now ready.’”

Fluent English

“When it was time for dinner, he sent his servant to tell the invited guests, ‘Come, everything is ready now.’”

Section notes

Those called have already been invited. The message announces that the meal is ready. Doulos is slave in the close layer and servant in the fluent layer; the latter describes his household role without implying a paid employee.

The purchased field · Luke 14:18

Luke 14:18

Greek: adopted SBLGNT text.

καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.

Word-order interlinear

and | they began | from | one | all | to excuse themselves | the | first | said | to him | a field | I bought | and | I have | necessity | having gone out | to see | it | I ask | you | have | me | excused

Close English

“And they all began as one to excuse themselves. The first said to him, ‘I bought a field, and I need to go out and see it. I ask you, have me excused.’”

Fluent English

“They all began making excuses. The first told him, ‘I have bought a field and need to go and look at it. Please excuse me.’”

Section notes

All as one describes the shared refusal, without stating that the guests coordinated it. The field has already been bought. The polite request for release from the invitation is repeated verbatim in the next excuse.

Five pairs of oxen · Luke 14:19

Luke 14:19

Greek: adopted SBLGNT text.

καὶ ἕτερος εἶπεν· Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.

Word-order interlinear

and | another | said | pairs | of oxen | I bought | five | and | I am going | to test | them | I ask | you | have | me | excused

Close English

“Another said, ‘I bought five pairs of oxen, and I am going to test them. I ask you, have me excused.’”

Fluent English

“Another said, ‘I have bought five pairs of oxen and am going to try them out. Please excuse me.’”

Section notes

Five qualifies pairs, not individual oxen. The speaker is going to try the animals out after buying them. Please excuse me repeats the same Greek request and the same fluent English as in verse 18.

The marriage · Luke 14:20

Luke 14:20

Greek: adopted SBLGNT text.

καὶ ἕτερος εἶπεν· Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

Word-order interlinear

and | another | said | a wife | I married | and | because of | this | not | I can | come

Close English

“Another said, ‘I married a wife, and because of this I cannot come.’”

Fluent English

“Another said, ‘I have married, so I cannot come.’”

Section notes

The third example is briefer. He states that he has married and therefore cannot come; he does not repeat the request to be excused. No duration of marriage or legal exemption is added to the translation.

New guests from the city · Luke 14:21

Luke 14:21

Greek: adopted SBLGNT text.

καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

Word-order interlinear

and | having returned | the | slave | reported | to the | master | of him | these things | then | having become angry | the | master of the house | said | to the | slave | of him | go out | quickly | into | the | streets | and | lanes | of the | city | and | the | poor | and | disabled | and | blind | and | lame | bring in | here

Close English

“The slave returned and reported these things to his master. Then the master of the house became angry and said to his slave, ‘Go out quickly into the streets and lanes of the city, and bring here the poor and the disabled and the blind and the lame.’”

Fluent English

“The servant came back and reported this to his master. The owner of the house became angry and told his servant, ‘Go quickly into the city’s streets and alleys. Bring here people who are poor, disabled, blind, or lame.’”

Section notes

The whole verse includes the report, the owner’s anger and his new instruction. The list echoes verse 13 but reverses its last two categories: blind now precedes lame. That difference is retained in all three layers.

There is still room · Luke 14:22

Luke 14:22

Greek: adopted SBLGNT text.

καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

Word-order interlinear

and | said | the | slave | lord | has been done | what | you commanded | and | still | room | there is

Close English

“The slave said, ‘Master, what you commanded has been done, and there is still room.’”

Fluent English

“The servant said, ‘Sir, I have done what you ordered, and there is still room.’”

Section notes

The servant reports the completed instruction and the remaining space. The fluent layer makes his role explicit with I have done, while the close layer leaves the agent unstated, as in the Greek. The narrative leaves the intervening actions unstated.

Beyond the city · Luke 14:23

Luke 14:23

Greek: adopted SBLGNT text.

καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·

Word-order interlinear

and | said | the | master | to | the | slave | go out | into | the | roads | and | hedges | and | compel | to enter | so that | may be filled | of me | the | house

Close English

“The master said to the slave, ‘Go out to the roads and hedges and compel people to enter, so that my house may be filled.’”

Fluent English

“The master told his servant, ‘Go out along the roads and hedges and urge people to come in, so that my house will be full.’”

Section notes

Roads and hedges extend the search beyond the city’s streets. Compel preserves the force of the verb in the close layer; urge gives its insistent invitation sense in this setting. People is supplied as the unstated object.

Those first invited · Luke 14:24

Luke 14:24

Greek: adopted SBLGNT text.

λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

Word-order interlinear

I say | for | to you | that | no one | of the | men | those | who | have been invited | will taste | of me | the | dinner

Close English

“‘For I say to you, none of those men who were invited will taste my dinner.’”

Fluent English

“‘I tell you, none of those who were originally invited will taste my dinner.’”

Section notes

The you is plural, unlike the commands to the single servant. The quotation remains the host’s conclusion; it can also be read as Jesus’ direct application of the story. Originally identifies which invitees are meant without adding a new group.

Following context / Luke 14:25

Large crowds were traveling with him. He turned and said to them:

LK-123 · Parallels

Comparing the passages (H-092, SR-0286)
This comparison compares Matthew 22:2–10: invitation, refusals and replacement guests.
Luke does not include the killing of messengers, the burning of the city, or the later guest without wedding clothes.
Gospel of Thomas, saying 64 is a close comparison.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 14:23, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1423/

The roads and hedges and the force of the invitation verb.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 14:24, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1424/

The possible speakers of the concluding statement.

LK-124 · Luke 14:26–33 The cost of being a disciple

Preceding context / Luke 14:25

Large crowds were traveling with him. He turned and said to them:

Family and one’s own life · Luke 14:26

Luke 14:26

Greek: adopted SBLGNT text.

Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής.

Word-order interlinear

if | anyone | comes | to | me | and | not | hates | the | father | of himself | and | the | mother | and | the | wife | and | the | children | and | the | brothers | and | the | sisters | still | and | even | the | life | of himself | not | he can | be | of me | a disciple

Close English

“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, and even his own life, he cannot be my disciple.”

Fluent English

“Anyone who comes to me without hating their father and mother, wife and children, brothers and sisters, and even their own life, cannot be my disciple.”

Section notes

Hate remains in both translations, preserving Luke’s forceful formulation rather than replacing it with Matthew’s loves more than me. In this discipleship setting it expresses the renunciation of competing claims, even one’s own life. All six family relationships are retained.

Carrying the cross · Luke 14:27

Luke 14:27

Greek: adopted SBLGNT text.

ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

Word-order interlinear

whoever | not | carries | the | cross | of himself | and | comes | behind | me | not | he can | be | of me | a disciple

Close English

“Whoever does not carry his own cross and come after me cannot be my disciple.”

Fluent English

“Anyone who does not carry their own cross and follow me cannot be my disciple.”

Section notes

Carry and come after describe the required course. Cannot be my disciple repeats the conclusion of verse 26 and returns in verse 33. Luke does not use Matthew 10:38’s formulation is not worthy of me.

Calculating the cost · Luke 14:28

Luke 14:28

Greek: adopted SBLGNT text.

τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

Word-order interlinear

who | for | among | you | wanting | a tower | to build | not | first | having sat down | calculates | the | cost | whether | he has | for | completion

Close English

“For which of you, wanting to build a tower, does not first sit down and calculate the cost, whether he has enough for completion?”

Fluent English

“If you want to build a tower, don’t you first sit down and calculate the cost to see whether you have enough to finish it?”

Section notes

The question assumes that a builder first calculates what completion will require. Enough supplies the sense of having the means to finish. The fluent layer addresses the hearer directly, continuing that perspective in the next verse.

An unfinished foundation · Luke 14:29

Luke 14:29

Greek: adopted SBLGNT text.

ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν

Word-order interlinear

so that | not perhaps | having laid | he | a foundation | and | not | being able | to finish | all | those | seeing | may begin | at him | to mock

Close English

“Otherwise, when he has laid a foundation and is unable to finish, all who see it may begin to mock him,”

Fluent English

“Otherwise, you may lay the foundation and be unable to finish. Everyone who sees it will begin to mock you,”

Section notes

The Greek purpose clause states the outcome to be avoided. Otherwise introduces that consequence in natural English. The onlookers’ mockery continues into their quoted words in verse 30.

The onlookers’ verdict · Luke 14:30

Luke 14:30

Greek: adopted SBLGNT text.

λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

Word-order interlinear

saying | that | this | the | man | began | to build | and | not | was able | to finish

Close English

“saying, ‘This man began to build and was not able to finish.’”

Fluent English

“saying, ‘This man started building and couldn’t finish.’”

Section notes

The full verse gives the onlookers’ words. Began and was not able complete the contrast between starting a project and possessing the means to finish. No additional reason for the failure is supplied.

Considering the opposing force · Luke 14:31

Luke 14:31

Greek: adopted SBLGNT text.

ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ᾽ αὐτόν;

Word-order interlinear

or | what | king | going | another | king | to meet | in | war | not | having sat down | first | will consider | whether | able | he is | with | ten | thousand | to meet | the one | with | twenty | thousand | coming | against | him

Close English

“Or what king, going to meet another king in war, will not first sit down and consider whether he is able with ten thousand to meet the one coming against him with twenty thousand?”

Fluent English

“Or what king going to war against another king won’t first sit down and consider whether his ten thousand can face the twenty thousand coming against him?”

Section notes

The second example likewise begins with sitting down to consider. Ten thousand faces twenty thousand; the numbers are kept without adding a named army or historical conflict. The question concerns the ability to meet the approaching force.

Seeking terms of peace · Luke 14:32

Luke 14:32

Greek: adopted SBLGNT text.

εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

Word-order interlinear

if | but | not indeed | still | he | far away | being | a delegation | having sent | he asks | the things | for | peace

Close English

“But if not, while the other is still far away, he sends a delegation and asks for terms of peace.”

Fluent English

“If he cannot, he sends a delegation while the other king is still far away and asks for terms of peace.”

Section notes

If not answers the preceding question about ability. The approaching king is still far away when the delegation is sent. Terms of peace renders the idiom the things for peace without specifying the eventual settlement.

Renouncing possessions · Luke 14:33

Luke 14:33

Greek: adopted SBLGNT text.

οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.

Word-order interlinear

in this way | therefore | everyone | among | you | who | not | renounces | all | the | of himself | possessions | not | can | be | of me | a disciple

Close English

“So therefore, everyone among you who does not renounce all his own possessions cannot be my disciple.”

Fluent English

“In the same way, anyone among you who does not give up all their possessions cannot be my disciple.”

Section notes

Renounce renders the verb also used for taking leave of someone. Here its object is all one’s possessions. The repeated cannot be my disciple connects this conclusion to verses 26–27; all is not softened to some or excess possessions.

Following context / Luke 14:34

“Salt is good. But if even salt loses its taste, how can it be made salty again?”

LK-124 · Parallels

Comparing the passages (H-092, SR-0287)
This comparison compares Matthew 10:37–38 with Luke 14:26–27.
Luke’s hate and Matthew’s loves more than me remain distinct.
The building and king examples in verses 28–33 are not assigned a direct Matthew counterpart.
Gospel of Thomas, saying 55 is close; Gospel of Thomas, saying 101 is composite.

LK-125 · Luke 14:34–35 Salt that loses its taste

Preceding context / Luke 14:33

“In the same way, anyone among you who does not give up all their possessions cannot be my disciple.”

Luke 14:34

Greek: adopted SBLGNT text.

Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

Word-order interlinear

good | therefore | the | salt | if | but | even | the | salt | becomes tasteless | with | what | will it be seasoned

Close English

“Salt, then, is good. But if even the salt becomes tasteless, with what will it be seasoned?”

Fluent English

“Salt is good. But if even salt loses its taste, how can it be made salty again?”

Section notes

The close layer retains then and even. Becomes tasteless is shared with Matthew’s salt saying, but Luke’s final verb is be seasoned. The fluent layer uses the established English image while retaining even, which is distinctive here.

No use for soil or manure · Luke 14:35

Luke 14:35

Greek: adopted SBLGNT text.

οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

Word-order interlinear

neither | for | soil | nor | for | a manure heap | suitable | it is | outside | they throw | it | the one | having | ears | to hear | let him hear

Close English

“It is suitable neither for soil nor for a manure heap; they throw it outside. Let the one who has ears to hear listen.”

Fluent English

“It is no use for the soil or the manure heap; people throw it out. Anyone who has ears to hear should listen.”

Section notes

Luke names soil and a manure heap. The translation preserves both without inventing a particular agricultural process. The indefinite they becomes people in fluent English. The final call to listen repeats the exact Greek formula found in Luke 8:8 and its established English.

LK-125 · Parallels

Comparing the passages (H-092, SR-0288)
This comparison compares the salt image with Matthew 5:13 and Mark 9:50.
Luke names soil and manure; Mark ends with salt in yourselves and peace with one another.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 14:26, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1426/

The force of hate in the discipleship setting.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 14:33, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1433/

Renouncing all possessions.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 14:34, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1434/

The salt image and the seasoning verb.

LK-126 · Luke 15:4–7 The lost sheep

Preceding context / Luke 15:3

He told them this parable:

Luke 15:4

Greek: adopted SBLGNT text.

Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό;

Word-order interlinear

what | man | among | you | having | a hundred | sheep | and | having lost | from | them | one | not | leaves | the | ninety | nine | in | the | wilderness | and | goes | after | the | lost one | until | he finds | it

Close English

“What man among you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the lost one until he finds it?”

Fluent English

“If you have a hundred sheep and lose one, don’t you leave the ninety-nine in the wilderness and go after the lost one until you find it?”

Section notes

The question invites the hearers into the example. Wilderness is retained rather than Matthew’s mountains. Luke’s search continues until the sheep is found; this is not changed to Matthew’s conditional description of finding it.

Carrying it home · Luke 15:5

Luke 15:5

Greek: adopted SBLGNT text.

καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων,

Word-order interlinear

and | having found | he lays | on | the | shoulders | of him | rejoicing

Close English

“And when he finds it, he lays it on his shoulders, rejoicing,”

Fluent English

“When you find it, you joyfully put it on your shoulders,”

Section notes

The found sheep is placed on the man’s shoulders with joy. The object it is supplied from the preceding verse. The fluent layer continues the direct you introduced in the opening question.

Sharing the joy · Luke 15:6

Luke 15:6

Greek: adopted SBLGNT text.

καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

Word-order interlinear

and | having come | into | the | house | he calls together | the | friends | and | the | neighbors | saying | to them | rejoice with | me | because | I found | the | sheep | of me | the | lost one

Close English

“and coming home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, because I found my lost sheep.’”

Fluent English

“and when you get home, you call your friends and neighbors together and say, ‘Rejoice with me! I have found my lost sheep.’”

Section notes

The arrival home leads to a gathering of friends and neighbors. Rejoice with me will recur unchanged in the lost-coin story. The man identifies the recovered animal as his lost sheep.

Joy over repentance · Luke 15:7

Luke 15:7

Greek: adopted SBLGNT text.

λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.

Word-order interlinear

I say | to you | that | in this way | joy | in | the | heaven | will be | over | one | sinner | repenting | than | over | ninety | nine | righteous people | who | no | need | have | of repentance

Close English

“I say to you that in this way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous people who have no need of repentance.”

Fluent English

“I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance.”

Section notes

The Greek comparison marked by than requires more in natural English. Ninety-nine righteous people who need no repentance remains as stated; the translation does not insert an explanation that they merely consider themselves righteous.

Following context / Luke 15:8

“Or if a woman with ten silver coins loses one, won’t she light a lamp and sweep her house, searching carefully until she finds it?”

LK-126 · Parallels

Comparing the passages (H-092, SR-0092)
This comparison compares Matthew 18:11–14.
The close sheep-story comparison is in 18:12–14; Matthew 18:11 is separately marked as traditional text in that unit.
Luke’s finding, carrying home and repentance conclusion retain their own wording.
Gospel of Thomas, saying 107 is a close comparison.

LK-127 · Luke 15:8–10 The lost coin

Preceding context / Luke 15:7

“I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance.”

Luke 15:8

Greek: adopted SBLGNT text.

Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ;

Word-order interlinear

or | what | woman | drachmas | having | ten | if | she loses | a drachma | one | not | lights | a lamp | and | sweeps | the | house | and | seeks | carefully | until | [with until] | she finds

Close English

“Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it?”

Fluent English

“Or if a woman with ten silver coins loses one, won’t she light a lamp and sweep her house, searching carefully until she finds it?”

Section notes

Drachma names the coin in the close layer; silver coin gives a readable description in the fluent layer. No modern monetary equivalent or theory about a bridal ornament is inserted. Lighting, sweeping and careful searching remain distinct actions.

Friends and neighbors · Luke 15:9

Luke 15:9

Greek: adopted SBLGNT text.

καὶ εὑροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· Συγχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

Word-order interlinear

and | having found | she calls together | the | women friends | and | neighbors | saying | rejoice with | me | because | I found | the | drachma | which | I lost

Close English

“And when she finds it, she calls together her women friends and neighbors, saying, ‘Rejoice with me, because I found the drachma that I lost.’”

Fluent English

“When she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me! I have found the coin I lost.’”

Section notes

The feminine forms identify women friends and neighbors, visible in the close layer. Fluent English uses friends and neighbors without adding their gender. Rejoice with me repeats the invitation in verse 6 exactly.

Joy before the angels · Luke 15:10

Luke 15:10

Greek: adopted SBLGNT text.

οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

Word-order interlinear

in this way | I say | to you | there is | joy | before | the | angels | of | God | over | one | sinner | repenting

Close English

“In this way, I say to you, there is joy before the angels of God over one sinner repenting.”

Fluent English

“In the same way, I tell you, there is joy in the presence of God’s angels over one sinner who repents.”

Section notes

The location of the joy is in the presence of God’s angels. Luke does not here state only that the angels themselves rejoice, and the fluent layer preserves that distinction. One sinner who repents repeats the wording of verse 7.

Following context / Luke 15:11

Then he said, “A man had two sons.”

LK-127 · Parallels

Comparing the passages (H-092, SR-0289)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 15:8, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-158-2/

The drachma and the household search.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 15:7, via TIPs

https://tips.translation.bible/tip_verse/luke-157/page/2/

The comparative joy statement.

LK-128 · Luke 15:11–32 A father and his two sons

Preceding context / Luke 15:10

“In the same way, I tell you, there is joy in the presence of God’s angels over one sinner who repents.”

Luke 15:11

Greek: adopted SBLGNT text.

Εἶπεν δέ· Ἄνθρωπός τις εἶχεν δύο υἱούς.

Word-order interlinear

he said | but | a man | certain | had | two | sons

Close English

He said, “A certain man had two sons.”

Fluent English

Then he said, “A man had two sons.”

Section notes

The complete verse includes Jesus’ narrative introduction. Two sons establishes the scope of a story that continues beyond the younger son’s return to the older son’s response.

The younger son’s request · Luke 15:12

Luke 15:12

Greek: adopted SBLGNT text.

καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.

Word-order interlinear

and | said | the | younger | of them | to the | father | father | give | me | the | falling due | share | of the | property | he | but | divided | to them | the | livelihood

Close English

“The younger of them said to his father, ‘Father, give me the share of the property that falls to me.’ And he divided his livelihood between them.”

Fluent English

“The younger son said to his father, ‘Father, give me my share of the property.’ So the father divided what he owned between the two of them.”

Section notes

The younger son asks for the share falling to him. The father divides the property between them, plural, not only giving something to the younger. Livelihood renders bios in the close layer; property gives its sense in this setting.

Leaving for a distant country · Luke 15:13

Luke 15:13

Greek: adopted SBLGNT text.

καὶ μετ᾽ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.

Word-order interlinear

and | after | not | many | days | having gathered | everything | the | younger | son | went abroad | to | a country | distant | and | there | squandered | the | property | of him | living | recklessly

Close English

“After not many days, the younger son gathered everything and went away to a distant country, and there he squandered his property by living recklessly.”

Fluent English

“A few days later, the younger son gathered everything he had and left for a distant country. There he wasted his property in reckless living.”

Section notes

The son gathers everything and departs after a few days. Reckless living describes how he dissipates the property. The narrator does not here mention the prostitutes later named in the older brother’s accusation.

The famine · Luke 15:14

Luke 15:14

Greek: adopted SBLGNT text.

δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

Word-order interlinear

having spent | but | he | everything | there arose | a famine | severe | throughout | the | country | that | and | he | began | to be in need

Close English

“When he had spent everything, a severe famine arose throughout that country, and he began to be in need.”

Fluent English

“After he had spent it all, a severe famine struck that country, and he began to go without.”

Section notes

Spending everything is followed by a famine throughout the country. He began to be in need marks the resulting deprivation. The fluent layer uses go without, leaving the exact necessities unspecified as the verse does.

Feeding pigs · Luke 15:15

Luke 15:15

Greek: adopted SBLGNT text.

καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους·

Word-order interlinear

and | having gone | he attached himself | to one | of the | citizens | of the | country | that | and | he sent | him | into | the | fields | of him | to feed | pigs

Close English

“He went and attached himself to one of the citizens of that country, who sent him into his fields to feed pigs.”

Fluent English

“He went to work for a citizen of that country, who sent him out to his fields to feed pigs.”

Section notes

Attached himself describes his joining a citizen’s service; went to work for gives the relation in natural English. The man sends him to feed pigs in his fields. The translation adds no contract or wage.

Hunger and the pigs’ food · Luke 15:16

Luke 15:16

Greek: adopted SBLGNT text.

καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.

Word-order interlinear

and | he longed | to fill | the | belly | of him | from | the | carob pods | which | were eating | the | pigs | and | no one | was giving | to him

Close English

“He longed to fill his belly with the carob pods the pigs were eating, and no one was giving him anything.”

Fluent English

“He longed to fill his stomach with the carob pods the pigs ate, but no one gave him anything.”

Section notes

The adopted wording explicitly says fill his belly. Carob pods names the food, while the final giving clause leaves its object unstated. Anything supplies that omission without claiming that someone physically prevented him from eating.

Coming to himself · Luke 15:17

Luke 15:17

Greek: adopted SBLGNT text.

εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι·

Word-order interlinear

to | himself | but | having come | he said | how many | hired workers | of the | father | of me | have more than enough | of bread | I | but | with hunger | here | am perishing

Close English

“But coming to himself, he said, ‘How many of my father’s hired workers have more than enough bread, but I am perishing here with hunger!’”

Fluent English

“When he came to his senses, he said, ‘My father has so many hired workers with more than enough to eat, while I am starving here!’”

Section notes

Coming to himself is the idiom rendered came to his senses. Hired workers are distinguished from the household slaves later in the story. Bread is the concrete food term; enough to eat expresses it naturally in the fluent layer.

Planning what to say · Luke 15:18

Luke 15:18

Greek: adopted SBLGNT text.

ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,

Word-order interlinear

having arisen | I will go | to | the | father | of me | and | I will say | to him | father | I sinned | against | the | heaven | and | before | you

Close English

“‘I will arise and go to my father and say to him: Father, I have sinned against heaven and in your sight.’”

Fluent English

“‘I will get up and go to my father and tell him: Father, I have sinned against heaven and against you.’”

Section notes

The son plans both the journey and his words. Heaven stands for God, but the image remains in both layers. In your sight becomes against you in fluent English. The same confession is repeated exactly when he reaches his father.

A request to be a hired worker · Luke 15:19

Luke 15:19

Greek: adopted SBLGNT text.

οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.

Word-order interlinear

no longer | I am | worthy | to be called | a son | of you | make | me | as | one | of the | hired workers | of you

Close English

“‘I am no longer worthy to be called your son. Make me like one of your hired workers.’”

Fluent English

“‘I no longer deserve to be called your son. Treat me as one of your hired workers.’”

Section notes

The planned speech renounces the status of son and asks to be treated as a hired worker. The first sentence returns in verse 21; the second is not repeated there in the adopted text.

The father runs to meet him · Luke 15:20

Luke 15:20

Greek: adopted SBLGNT text.

καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.

Word-order interlinear

and | having arisen | he came | to | the | father | of himself | still | but | he | far | being distant | saw | him | the | father | of him | and | felt compassion | and | having run | fell | upon | the | neck | of him | and | kissed warmly | him

Close English

“He arose and came to his own father. While he was still far away, his father saw him and felt compassion, and ran and fell upon his neck and kissed him warmly.”

Fluent English

“So he got up and went to his father. While he was still far away, his father saw him and was moved with compassion. He ran to him, threw his arms around him, and kissed him warmly.”

Section notes

The son acts on his intention. Seeing, compassion, running, embracing and kissing remain separate actions. Fell upon his neck is the close expression; threw his arms around him conveys the embrace. Warmly gives the force of the kissing verb.

The spoken confession · Luke 15:21

Luke 15:21

Greek: adopted SBLGNT text.

εἶπεν δὲ ὁ υἱὸς αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

Word-order interlinear

said | but | the | son | to him | father | I sinned | against | the | heaven | and | before | you | no longer | I am | worthy | to be called | a son | of you

Close English

“The son said to him, ‘Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son.’”

Fluent English

“His son said to him, ‘Father, I have sinned against heaven and against you. I no longer deserve to be called your son.’”

Section notes

The confession repeats the wording prepared in verses 18–19. It stops before the request to be treated as a hired worker. No interruption by the father is explicitly narrated, so the translation supplies neither that event nor the omitted request.

Robe, ring and sandals · Luke 15:22

Luke 15:22

Greek: adopted SBLGNT text.

εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,

Word-order interlinear

said | but | the | father | to | the | slaves | of him | quickly | bring out | a robe | the | first | and | clothe | him | and | give | a ring | onto | the | hand | of him | and | sandals | onto | the | feet

Close English

“But the father said to his slaves, ‘Quickly bring out the best robe and clothe him, and put a ring on his hand and sandals on his feet.’”

Fluent English

“But his father told his servants, ‘Quick, bring out the best robe and put it on him! Put a ring on his finger and sandals on his feet.’”

Section notes

First describes the robe’s rank and is rendered best. Hand is retained in close English; finger specifies where the ring is worn in the fluent layer. The three gifts remain concrete, without a symbolic meaning added to the translation.

Preparing the celebration · Luke 15:23

Luke 15:23

Greek: adopted SBLGNT text.

καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν,

Word-order interlinear

and | bring | the | calf | the | fattened | slaughter | and | having eaten | let us celebrate

Close English

“‘And bring the fattened calf and slaughter it, and let us eat and celebrate,’”

Fluent English

“‘Bring the fattened calf and slaughter it. Let’s eat and celebrate!’”

Section notes

The fattened calf is brought and slaughtered for the meal. Eating and celebrating are linked actions. The invitation to celebrate introduces the explanation in the following verse.

Dead and alive, lost and found · Luke 15:24

Luke 15:24

Greek: adopted SBLGNT text.

ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.

Word-order interlinear

because | this | the | son | of me | dead | was | and | came to life again | he was | lost | and | was found | and | they began | to celebrate

Close English

“‘because this son of mine was dead and came to life again; he was lost and was found.’ And they began to celebrate.”

Fluent English

“‘For this son of mine was dead and is alive again; he was lost and has been found.’ And they began to celebrate.”

Section notes

The father pairs death with renewed life and being lost with being found. The final sentence returns to narration: they began celebrating. Came to life again preserves the prefixed verb used here, distinct from the simpler verb in verse 32.

The older son approaches · Luke 15:25

Luke 15:25

Greek: adopted SBLGNT text.

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,

Word-order interlinear

was | but | the | son | of him | the | older | in | a field | and | as | coming | he drew near | to the | house | he heard | music | and | dancing

Close English

“His older son was in the field. As he came and drew near to the house, he heard music and dancing,”

Fluent English

“His older son was out in the field. As he came near the house, he heard music and dancing,”

Section notes

The scene turns to the older son in the field. He hears music and dancing as he nears the house. The translation does not add that he already knows why the celebration is taking place.

Asking a servant · Luke 15:26

Luke 15:26

Greek: adopted SBLGNT text.

καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα·

Word-order interlinear

and | having called | one | of the | servants | he was asking | what | [potential] | might be | these things

Close English

“and calling one of the servants, he asked what these things might be.”

Fluent English

“so he called one of the servants over and asked what was happening.”

Section notes

He calls one of the servants to ask what is happening. The Greek uses pais here rather than doulos in verse 22. Both describe household servants in this setting; the verse does not identify a particular age.

The explanation · Luke 15:27

Luke 15:27

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

Word-order interlinear

he | but | said | to him | that | the | brother | of you | has come | and | slaughtered | the | father | of you | the | calf | the | fattened | because | healthy | him | he received back

Close English

“He said to him, ‘Your brother has come, and your father slaughtered the fattened calf because he received him back healthy.’”

Fluent English

“The servant told him, ‘Your brother is back. Your father has slaughtered the fattened calf because he has him back safe and well.’”

Section notes

The servant identifies the returning person as your brother and explains the father’s celebration. Healthy becomes safe and well in fluent English; it concerns the son’s condition on return, not an assessment of his previous conduct.

Refusing to enter · Luke 15:28

Luke 15:28

Greek: adopted SBLGNT text.

ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

Word-order interlinear

he became angry | but | and | not | he was willing | to enter | the | but | father | of him | having come out | was pleading with | him

Close English

“But he became angry and was unwilling to enter. His father came out and pleaded with him.”

Fluent English

“He became angry and refused to go in. His father came outside and pleaded with him.”

Section notes

The older son’s anger leads to his refusal to enter. His father comes outside and pleads with him. The continuing force of the final verb suggests an appeal, rather than a single command to come inside.

Years of service · Luke 15:29

Luke 15:29

Greek: adopted SBLGNT text.

ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ· Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·

Word-order interlinear

he | but | answering | said | to the | father | of him | look | so many | years | I slave | for you | and | never | a command | of you | I transgressed | and | to me | never | you gave | a young goat | so that | with | the | friends | of me | I might celebrate

Close English

“He answered his father, ‘Look, for so many years I have slaved for you, and I never transgressed your command; yet you never gave me a young goat so that I might celebrate with my friends.’”

Fluent English

“He answered his father, ‘Look, I have been slaving for you all these years and have never disobeyed your orders. Yet you never gave me even a young goat to celebrate with my friends.’”

Section notes

Slaving conveys the older son’s description of his service. The claims of obedience and of never receiving a young goat belong to his speech. Even in the fluent layer makes the implied contrast with the fattened calf explicit.

This son of yours · Luke 15:30

Luke 15:30

Greek: adopted SBLGNT text.

ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.

Word-order interlinear

when | but | the | son | of you | this | the one | devouring | of you | the | livelihood | with | prostitutes | came | you slaughtered | for him | the | fattened | calf

Close English

“‘But when this son of yours came, who devoured your livelihood with prostitutes, you slaughtered the fattened calf for him.’”

Fluent English

“‘But when this son of yours came back after wasting your property on prostitutes, you slaughtered the fattened calf for him!’”

Section notes

The older son calls the returning man this son of yours, avoiding my brother. Devoured is his forceful accusation about the property. The mention of prostitutes remains attributed to him, rather than being inserted into the narrator’s earlier account.

The father’s answer · Luke 15:31

Luke 15:31

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν·

Word-order interlinear

he | but | said | to him | child | you | always | with | me | are | and | all | the | mine | yours | is

Close English

“He said to him, ‘Child, you are always with me, and all that is mine is yours.’”

Fluent English

“His father said, ‘My child, you are always with me, and everything I have is yours.’”

Section notes

The father addresses him as child and affirms both his constant presence and his share in the property. My in the fluent address conveys the relationship; it is not a separate possessive in the Greek.

This brother of yours · Luke 15:32

Luke 15:32

Greek: adopted SBLGNT text.

εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

Word-order interlinear

to celebrate | but | and | to rejoice | it was necessary | because | the | brother | of you | this | dead | was | and | came to life | and | lost | and | was found

Close English

“‘But it was necessary to celebrate and rejoice, because this brother of yours was dead and came to life, and was lost and was found.’”

Fluent English

“‘But we had to celebrate and rejoice, because this brother of yours was dead and is alive; he was lost and has been found.’”

Section notes

The father answers this son of yours with this brother of yours. Celebrate and rejoice are both retained. The final living verb lacks the again-prefix of verse 24. The story ends here without narrating the older son’s response.

LK-128 · Parallels

Comparing the passages (H-092, SR-0290)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 15:11–12, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1511-1512/

The requested share and division between both sons.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 15:16, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1516/

The carob pods and the unstated object of giving; the adopted Greek wording is retained.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 15:22, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1522/

The best robe and the ring on the hand/finger.

LK-129 · Luke 16:1–9 The steward facing dismissal

Luke 16:1

Greek: adopted SBLGNT text.

Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

Word-order interlinear

he was saying | but | also | to | the | disciples | a man | certain | was | rich | who | had | a steward | and | this one | was reported | to him | as | squandering | the | possessions | of him

Close English

He also said to the disciples, “There was a certain rich man who had a steward, and this man was reported to him as squandering his possessions.”

Fluent English

He also told the disciples, “A rich man had a steward who was reported to him for wasting his property.”

Section notes

Jesus’ address to the disciples is part of the complete verse. The report accuses the steward of wasting the rich man’s property. Steward retains the term already used in Luke 12:42 for the household manager.

An account demanded · Luke 16:2

Luke 16:2

Greek: adopted SBLGNT text.

καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.

Word-order interlinear

and | having called | him | he said | to him | what | this | I hear | about | you | render | the | account | of the | stewardship | of you | not | for | you can | any longer | manage

Close English

“He called him and said to him, ‘What is this I hear about you? Render the account of your stewardship, for you can no longer be steward.’”

Fluent English

“He called him in and said, ‘What is this I hear about you? Give an account of your management, because you can no longer be my steward.’”

Section notes

The master requires an account of the stewardship and announces that it cannot continue. The related noun and verb remain visible in the close layer. The verse does not yet state how the account will be settled.

Considering the alternatives · Luke 16:3

Luke 16:3

Greek: adopted SBLGNT text.

εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι·

Word-order interlinear

said | but | within | himself | the | steward | what | shall I do | because | the | master | of me | takes away | the | stewardship | from | me | to dig | not | I have strength | to beg | I am ashamed

Close English

“The steward said within himself, ‘What shall I do, because my master is taking the stewardship away from me? I do not have strength to dig; I am ashamed to beg.’”

Fluent English

“The steward said to himself, ‘What am I to do? My master is taking away my position. I am not strong enough to dig, and I am ashamed to beg.’”

Section notes

The steward’s question is addressed to himself. He names lack of strength for digging and shame about begging. The translation does not turn these into a claim that such work is beneath him or that he is unwilling to work at all.

A plan for future welcome · Luke 16:4

Luke 16:4

Greek: adopted SBLGNT text.

ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.

Word-order interlinear

I know | what | I will do | so that | when | I am removed | from | the | stewardship | they may receive | me | into | the | houses | of themselves

Close English

“‘I know what I will do, so that when I am removed from the stewardship, they may receive me into their own houses.’”

Fluent English

“‘I know what to do so that people will welcome me into their homes when I lose my position.’”

Section notes

The plan aims at being received into other people’s homes after removal from office. They is left unspecified in the close layer and becomes people in fluent English. The next verses disclose the intended beneficiaries.

Calling in the debtors · Luke 16:5

Luke 16:5

Greek: adopted SBLGNT text.

καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

Word-order interlinear

and | having called | one | each | of the | debtors | of the | master | of himself | he was saying | to the | first | how much | do you owe | to the | master | of me

Close English

“He called each one of his master’s debtors and said to the first, ‘How much do you owe my master?’”

Fluent English

“He called his master’s debtors in one by one and asked the first, ‘How much do you owe my master?’”

Section notes

Each debtor is summoned individually. The first question identifies the creditor as my master. The debtors’ answers and the steward’s instructions remain separate voices throughout the following exchange.

Oil: one hundred becomes fifty · Luke 16:6

Luke 16:6

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου· ὁ δὲ εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.

Word-order interlinear

he | but | said | a hundred | baths | of oil | he | but | said | to him | take | of you | the | written account | and | having sat down | quickly | write | fifty

Close English

“He said, ‘A hundred baths of oil.’ The steward said to him, ‘Take your written account, sit down, and quickly write fifty.’”

Fluent English

“The man answered, ‘A hundred measures of olive oil.’ The steward told him, ‘Take your bill, sit down, and write fifty, quickly.’”

Section notes

Bath is the ancient liquid measure named in Greek. Measures of olive oil is used in fluent English without a modern volume conversion. The written account is the debt document. The reduction from one hundred to fifty is explicit.

Wheat: one hundred becomes eighty · Luke 16:7

Luke 16:7

Greek: adopted SBLGNT text.

ἔπειτα ἑτέρῳ εἶπεν· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἑκατὸν κόρους σίτου· λέγει αὐτῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

Word-order interlinear

then | to another | he said | you | but | how much | do you owe | he | but | said | a hundred | kors | of wheat | he says | to him | take | of you | the | written account | and | write | eighty

Close English

“Then he said to another, ‘And you, how much do you owe?’ He said, ‘A hundred kors of wheat.’ He says to him, ‘Take your written account and write eighty.’”

Fluent English

“Then he asked another, ‘And how much do you owe?’ The man answered, ‘A hundred measures of wheat.’ He told him, ‘Take your bill and write eighty.’”

Section notes

Kor is a dry measure different from the liquid bath in verse 6. Fluent English uses measures for both but does not imply equal capacities. The second reduction is to eighty. Luke does not explain either reduction as interest or commission.

Praise for shrewd action · Luke 16:8

Luke 16:8

Greek: adopted SBLGNT text.

καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

Word-order interlinear

and | praised | the | master | the | steward | of | unrighteousness | because | shrewdly | he acted | because | the | sons | of the | age | this | more shrewd | than | the | sons | of the | light | toward | the | generation | the | their own | are

Close English

“And the master praised the unrighteous steward because he acted shrewdly; for the sons of this age are more shrewd toward their own generation than the sons of light.”

Fluent English

“The master praised the dishonest steward for his shrewd action. For the people of this age deal more shrewdly with their own kind than do the people of the light.”

Section notes

Master is read as the steward’s employer; taking the word as the Lord is another proposed reading. The stated reason for praise is shrewd action. The next clause compares people of this age and of the light in their dealings with their own kind.

Wealth and lasting welcome · Luke 16:9

Luke 16:9

Greek: adopted SBLGNT text.

καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

Word-order interlinear

and | I | to you | say | for yourselves | make | friends | from | the | mammon | of | unrighteousness | so that | when | it fails | they may receive | you | into | the | eternal | tents

Close English

“And I say to you, make friends for yourselves by means of the mammon of unrighteousness, so that when it fails they may receive you into the eternal tents.”

Fluent English

“I tell you: use dishonest wealth to make friends for yourselves, so that when it is gone, you may be welcomed into eternal dwellings.”

Section notes

Mammon means wealth; its negative description is retained as dishonest, also in verse 11. When it fails is singular and refers here to wealth. Greek they may receive does not name the welcoming subject; fluent English uses a passive without deciding that identity.

Following context / Luke 16:10

“Someone faithful with very little is also faithful with much; someone dishonest with very little is also dishonest with much.”

LK-129 · Parallels

Comparing the passages (H-092, SR-0291)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-130 · Luke 16:10–13 Faithfulness and two masters

Preceding context / Luke 16:9

“I tell you: use dishonest wealth to make friends for yourselves, so that when it is gone, you may be welcomed into eternal dwellings.”

Luke 16:10

Greek: adopted SBLGNT text.

Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

Word-order interlinear

the one | faithful | in | very little | also | in | much | faithful | is | and | the one | in | very little | unjust | also | in | much | unjust | is

Close English

“The one who is faithful in very little is also faithful in much, and the one who is unjust in very little is also unjust in much.”

Fluent English

“Someone faithful with very little is also faithful with much; someone dishonest with very little is also dishonest with much.”

Section notes

The two balanced clauses contrast faithful and unjust in very little and much. In fluent English dishonest gives the contextual sense of unjust. The scale is general here, preparing the applications to wealth and entrusted property.

Entrusted with true riches · Luke 16:11

Luke 16:11

Greek: adopted SBLGNT text.

εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

Word-order interlinear

if | therefore | in | the | unrighteous | mammon | faithful | not | you proved | the | genuine | who | to you | will entrust

Close English

“If therefore you have not proved faithful with unrighteous mammon, who will entrust to you what is genuine?”

Fluent English

“So if you have not been faithful with dishonest wealth, who will entrust true riches to you?”

Section notes

Faithful and entrust belong to related Greek vocabulary. What is genuine stands in contrast to unrighteous mammon. True riches makes the implied contrast explicit in fluent English, without naming a particular heavenly reward.

Another’s property and one’s own · Luke 16:12

Luke 16:12

Greek: adopted SBLGNT text.

καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν;

Word-order interlinear

and | if | in | the | belonging to another | faithful | not | you proved | the | your own | who | will give | to you

Close English

“And if you have not proved faithful with what belongs to another, who will give you what is your own?”

Fluent English

“And if you have not been faithful with someone else’s property, who will give you your own?”

Section notes

The contrast is between what belongs to another and what is your own. Property supplies the object understood from the discussion of stewardship. The question leaves the giver unnamed.

Serving two masters · Luke 16:13

Luke 16:13

Greek: adopted SBLGNT text.

οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

Word-order interlinear

no | household servant | can | two | masters | serve as a slave | either | for | the | one | he will hate | and | the | other | he will love | or | one | he will hold to | and | the | other | he will despise | not | you can | God | serve as slaves | and | mammon

Close English

“No household servant can be a slave to two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.”

Fluent English

“No household servant can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and wealth.”

Section notes

Luke adds household servant to the wording shared with Matthew 6:24. The remaining Greek wording is the same and retains the established close and fluent English. Mammon in the close layer corresponds to wealth in the fluent layer.

Following context / Luke 16:14

The Pharisees, who loved money, heard all this and ridiculed him.

LK-130 · Parallels

Comparing the passages (H-092, SR-0292)
This comparison compares Matthew 6:24 with Luke 16:13.
Luke’s household servant and the independent sayings in 16:10–12 remain distinct.
Gospel of Thomas, saying 47 is a composite comparison.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:6, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-166-2/

The liquid measure and debt document.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:7, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-167-2/

The dry measure and the second reduction.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:8, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-168-2/

The master’s praise and the comparison of shrewdness.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:9, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-169-2/

Mammon, the singular failing verb and the unspecified welcoming subject.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:11, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1611/

The contrast with what is genuine.

LK-131 · Luke 16:15 What God sees

Preceding context / Luke 16:14

The Pharisees, who loved money, heard all this and ridiculed him.

Luke 16:15

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.

Word-order interlinear

and | he said | to them | you | are | those | justifying | yourselves | before | the | people | the | but | God | knows | the | hearts | of you | because | the | among | people | exalted | an abomination | before | the | God

Close English

He said to them, “You are those who justify yourselves before people, but God knows your hearts; for what is exalted among people is an abomination before God.”

Fluent English

He said to them, “You present yourselves as righteous in people’s eyes, but God knows your hearts. What people hold in high regard is detestable in God’s sight.”

Section notes

The answer responds to the Pharisees in the preceding context. Before people and before God form the contrast. Justifying yourselves describes presenting oneself as righteous; the fluent layer keeps this distinct from God’s knowledge of the heart.

Following context / Luke 16:16

“The Law and the Prophets were proclaimed until John. Since then, the good news of God’s kingdom has been proclaimed, and everyone is pressing their way into it.”

LK-131 · Parallels

Comparing the passages (H-092, SR-0293)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-132 · Luke 16:16–17 The Law, the Prophets and the kingdom

Preceding context / Luke 16:15

He said to them, “You present yourselves as righteous in people’s eyes, but God knows your hearts. What people hold in high regard is detestable in God’s sight.”

Luke 16:16

Greek: adopted SBLGNT text.

Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

Word-order interlinear

the | law | and | the | prophets | until | John | from | then | the | kingdom | of | God | is proclaimed as good news | and | everyone | into | it | forces his way

Close English

“The Law and the Prophets were until John. From then the kingdom of God is proclaimed as good news, and everyone forces his way into it.”

Fluent English

“The Law and the Prophets were proclaimed until John. Since then, the good news of God’s kingdom has been proclaimed, and everyone is pressing their way into it.”

Section notes

The opening Greek clause has no verb; were is supplied in the close layer and were proclaimed in the fluent layer. The final verb is read as a middle: everyone presses into the kingdom. Unlike Matthew 11:12, everyone, not the kingdom, is its subject.

One stroke of the Law · Luke 16:17

Luke 16:17

Greek: adopted SBLGNT text.

Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

Word-order interlinear

easier | but | it is | the | heaven | and | the | earth | to pass away | than | of the | law | one | stroke | to fall

Close English

“But it is easier for heaven and earth to pass away than for one stroke of the Law to fall.”

Fluent English

“Yet it is easier for heaven and earth to pass away than for a single stroke of the Law to lose its force.”

Section notes

Stroke names a small written mark. Fall is the close rendering of the final verb; lose its force expresses its contextual sense. The comparison says that the Law’s smallest detail endures, without adding Matthew’s separate reference to one iota.

Following context / Luke 16:18

“Anyone who divorces his wife and marries another woman commits adultery. Anyone who marries a woman divorced from her husband also commits adultery.”

LK-132 · Parallels

Comparing the passages (H-092, SR-0294)
This comparison compares Matthew 11:12–13 with Luke 16:16 and Matthew 5:18 with Luke 16:17.
The syntax of biazetai and each passage’s sequence are retained.
No direct Thomas counterpart is established.

LK-133 · Luke 16:18 Divorce and remarriage

Preceding context / Luke 16:17

“Yet it is easier for heaven and earth to pass away than for a single stroke of the Law to lose its force.”

Luke 16:18

Greek: adopted SBLGNT text.

Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

Word-order interlinear

everyone | who | divorces | the | wife | of him | and | marries | another | commits adultery | and | the one | a divorced woman | from | a husband | marrying | commits adultery

Close English

“Everyone who divorces his wife and marries another commits adultery, and whoever marries a woman divorced from her husband commits adultery.”

Fluent English

“Anyone who divorces his wife and marries another woman commits adultery. Anyone who marries a woman divorced from her husband also commits adultery.”

Section notes

The two clauses concern a man divorcing and remarrying, and a man marrying a divorced woman. Divorced from her husband retains the wording without assigning who initiated the separation. Luke supplies neither Matthew’s exception clause nor Mark’s further statement about a wife.

Following context / Luke 16:19

There was a rich man who dressed in purple and fine linen and lived in splendor every day.

LK-133 · Parallels

Comparing the passages (H-092, SR-0295)
This comparison compares Matthew 5:32, Matthew 19:9 and Mark 10:11–12.
Their differences are not inserted into Luke’s brief formulation.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:16, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1616/

The verbless opening clause and forceful entry into the kingdom.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:17, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1617/

The written stroke and the sense of falling.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:18, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1618/

The two divorce clauses and divorced from her husband.

LK-134 · Luke 16:19–31 The rich man and Lazarus

Preceding context / Luke 16:18

“Anyone who divorces his wife and marries another woman commits adultery. Anyone who marries a woman divorced from her husband also commits adultery.”

Luke 16:19

Greek: adopted SBLGNT text.

Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς.

Word-order interlinear

a man | now | a certain | was | rich | and | he used to clothe himself in | purple | and | fine linen | rejoicing | each | day | splendidly

Close English

There was a certain rich man, and he clothed himself in purple and fine linen, rejoicing splendidly every day.

Fluent English

There was a rich man who dressed in purple and fine linen and lived in splendor every day.

Section notes

Purple, fine linen and daily splendor establish the rich man’s circumstances. The story gives him no personal name. The repeated daily enjoyment sets the scene for the poor man lying outside his gate. The contrast begins with their circumstances before either man speaks.

A poor man at the gate · Luke 16:20

Luke 16:20

Greek: adopted SBLGNT text.

πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

Word-order interlinear

poor | but | a certain man | by name | Lazarus | had been laid | at | the | gate | of him | covered with sores

Close English

But a certain poor man named Lazarus had been laid at his gate, covered with sores,

Fluent English

A poor man named Lazarus had been laid at his gate, his body covered with sores.

Section notes

Poor describes Lazarus’s condition without explicitly calling him a beggar. Had been laid preserves the passive verb and does not name those who brought him. The narrative names this man Lazarus but does not identify him with another person of that name.

The table and the dogs · Luke 16:21

Luke 16:21

Greek: adopted SBLGNT text.

καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.

Word-order interlinear

and | longing | to be filled | from | the things | falling | from | the | table | of the | rich man | but | even | the | dogs | coming | would lick | the | sores | of him

Close English

and longing to be filled from what fell from the rich man’s table. But even the dogs came and licked his sores.

Fluent English

He longed to fill himself with what fell from the rich man’s table. Even the dogs came and licked his sores.

Section notes

The Greek says what fell from the table; it does not specify crumbs in this text. The dogs lick Lazarus’s sores. The translation leaves the action as narrated, without making the animals either deliberate tormentors or compassionate helpers.

Two deaths · Luke 16:22

Luke 16:22

Greek: adopted SBLGNT text.

ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

Word-order interlinear

it happened | now | to die | the | poor man | and | to be carried away | him | by | the | angels | into | the | bosom | of Abraham | died | now | also | the | rich man | and | was buried

Close English

Now it happened that the poor man died and was carried away by the angels to Abraham’s bosom. The rich man also died and was buried.

Fluent English

The poor man died, and the angels carried him to Abraham’s side. The rich man also died and was buried.

Section notes

Abraham’s bosom is retained in the close layer. At Abraham’s side expresses the place of nearness and honor, with the image of reclining beside him at a meal. Angels carry the poor man; the sentence does not add a separate noun for his soul.

Seeing across the distance · Luke 16:23

Luke 16:23

Greek: adopted SBLGNT text.

καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

Word-order interlinear

and | in | the | Hades | lifting | the | eyes | of him | being | in | torments | he sees | Abraham | from | afar | and | Lazarus | in | the | bosom | of him

Close English

And in Hades, lifting his eyes, being in torment, he sees Abraham far away and Lazarus at his bosom.

Fluent English

In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus at his side.

Section notes

Hades is retained as the Greek designation of the realm of the dead; this is not the word Gehenna. Sees preserves the historical present in the close layer. At his side continues the same image used for Lazarus’s place beside Abraham in the preceding verse.

A plea for water · Luke 16:24

Luke 16:24

Greek: adopted SBLGNT text.

καὶ αὐτὸς φωνήσας εἶπεν· Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

Word-order interlinear

and | he | calling out | said | Father | Abraham | have mercy on | me | and | send | Lazarus | so that | he may dip | the | tip | of the | finger | of him | in water | and | cool | the | tongue | of me | because | I suffer pain | in | the | flame | this

Close English

And he called out and said, “Father Abraham, have mercy on me and send Lazarus, so that he may dip the tip of his finger in water and cool my tongue, because I am in pain in this flame.”

Fluent English

He called out, “Father Abraham, have mercy on me! Send Lazarus to dip his fingertip in water and cool my tongue. I am suffering in this flame.”

Section notes

The rich man addresses Abraham as father and asks him to send Lazarus. The requested relief is specific: water on a fingertip to cool his tongue. The flame and the pain belong to the scene as told; no additional description of their nature is supplied.

Comfort and suffering · Luke 16:25

Luke 16:25

Greek: adopted SBLGNT text.

εἶπεν δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι.

Word-order interlinear

said | but | Abraham | Child | remember | that | you received | the | good things | of you | in | the | life | of you | and | Lazarus | likewise | the | bad things | now | but | here | he is comforted | you | but | suffer pain

Close English

But Abraham said, “Child, remember that you received your good things in your life, and Lazarus likewise the bad things. But now he is comforted here, and you are in pain.”

Fluent English

Abraham said, “Child, remember that you received your good things during your lifetime, while Lazarus received bad things. Now he is comforted here, and you are suffering.”

Section notes

Abraham answers with Child. Your qualifies the good things received by the rich man; the corresponding phrase for Lazarus is simply the bad things. The present contrast pairs Lazarus’s comfort here with the rich man’s pain, reversing their earlier circumstances.

The fixed chasm · Luke 16:26

Luke 16:26

Greek: adopted SBLGNT text.

καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

Word-order interlinear

and | in | all | these things | between | us | and | you | a chasm | great | has been fixed | so that | those | wishing | to cross | from here | to | you | not | may be able | nor | from there | to | us | may cross over

Close English

“And in all this, a great chasm has been fixed between us and you, so that those wishing to cross from here to you cannot, nor may they cross from there to us.”

Fluent English

“Besides all this, a great chasm has been fixed between us and you. Those who want to cross from here to you cannot, and no one can cross from there to us.”

Section notes

Has been fixed is passive and leaves its agent unnamed. The Greek pronouns for you are plural, setting the two sides of the chasm against one another. The sentence denies passage in both directions, including passage desired by those on Abraham’s side.

A request for his household · Luke 16:27

Luke 16:27

Greek: adopted SBLGNT text.

εἶπεν δέ· Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,

Word-order interlinear

he said | but | I ask | you | then | father | that | you send | him | to | the | house | of the | father | of me

Close English

But he said, “Then I ask you, father, to send him to my father’s house,

Fluent English

He said, “Then, father, I ask you to send Lazarus to my father’s house.

Section notes

Father addresses Abraham, while my father refers to the rich man’s own family. The fluent layer names Lazarus to clarify the object of send. This request continues into the next verse; the speech is not closed at the verse boundary.

Five brothers · Luke 16:28

Luke 16:28

Greek: adopted SBLGNT text.

ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

Word-order interlinear

I have | for | five | brothers | so that | he may solemnly warn | them | so that | not | also | they | may come | into | the | place | this | of the | torment

Close English

for I have five brothers, so that he may solemnly warn them, lest they too come to this place of torment.”

Fluent English

I have five brothers. Let him warn them, so that they do not come to this place of torment too.”

Section notes

The verb rendered solemnly warn carries the force of an emphatic testimony or warning. The purpose is that the five brothers should not reach the same place of torment. The numeral belongs to the story and is retained without an added symbolic explanation.

Moses and the Prophets · Luke 16:29

Luke 16:29

Greek: adopted SBLGNT text.

λέγει δὲ Ἀβραάμ· Ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

Word-order interlinear

says | but | Abraham | they have | Moses | and | the | prophets | let them listen to | them

Close English

But Abraham says, “They have Moses and the Prophets; let them listen to them.”

Fluent English

Abraham said, “They have Moses and the Prophets. Let them listen to them.”

Section notes

Moses and the Prophets refers here to the writings available for the brothers to hear and heed. The close layer keeps says, the Greek historical present; the fluent layer uses said to maintain its narrative tense. The command is to listen to those witnesses.

If someone goes from the dead · Luke 16:30

Luke 16:30

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν.

Word-order interlinear

he | but | said | No | father | Abraham | but | if | someone | from | the dead | goes | to | them | they will repent

Close English

But he said, “No, father Abraham, but if someone goes to them from the dead, they will repent.”

Fluent English

He said, “No, father Abraham! If someone from the dead goes to them, they will repent.”

Section notes

The rich man predicts repentance if someone from the dead goes to his brothers. The verb here is goes, not rises. The next answer changes both the action and the response: someone rises, yet the brothers are not persuaded.

The final answer · Luke 16:31

Luke 16:31

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ’ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

Word-order interlinear

he said | but | to him | if | to Moses | and | the | prophets | not | they listen | not even | if | someone | from | the dead | rises | will they be persuaded

Close English

But he said to him, “If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.”

Fluent English

Abraham replied, “If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.”

Section notes

Being persuaded is kept distinct from repenting in the preceding verse. Abraham’s answer returns to listening to Moses and the Prophets and denies that a return from death would itself secure belief. The translation does not add an identification of the hypothetical person who rises.

LK-134 · Parallels

Comparing the passages (H-092, SR-0296)
This comparison establishes no direct matching passage in the four Gospels for this passage.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:22, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1622/

The bosom image, place beside Abraham and the two deaths.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:23, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1623/

Hades, torment and the distant sight of Abraham.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 16:31, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1631/

Rising from the dead and being persuaded.

LK-135 · Luke 17:1–2 Causing another to stumble

Luke 17:1

Greek: adopted SBLGNT text.

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι’ οὗ ἔρχεται·

Word-order interlinear

he said | now | to | the | disciples | of him | impossible | it is | for | the | stumbling blocks | not | to come | nevertheless | woe | through | whom | it comes

Close English

He said to his disciples, “It is impossible for stumbling blocks not to come, but woe to the one through whom they come.”

Fluent English

He said to his disciples, “Things that cause people to sin are bound to come, but woe to the person who brings them about.”

Section notes

Stumbling blocks names things that lead people into wrongdoing, not merely things they find offensive. The warning distinguishes their coming from responsibility for bringing them about. Luke addresses the disciples; the fluent wording retains the moral sense used in the related passages.

One of these little ones · Luke 17:2

Luke 17:2

Greek: adopted SBLGNT text.

λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα.

Word-order interlinear

it is better | for him | if | a stone | for milling | lies | around | the | neck | of him | and | he has been thrown | into | the | sea | than | that | he should cause to stumble | of the | little ones | these | one

Close English

“It is better for him if a millstone is around his neck and he is thrown into the sea than that he should cause one of these little ones to stumble.”

Fluent English

“It would be better for that person to have a millstone around their neck and be thrown into the sea than to cause one of these little ones to sin.”

Section notes

Luke says a milling stone without specifying the donkey-driven stone found in the parallels. Little ones remains open to the context and is not replaced with children. The drowning comparison expresses the gravity of causing their downfall, rather than an instruction to inflict punishment.

Following context / Luke 17:3

“Watch yourselves. If your brother sins, rebuke him. If he repents, forgive him.”

LK-135 · Parallels

Comparing the passages (H-092, SR-0297)
This comparison compares Mark 9:42 and Matthew 18:6–7.
Their later cutting-off images are not inserted into Luke.
No direct Thomas counterpart is established.

LK-136 · Luke 17:3–4 Rebuke, repentance and forgiveness

Preceding context / Luke 17:2

“It would be better for that person to have a millstone around their neck and be thrown into the sea than to cause one of these little ones to sin.”

Luke 17:3

Greek: adopted SBLGNT text.

προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ·

Word-order interlinear

pay attention | to yourselves | if | sins | the | brother | of you | rebuke | him | and | if | he repents | forgive | him

Close English

“Pay attention to yourselves. If your brother sins, rebuke him, and if he repents, forgive him.”

Fluent English

“Watch yourselves. If your brother sins, rebuke him. If he repents, forgive him.”

Section notes

Watch yourselves is plural; the following instructions address the hearer in the singular. Against you is absent from this verse’s adopted Greek and appears in the next. Repentance and forgiveness remain linked in the conditional instruction.

Seven times in a day · Luke 17:4

Luke 17:4

Greek: adopted SBLGNT text.

καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· Μετανοῶ, ἀφήσεις αὐτῷ.

Word-order interlinear

and | if | seven times | in the | day | he sins | against | you | and | seven times | returns | to | you | saying | I repent | you shall forgive | him

Close English

“And if he sins against you seven times in the day, and seven times returns to you saying, ‘I repent,’ you shall forgive him.”

Fluent English

“Even if he sins against you seven times in a day and comes back to you seven times saying, ‘I repent,’ you must forgive him.”

Section notes

Seven times is repeated for the wrongdoing and the return. I repent is the returning person’s own statement. The final future form carries an obligation, rendered must forgive in the fluent layer. Luke’s in a day is retained rather than Matthew’s different numerical expression.

Following context / Luke 17:5

The apostles said to the Lord, “Give us more faith.”

LK-136 · Parallels

Comparing the passages (H-092, SR-0298)
This comparison relates Matthew 18:15 to Luke 17:3 and Matthew 18:22 to 17:4.
Luke’s repentance and seven times in a day remain distinct.
No direct Thomas counterpart is established.

LK-137 · Luke 17:6 Faith like a mustard seed

Preceding context / Luke 17:5

The apostles said to the Lord, “Give us more faith.”

Luke 17:6

Greek: adopted SBLGNT text.

εἶπεν δὲ ὁ κύριος· Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

Word-order interlinear

said | now | the | Lord | if | you have | faith | like | a seed | of mustard | you would say | [conditional] | to the | mulberry tree | this | be uprooted | and | be planted | in | the | sea | and | it would obey | [conditional] | you

Close English

The Lord said, “If you have faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea,’ and it would obey you.”

Fluent English

The Lord answered, “If you have faith like a mustard seed, you could tell this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.”

Section notes

The Greek begins if you have, followed by forms expressing what would happen. The translation does not add a verdict that the apostles have no faith. Mulberry tree preserves Luke’s image; be uprooted and be planted keep the two passive commands, rather than replacing the tree with a mountain.

Following context / Luke 17:7

“Suppose one of you has a slave plowing or tending sheep. When he comes in from the field, would you tell him, ‘Come here at once and sit down to eat’?”

LK-137 · Parallels

Comparing the passages (H-092, SR-0299)
This comparison compares Matthew 17:20, and also Mark 11:23 for a command to move.
Luke’s tree and its commands are retained.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 17:6, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-176-2/

The mustard-seed comparison, mulberry tree and the two passive commands.

LK-138 · Luke 17:7–10 Doing what was commanded

Preceding context / Luke 17:6

The Lord answered, “If you have faith like a mustard seed, you could tell this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.”

Luke 17:7

Greek: adopted SBLGNT text.

Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· Εὐθέως παρελθὼν ἀνάπεσε,

Word-order interlinear

who | now | from | you | a slave | having | plowing | or | tending a flock | who | to him coming in | from | the | field | will say | to him | immediately | coming over | recline

Close English

“Who among you, having a slave plowing or tending a flock, will say to him when he comes in from the field, ‘Come over immediately and recline’?”

Fluent English

“Suppose one of you has a slave plowing or tending sheep. When he comes in from the field, would you tell him, ‘Come here at once and sit down to eat’?”

Section notes

The example assumes a slave who works in the field and also serves at table. Recline names the customary eating posture; sit down to eat gives its function in the fluent layer. The rhetorical question anticipates the different order given in the next verse.

Serving before eating · Luke 17:8

Luke 17:8

Greek: adopted SBLGNT text.

ἀλλ’ οὐχὶ ἐρεῖ αὐτῷ· Ἑτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

Word-order interlinear

but | not | will he say | to him | prepare | something | I may dine on | and | having girded yourself | serve | me | until | I eat | and | drink | and | after | these things | you will eat | and | drink | you

Close English

“But will he not say to him, ‘Prepare something for me to dine on, and gird yourself and serve me until I have eaten and drunk; and afterward you will eat and drink’?”

Fluent English

“Wouldn’t you say instead, ‘Prepare my dinner, get yourself ready and serve me while I eat and drink. After that, you can eat and drink’?”

Section notes

Gird yourself refers to arranging the clothing for work. Get yourself ready expresses that action without adding a new task. The owner eats first and the slave afterward. The fluent layer continues the imagined situation with you, while the close layer keeps the Greek third person.

The question of thanks · Luke 17:9

Luke 17:9

Greek: adopted SBLGNT text.

μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;

Word-order interlinear

not | does he have | gratitude | to the | slave | because | he did | the things | commanded

Close English

“Does he thank the slave because he did what was commanded?”

Fluent English

“Does the master thank the slave for doing what he was told?”

Section notes

The question expects a negative answer. The adopted Greek ends with the question; it does not contain the additional response I do not think so. Master in the fluent layer identifies the unnamed owner who has been speaking to the slave.

No claim to extra credit · Luke 17:10

Luke 17:10

Greek: adopted SBLGNT text.

οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

Word-order interlinear

so | also | you | when | you do | all | the things | commanded | to you | say | that | slaves | unprofitable | we are | what | we were obliged | to do | we have done

Close English

“So you also, when you have done all that was commanded you, say, ‘We are unprofitable slaves; we have done what we were obliged to do.’”

Fluent English

“So you too, when you have done everything you were told to do, should say, ‘We are slaves who deserve no special credit. We have only done our duty.’”

Section notes

Unprofitable keeps the sharp force of achreioi in the close layer. The fluent reading understands it in light of the next clause: fulfilling an obligation does not create a claim to special credit. Only makes that contextual relation explicit; it is not a separate Greek word.

Following context / Luke 17:11

On his way to Jerusalem, Jesus was traveling through the border region between Samaria and Galilee.

LK-138 · Parallels

Comparing the passages (H-092, SR-0300)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 17:10, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1710/

Achreioi and the relation between obedience and obligation.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 17:11, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1711/

Travel through the region between Samaria and Galilee.

LK-139 · Luke 17:14 Go and show yourselves

Preceding context / Luke 17:13

They raised their voices and said, “Jesus, Master, have mercy on us!”

Luke 17:14

Greek: adopted SBLGNT text.

καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.

Word-order interlinear

and | seeing | he said | to them | going | show | yourselves | to the | priests | and | it happened | in | the | going away | of them | they were cleansed

Close English

And seeing them, he said to them, “Go and show yourselves to the priests.” And it happened that as they went, they were cleansed.

Fluent English

When he saw them, he said, “Go and show yourselves to the priests.” As they went, they were cleansed.

Section notes

The command is to present themselves to the priests. Cleansing occurs while they are going, not after a narrated inspection. The passive were cleansed names the change without supplying an agent or replacing the vocabulary of cleansing with a different medical description.

Following context / Luke 17:15

One of them, seeing that he had been healed, returned and praised God in a loud voice.

LK-139 · Parallels

Comparing the passages (H-093, SR-0301)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-140 · Luke 17:17–18 Where are the nine?

Preceding context / Luke 17:16

He fell facedown at Jesus’ feet and thanked him. He was a Samaritan.

Luke 17:17

Greek: adopted SBLGNT text.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;

Word-order interlinear

answering | now | the | Jesus | said | not | the | ten | were cleansed | the | but | nine | where

Close English

Jesus answered and said, “Were not the ten cleansed? But where are the nine?”

Fluent English

Jesus said, “Weren’t all ten cleansed? Where are the other nine?”

Section notes

The questions look back to all ten being cleansed and distinguish the nine who have not returned. The returning man has just been identified as a Samaritan. Other in the fluent layer makes the numerical contrast explicit without adding a further group.

This foreigner · Luke 17:18

Luke 17:18

Greek: adopted SBLGNT text.

οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;

Word-order interlinear

not | were found | having returned | to give | glory | to | God | if | not | the | foreigner | this

Close English

“Were none found returning to give glory to God except this foreigner?”

Fluent English

“Was no one found to return and give glory to God except this foreigner?”

Section notes

Foreigner translates allogenēs and is spoken here about the Samaritan. Giving glory to God is the action Jesus singles out. The sentence remains a question about who returned; the translation does not add an account of where the other nine went.

Following context / Luke 17:19

He said to him, “Get up and go. Your faith has made you well.”

LK-140 · Parallels

Comparing the passages (H-093, SR-0302)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-141 · Luke 17:19 Your faith has saved you

Preceding context / Luke 17:18

“Was no one found to return and give glory to God except this foreigner?”

Luke 17:19

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

Word-order interlinear

and | he said | to him | rising | go | the | faith | of you | has saved | you

Close English

And he said to him, “Rise and go; your faith has saved you.”

Fluent English

He said to him, “Get up and go. Your faith has made you well.”

Section notes

Saved keeps the broader range of sōzō in the close layer. Made you well follows the immediate healing context in the fluent layer, as in Luke 8:48. The saying addresses the man who returned; its wording should not be reduced to a new clinical detail.

Following context / Luke 17:20

When the Pharisees asked when God’s kingdom was coming, he answered, “God’s kingdom does not come in a way that can be observed.”

LK-141 · Parallels

Comparing the passages (H-093, SR-0303)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 17:19, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1719/

The command to rise and the faith/salvation formula.

LK-142 · Luke 17:20–21 The kingdom among you

Preceding context / Luke 17:19

He said to him, “Get up and go. Your faith has made you well.”

Luke 17:20

Greek: adopted SBLGNT text.

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,

Word-order interlinear

having been asked | now | by | the | Pharisees | when | comes | the | kingdom | of | God | he answered | them | and | said | not | comes | the | kingdom | of | God | with | observation

Close English

Asked by the Pharisees when the kingdom of God comes, he answered them and said, “The kingdom of God does not come with observation.”

Fluent English

When the Pharisees asked when God’s kingdom was coming, he answered, “God’s kingdom does not come in a way that can be observed.”

Section notes

With observation is the compact Greek expression. It can concern visible observation or attempts to determine the coming by watching for signs. The fluent layer preserves the broad wording; the sentence does not supply a timetable in answer to the Pharisees’ question.

Within you or among you · Luke 17:21

Luke 17:21

Greek: adopted SBLGNT text.

οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε ἢ· Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν.

Word-order interlinear

nor | will they say | look | here | or | there | look | for | the | kingdom | of | God | within | you | is

Close English

“Nor will they say, ‘Look, here!’ or ‘There!’ For look, the kingdom of God is within you.”

Fluent English

“Nor will people say, ‘Look, here it is!’ or ‘There it is!’ For God’s kingdom is among you.”

Section notes

Entos hymōn has been read as within you, among you, or within your reach. The close layer retains within; the fluent layer chooses among, taking the plural you collectively in the address to the Pharisees. This interpretive choice does not erase the inward reading represented by within.

Following context / Luke 17:22

He said to the disciples, “Days are coming when you will long to see even one of the days of the Son of Man, but you will not see it.”

LK-142 · Parallels

Comparing the passages (H-094, SR-0304)
This comparison establishes no direct matching passage in the four Gospels.
The apparatus relates Gospel of Thomas, saying 3 as composite, Gospel of Thomas, saying 51 thematically and Gospel of Thomas, saying 113 closely; these classifications do not make their wording identical to Luke.

LK-143 · Luke 17:22–25 The days of the Son of Man

Preceding context / Luke 17:21

“Nor will people say, ‘Look, here it is!’ or ‘There it is!’ For God’s kingdom is among you.”

Luke 17:22

Greek: adopted SBLGNT text.

Εἶπεν δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

Word-order interlinear

he said | now | to | the | disciples | will come | days | when | you will long | one | of the | days | of the | Son | of | Man | to see | and | not | you will see

Close English

He said to the disciples, “Days will come when you will long to see one of the days of the Son of Man, and you will not see it.”

Fluent English

He said to the disciples, “Days are coming when you will long to see even one of the days of the Son of Man, but you will not see it.”

Section notes

The audience changes from the Pharisees to the disciples. One of the days remains a singular day within the plural expression; the sentence does not itself identify it as a day from Jesus’ past ministry or replace the longing with a prediction of immediate sight.

Do not run after them · Luke 17:23

Luke 17:23

Greek: adopted SBLGNT text.

καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ἐκεῖ· Ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε.

Word-order interlinear

and | they will say | to you | look | there | look | here | not | go away | nor | pursue

Close English

“And they will say to you, ‘Look, there!’ ‘Look, here!’ Do not go away or pursue them.”

Fluent English

“People will tell you, ‘Look, there he is!’ ‘Look, here he is!’ Do not go off or run after them.”

Section notes

There precedes here in this verse, reversing their order in verse 21. He in the fluent layer identifies the Son of Man from the preceding saying. The two prohibitions warn against going off and pursuing such claims; they are not collapsed into a command simply to wait.

Like lightning across the sky · Luke 17:24

Luke 17:24

Greek: adopted SBLGNT text.

ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

Word-order interlinear

just as | for | the | lightning | flashing | from | the region | under | the | heaven | to | the region | under | heaven | shines | so | will be | the | Son | of | Man | in | the | day | of him

Close English

“For just as lightning flashes and shines from one region under heaven to another under heaven, so will the Son of Man be in his day.”

Fluent English

“For as lightning flashes and lights up the sky from one side to the other, so the Son of Man will be in his day.”

Section notes

The Greek describes the sweep from one region under heaven to another without naming east and west as Matthew does. In his day belongs to the adopted text and remains in both continuous layers. The visible sweep of lightning contrasts with localized claims of here or there.

But first, suffering · Luke 17:25

Luke 17:25

Greek: adopted SBLGNT text.

πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

Word-order interlinear

first | but | it is necessary | for him | many things | to suffer | and | to be rejected | by | the | generation | this

Close English

“But first he must suffer many things and be rejected by this generation.”

Fluent English

“But first he must suffer greatly and be rejected by this generation.”

Section notes

First places suffering and rejection before the announced day. Must preserves the necessity expressed by dei. This generation is the named agent of rejection; no later generation or outside group is substituted. The saying retains its place within Luke’s address to the disciples.

Following context / Luke 17:26

“Just as it was in Noah’s days, so it will also be in the days of the Son of Man.”

LK-143 · Parallels

Comparing the passages (H-094, SR-0305)
This comparison compares Matthew 24:26 with Luke 17:23 and Matthew 24:27 with 17:24.
Luke 17:22,25 retain their own setting.
Gospel of Thomas, saying 38 is a thematic relation.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 17:20–21, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1720-1721/

Observation and the disputed expression entos hymōn.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 17:23, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1723/

The localized claims and the commands not to go after them.

LK-144 · Luke 17:26–32 As in the days of Noah and Lot

Preceding context / Luke 17:25

“But first he must suffer greatly and be rejected by this generation.”

Luke 17:26

Greek: adopted SBLGNT text.

καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·

Word-order interlinear

and | just as | it happened | in | the | days | of Noah | so | it will be | also | in | the | days | of the | Son | of | Man

Close English

“And just as it happened in the days of Noah, so it will also be in the days of the Son of Man.”

Fluent English

“Just as it was in Noah’s days, so it will also be in the days of the Son of Man.”

Section notes

The comparison begins with the days of Noah and repeats days for the Son of Man. This plural setting leads to the particular day of sudden change in the examples. Luke introduces Lot as a second example later in the passage.

Until the flood came · Luke 17:27

Luke 17:27

Greek: adopted SBLGNT text.

ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.

Word-order interlinear

they were eating | they were drinking | they were marrying | they were being given in marriage | until | which | day | entered | Noah | into | the | ark | and | came | the | flood | and | destroyed | all

Close English

“They were eating, drinking, marrying and being given in marriage until the day Noah entered the ark, and the flood came and destroyed them all.”

Fluent English

“People ate and drank, married and were given in marriage, right up to the day Noah entered the ark. Then the flood came and destroyed them all.”

Section notes

The repeated imperfect verbs describe ongoing ordinary activities. Marrying and being given in marriage retain the two grammatical forms. The sequence turns at Noah’s entry into the ark and the coming of the flood; no separate accusation is added to the listed activities.

The days of Lot · Luke 17:28

Luke 17:28

Greek: adopted SBLGNT text.

ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·

Word-order interlinear

likewise | just as | it happened | in | the | days | of Lot | they were eating | they were drinking | they were buying | they were selling | they were planting | they were building

Close English

“Likewise, just as it happened in the days of Lot: they were eating, drinking, buying, selling, planting and building.”

Fluent English

“It was the same in Lot’s days. People ate and drank, bought and sold, planted and built.”

Section notes

Luke’s second list adds trade, planting and building to eating and drinking. The six activities preserve the rhythm of ordinary life continuing. The text does not mention marriage in this second list, and the translation does not import it from the Noah comparison.

The day Lot left · Luke 17:29

Luke 17:29

Greek: adopted SBLGNT text.

ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ καὶ ἀπώλεσεν πάντας.

Word-order interlinear

on which | but | day | went out | Lot | from | Sodom | it rained | fire | and | sulfur | from | heaven | and | destroyed | all

Close English

“But on the day Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all.”

Fluent English

“But on the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.”

Section notes

Fire and sulfur preserves the two substances named. From heaven marks their origin in the image. The same phrase destroyed them all closes both examples, while the different events and the departure of Lot remain distinct.

The day of revelation · Luke 17:30

Luke 17:30

Greek: adopted SBLGNT text.

κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

Word-order interlinear

according to | the | same things | it will be | on which | day | the | Son | of | Man | is revealed

Close English

“It will be in the same way on the day the Son of Man is revealed.”

Fluent English

“That is how it will be on the day the Son of Man is revealed.”

Section notes

Is revealed is passive and does not state an agent. The clause names the disclosure of the Son of Man, rather than replacing it with a general disaster. The demonstrative comparison points back to the preceding examples and their abrupt change.

Do not turn back · Luke 17:31

Luke 17:31

Greek: adopted SBLGNT text.

ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

Word-order interlinear

in | that | the | day | whoever | will be | on | the | roof | and | the | possessions | of him | in | the | house | not | let him come down | to take | them | and | the one | in | a field | likewise | not | let him turn | to | the | things behind

Close English

“On that day, whoever is on the roof, with his possessions in the house, must not come down to take them; and likewise the one in a field must not turn back.”

Fluent English

“On that day, someone on the roof must not go down to collect possessions from inside the house. Someone out in the field must not turn back either.”

Section notes

The roof and field are separate situations. Possessions renders skeuē broadly, without limiting it to one garment as in a parallel saying. The prohibitions focus on returning to retrieve things; no destination or route of escape is added.

Remember Lot’s wife · Luke 17:32

Luke 17:32

Greek: adopted SBLGNT text.

μνημονεύετε τῆς γυναικὸς Λώτ.

Word-order interlinear

remember | the | wife | of Lot

Close English

“Remember Lot’s wife.”

Fluent English

“Remember Lot’s wife.”

Section notes

The brief command names Lot’s wife without retelling what happened to her. Its position reinforces the preceding warning about turning back. The English preserves the short imperative instead of expanding the verse into the fuller Genesis narrative.

Following context / Luke 17:33

“Whoever tries to preserve their life will lose it, but whoever loses it will keep it alive.”

LK-144 · Parallels

Comparing the passages (H-094, SR-0306)
This comparison compares Matthew 24:37–39 with Luke 17:26–27 and Matthew 24:17–18 with 17:31.
Luke’s Lot and his wife are not transferred to Matthew.
No direct Thomas counterpart is established.

LK-145 · Luke 17:33–35 Losing and keeping life

Preceding context / Luke 17:32

“Remember Lot’s wife.”

Luke 17:33

Greek: adopted SBLGNT text.

ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ’ ἂν ἀπολέσῃ ζῳογονήσει αὐτήν.

Word-order interlinear

whoever | if | seeks | the | life | of him | to preserve | will lose | it | whoever | but | [modal] | loses | will keep alive | it

Close English

“Whoever seeks to preserve his life will lose it, but whoever loses it will keep it alive.”

Fluent English

“Whoever tries to preserve their life will lose it, but whoever loses it will keep it alive.”

Section notes

Life gives the contextual sense of psychē. Preserve and keep alive translate different verbs, retaining the paradox rather than turning both into the same word. The saying does not explain the loss as one narrowly defined physical action.

Two on one bed · Luke 17:34

Luke 17:34

Greek: adopted SBLGNT text.

λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·

Word-order interlinear

I say | to you | this | the | night | there will be | two | on | a bed | one | the | one | will be taken | and | the | other | will be left

Close English

“I say to you, on this night there will be two on one bed; the one will be taken and the other will be left.”

Fluent English

“I tell you, that night two people will be on one bed. One will be taken, and the other will be left.”

Section notes

This night is the close wording; that night relates it to the announced time in fluent English. Two people does not assume they are a married couple. Taken and left are passive, naming neither the agent nor the destination or final fate of either person.

Two women grinding · Luke 17:35

Luke 17:35

Greek: adopted SBLGNT text.

ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθήσεται.

Word-order interlinear

there will be | two women | grinding | at | the | same place | the | one | will be taken | the | but | other | will be left

Close English

“Two women will be grinding together; the one will be taken and the other will be left.”

Fluent English

“Two women will be grinding together. One will be taken, and the other will be left.”

Section notes

The feminine participle identifies the two as women. The same taken/left wording is retained across both scenes. The following context, numbered 17:36, is a traditional addition absent from the SBLGNT main text; its field scene is displayed separately and is not part of these main verses.

Following context / Luke 17:36 [TRADITIONAL TEXT; NOT SBLGNT]

“Two people will be in a field. One will be taken, and the other will be left.”

LK-145 · Parallels

Comparing the passages (H-094, SR-0307)
This comparison compares Matthew 24:40–41.
Matthew’s field and Luke’s bed remain distinct; both have women grinding.
Neither the agent of taking nor its destination is added.
No direct Thomas counterpart is established.

LK-146 · Luke 17:37 Where the birds gather

Preceding context / Luke 17:36 [TRADITIONAL TEXT; NOT SBLGNT]

“Two people will be in a field. One will be taken, and the other will be left.”

Luke 17:37

Greek: adopted SBLGNT text.

καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

Word-order interlinear

and | answering | they say | to him | where | Lord | he | but | said | to them | where | the | body | there | also | the | eagles | will be gathered

Close English

And in response they say to him, “Where, Lord?” He said to them, “Where the body is, there the eagles also will be gathered.”

Fluent English

They asked him, “Where, Lord?” He replied, “Where the dead body is, there the vultures will gather too.”

Section notes

Luke has body, while Matthew 24:28 has a word explicitly denoting a corpse. The fluent layer reads the body as dead and aetoi as vultures in this scavenging image; eagles remains visible in the close layer. The brief Where? is not expanded into an explanation of the preceding separation.

LK-146 · Parallels

Comparing the passages (H-094, SR-0308)
This comparison compares Matthew 24:28.
Body/corpse and the contextual eagle/vulture choice are distinguished.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 17:37, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1737/

Body and the contextual eagle/vulture image.

LK-147 · Luke 18:2–8 The widow and the unjust judge

Preceding context / Luke 18:1

He told them a parable about their need to pray always and not lose heart.

Luke 18:2

Greek: adopted SBLGNT text.

λέγων· Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος.

Word-order interlinear

saying | a judge | a certain | was | in | a certain | city | the | God | not | fearing | and | a person | not | respecting

Close English

He said, “There was a certain judge in a certain city who did not fear God and did not respect people.”

Fluent English

He said, “In a certain city there was a judge who had no fear of God and no respect for anyone.”

Section notes

The judge lacks both fear of God and regard for people. These two traits will be repeated in his own words. The narrative introduces an unnamed city and an unnamed judge; the English does not assign either a historical identity.

A repeated request for justice · Luke 18:3

Luke 18:3

Greek: adopted SBLGNT text.

χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

Word-order interlinear

a widow | now | was | in | the | city | that | and | she kept coming | to | him | saying | grant justice to | me | against | the | opponent | of me

Close English

“A widow was in that city, and she kept coming to him, saying, ‘Grant me justice against my opponent.’”

Fluent English

“A widow in that city kept coming to him and saying, ‘Give me justice against my opponent.’”

Section notes

Kept coming expresses the repeated action of the imperfect verb. The widow asks for justice against a legal opponent; the text does not specify the dispute. The same justice vocabulary links her request, the judge’s response and the later question about God.

What the judge tells himself · Luke 18:4

Luke 18:4

Greek: adopted SBLGNT text.

καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,

Word-order interlinear

and | not | he was willing | for | a time | after | these things | but | he said | within | himself | if | even | the | God | not | I fear | nor | a person | I respect

Close English

“For a time he was unwilling, but afterward he said within himself, ‘Even though I do not fear God or respect people,

Fluent English

“For a while he refused. Then he said to himself, ‘Even though I have no fear of God and no respect for anyone,

Section notes

The judge first refuses and then reasons within himself. His private words repeat the narrator’s two descriptions. The quotation continues into the next verse, so the English does not close his speech at this verse boundary.

The troublesome widow · Luke 18:5

Luke 18:5

Greek: adopted SBLGNT text.

διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

Word-order interlinear

because of | indeed | the | causing | me | trouble | the | widow | this | I will grant justice to | her | so that | not | to | the end | coming | she may strike under the eye | me

Close English

yet because this widow causes me trouble, I will grant her justice, so that she does not finally come and strike me under the eye.’”

Fluent English

I will give this widow justice because she keeps bothering me, so that her endless visits do not wear me out.’”

Section notes

Hypōpiazō evokes a blow beneath the eye. The close layer leaves that vivid image visible; wear me out reads it figuratively in the fluent layer. Her coming to the end can suggest persistence or a final confrontation. The judge’s stated motive remains his own inconvenience.

Hear the unjust judge · Luke 18:6

Luke 18:6

Greek: adopted SBLGNT text.

εἶπεν δὲ ὁ κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

Word-order interlinear

said | now | the | Lord | listen to | what | the | judge | of | injustice | says

Close English

The Lord said, “Hear what the judge of injustice says.”

Fluent English

The Lord said, “Listen to what the unjust judge says.”

Section notes

The narrator identifies the speaker as the Lord. Judge of injustice is the close rendering of a descriptive genitive; unjust judge gives ordinary English. The command to listen introduces the comparison with God, without identifying God with the judge’s lack of concern.

Will God bring justice? · Luke 18:7

Luke 18:7

Greek: adopted SBLGNT text.

ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ’ αὐτοῖς;

Word-order interlinear

the | but | God | not | surely | will do | the | justice | of the | chosen ones | of him | who | cry out | to him | by day | and | by night | and | he is patient | over | them

Close English

“And will not God bring justice for his chosen ones who cry to him day and night, and will he delay over them?”

Fluent English

“Will God not bring justice for his chosen ones who cry out to him day and night? Will he keep them waiting?”

Section notes

The first question expects affirmation. The difficult final clause uses a verb of patience or delay; here it is read as a second question about keeping the chosen ones waiting. Other readings emphasize God’s patience. Day and night retains the persistent appeal described by the text.

Justice and the question of faith · Luke 18:8

Luke 18:8

Greek: adopted SBLGNT text.

λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Word-order interlinear

I say | to you | that | he will do | the | justice | of them | in | speed | nevertheless | the | Son | of | Man | coming | then | will he find | the | faith | upon | the | earth

Close English

“I say to you that he will bring their justice speedily. Nevertheless, when the Son of Man comes, will he find the faith on the earth?”

Fluent English

“I tell you, he will bring them justice swiftly. Yet when the Son of Man comes, will he find such faith on earth?”

Section notes

Swiftly translates en tachei without converting it into a dated prediction. The concluding question remains open. Such faith in the fluent layer relates the Greek the faith to the persistent trust just described; it does not add a universal statement that faith will be absent.

Following context / Luke 18:9

He also told this parable to some who trusted in their own righteousness and looked down on everyone else.

LK-147 · Parallels

Comparing the passages (H-095, SR-0309)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 18:4–5, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-184-185/

The judge’s refusal and the force of hypōpiazō.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 18:7, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-187/

The questions about justice, the chosen ones and delay.

LK-148 · Luke 18:10–14 The Pharisee and the tax collector

Preceding context / Luke 18:9

He also told this parable to some who trusted in their own righteousness and looked down on everyone else.

Luke 18:10

Greek: adopted SBLGNT text.

Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.

Word-order interlinear

men | two | went up | into | the | temple | to pray | the | one | a Pharisee | and | the | other | a tax collector

Close English

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

Fluent English

“Two men went up to the temple to pray. One was a Pharisee, the other a tax collector.”

Section notes

Both men go to the temple with the same stated purpose: prayer. The narrative identifies them by their social and religious roles. It does not name either man or begin by assigning the outcome of their prayers.

The Pharisee’s comparison · Luke 18:11

Luke 18:11

Greek: adopted SBLGNT text.

ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·

Word-order interlinear

the | Pharisee | standing | to | himself | these things | was praying | the | God | I thank | you | that | not | I am | like | the | rest | of | people | robbers | unjust | adulterers | or | even | like | this | the | tax collector

Close English

“The Pharisee stood and prayed these things to himself: ‘God, I thank you that I am not like the rest of people: robbers, unjust, adulterers, or even like this tax collector.

Fluent English

“The Pharisee stood and prayed to himself, ‘God, I thank you that I am not like other people—robbers, dishonest people, adulterers—or even like this tax collector.

Section notes

To himself attaches pros heauton to the prayer here; it can also be understood with his standing, as by himself. His words still address God. The list of wrongdoers and the comparison with this tax collector belong to his own speech, not to the narrator’s verdict.

Fasting and giving a tenth · Luke 18:12

Luke 18:12

Greek: adopted SBLGNT text.

νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

Word-order interlinear

I fast | twice | in the | week | I tithe | all | that | I acquire

Close English

I fast twice a week; I give a tenth of all that I acquire.’”

Fluent English

I fast twice a week and give a tenth of everything I receive.’”

Section notes

The time expression means twice a week, not twice on one Sabbath. All that I acquire keeps the scope of the claim broad; receive is used in fluent English. These are the Pharisee’s assertions about his conduct, continuing his prayer from the preceding verse.

The plea for mercy · Luke 18:13

Luke 18:13

Greek: adopted SBLGNT text.

ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ’ ἔτυπτε τὸ στῆθος αὐτοῦ λέγων· Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

Word-order interlinear

the | but | tax collector | at a distance | standing | not | was willing | even | the | eyes | to lift | into | the | heaven | but | he kept beating | the | chest | of him | saying | the | God | be merciful | to me | the | sinner

Close English

“But the tax collector, standing at a distance, would not even lift his eyes to heaven, but kept beating his chest, saying, ‘God, be merciful to me, the sinner.’”

Fluent English

“The tax collector stood at a distance. He would not even raise his eyes to heaven, but kept beating his chest and saying, ‘God, have mercy on me, a sinner.’”

Section notes

The repeated beating of the chest expresses contrition in this setting. Hilasthēti asks for mercy toward a sinner. The close layer preserves the article in the sinner; a sinner is idiomatic in the fluent layer and does not turn the speaker into the only sinner present.

Who went home justified · Luke 18:14

Luke 18:14

Greek: adopted SBLGNT text.

λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ’ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Word-order interlinear

I say | to you | went down | this one | having been justified | into | the | house | of him | rather than | that one | because | everyone | who | exalts | himself | will be humbled | the one | but | humbling | himself | will be exalted

Close English

“I say to you, this man went down to his house justified rather than that one. For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

Fluent English

“I tell you, this man went home justified rather than the other. For everyone who exalts themselves will be humbled, and anyone who humbles themselves will be exalted.”

Section notes

Justified renders the perfect passive participle as a resulting state, not a claim made by the man about himself. This man is the tax collector, contrasted with the Pharisee. The concluding reversal retains the wording used in Luke 14:11, with its two passive outcomes.

Following context / Luke 18:15

People were bringing even infants to him so that he would touch them. When the disciples saw this, they rebuked them.

LK-148 · Parallels

Comparing the passages (H-095, SR-0310)
This comparison relates Matthew 23:12 to Luke 18:14.
The parable itself retains its own setting.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 18:13, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1813/

The plea for mercy, chest beating and the sinner.

LK-149 · Luke 18:16–17 Let the children come

Preceding context / Luke 18:15

People were bringing even infants to him so that he would touch them. When the disciples saw this, they rebuked them.

Luke 18:16

Greek: adopted SBLGNT text.

ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· Ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

Word-order interlinear

the | but | Jesus | called to himself | them | saying | allow | the | children | to come | to | me | and | not | hinder | them | of the | for | such ones | is | the | kingdom | of | God

Close English

But Jesus called them to himself, saying, “Let the children come to me, and do not hinder them, for the kingdom of God belongs to such as these.”

Fluent English

Jesus called the children to him and said, “Let the children come to me. Don’t stand in their way, because God’s kingdom belongs to people like these.”

Section notes

Them refers back to the children brought to Jesus, including the infants named in the preceding context. Luke says Jesus called them to him. The fluent command follows the established wording of Mark 10:14 while retaining Luke’s different narrative introduction.

Receiving the kingdom · Luke 18:17

Luke 18:17

Greek: adopted SBLGNT text.

ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Word-order interlinear

truly | I say | to you | whoever | [modal] | not | receives | the | kingdom | of | God | like | a child | not | certainly | will enter | into | it

Close English

“Truly I say to you, whoever does not receive the kingdom of God like a child will certainly not enter it.”

Fluent English

“I tell you the truth: anyone who does not receive God’s kingdom like a child will never enter it.”

Section notes

The saying repeats Mark 10:15 in the adopted Greek, and its English wording is retained apart from quotation punctuation. Like a child qualifies receiving the kingdom; the translation does not supply a list of childhood virtues that the verse itself does not name.

Following context / Luke 18:18

A ruler asked him, “Good teacher, what must I do to inherit eternal life?”

LK-149 · Parallels

Comparing the passages (H-096, SR-0101)
This comparison relates Matthew 19:14 and Mark 10:14–15.
Gospel of Thomas, saying 22 is a composite relation.

LK-150 · Luke 18:19 Why do you call me good?

Preceding context / Luke 18:18

A ruler asked him, “Good teacher, what must I do to inherit eternal life?”

Luke 18:19

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

Word-order interlinear

said | but | to him | the | Jesus | why | me | do you call | good | no one | good | if | not | one | the | God

Close English

But Jesus said to him, “Why do you call me good? No one is good except one: God.”

Fluent English

Jesus said to him, “Why do you call me good? No one is good except God alone.”

Section notes

The question responds to Good teacher in the ruler’s address. God alone gives the sense of the phrase except one, God. The English retains the question and answer without adding a conclusion about Jesus’ identity that would go beyond the wording.

Following context / Luke 18:20

“You know the commandments: Do not commit adultery. Do not murder. Do not steal. Do not give false testimony. Honor your father and mother.”

LK-150 · Parallels

Comparing the passages (H-097, SR-0102)
This comparison relates Matthew 19:17–19 and Mark 10:18–19.
No direct Thomas counterpart is established.

LK-151 · Luke 18:20 The commandments you know

Preceding context / Luke 18:19

Jesus said to him, “Why do you call me good? No one is good except God alone.”

Luke 18:20

Greek: adopted SBLGNT text.

τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς, Μὴ φονεύσῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσῃς, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

Word-order interlinear

the | commandments | you know | not | commit adultery | not | murder | not | steal | not | testify falsely | honor | the | father | of you | and | the | mother

Close English

“You know the commandments: do not commit adultery; do not murder; do not steal; do not testify falsely; honor your father and mother.”

Fluent English

“You know the commandments: Do not commit adultery. Do not murder. Do not steal. Do not give false testimony. Honor your father and mother.”

Section notes

Luke places adultery before murder. The list is kept in that order and does not receive Mark’s additional command about defrauding. Honor your father and mother closes the sequence, without a new promise or explanatory clause.

Following context / Luke 18:21

He said, “I have kept all these since my youth.”

LK-151 · Parallels

Comparing the passages (H-097, SR-0102)
This comparison also governs this passage, relating Matthew 19:17–19 and Mark 10:18–19.
No direct Thomas counterpart is established.

LK-152 · Luke 18:22 One thing still lacking

Preceding context / Luke 18:21

He said, “I have kept all these since my youth.”

Luke 18:22

Greek: adopted SBLGNT text.

ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

Word-order interlinear

having heard | now | the | Jesus | said | to him | still | one thing | for you | is lacking | all | that | you have | sell | and | distribute | to poor people | and | you will have | treasure | in | heavens | and | come | follow | me

Close English

Having heard this, Jesus said to him, “One thing is still lacking for you: sell all that you have and distribute it to the poor, and you will have treasure in the heavens; and come, follow me.”

Fluent English

When Jesus heard this, he said, “You still lack one thing. Sell everything you have and distribute it to the poor, and you will have treasure in heaven. Then come and follow me.”

Section notes

Distribute translates diadidōmi, keeping its more specific wording beside the instruction to sell. The close layer retains heavens in the plural; fluent heaven is idiomatic. Luke’s sentence does not include Mark’s statement that Jesus loved him or Matthew’s conditional wording about being complete.

Following context / Luke 18:23

When he heard this, he became deeply sad, because he was very rich.

LK-152 · Parallels

Comparing the passages (H-097, SR-0103)
This comparison relates Matthew 19:21 and Mark 10:21.
No direct Thomas counterpart is established.

LK-153 · Luke 18:24–25 Wealth and the kingdom

Preceding context / Luke 18:23

When he heard this, he became deeply sad, because he was very rich.

Luke 18:24

Greek: adopted SBLGNT text.

Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·

Word-order interlinear

having seen | now | him | the | Jesus | said | how | with difficulty | those | the | possessions | having | into | the | kingdom | of | God | enter

Close English

Seeing him, Jesus said, “How difficult it is for those who have wealth to enter the kingdom of God!”

Fluent English

When Jesus saw him, he said, “How hard it is for those who have wealth to enter God’s kingdom!”

Section notes

The adopted Greek says that Jesus saw him; it does not repeat the ruler’s sadness within this verse. Those who have wealth keeps the expression broader than a named class. The exclamation describes difficulty, which the needle comparison then intensifies.

The camel and the needle · Luke 18:25

Luke 18:25

Greek: adopted SBLGNT text.

εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

Word-order interlinear

easier | for | it is | a camel | through | an opening | of a needle | to enter | than | a rich person | into | the | kingdom | of | God | to enter

Close English

“For it is easier for a camel to enter through the eye of a needle than for a rich person to enter the kingdom of God.”

Fluent English

“It is easier for a camel to pass through the eye of a needle than for a rich person to enter God’s kingdom.”

Section notes

The image names a camel and the opening of a needle. Luke uses the same entering verb for both halves; the close layer keeps that repetition. The fluent layer uses pass through for the first movement without changing the comparison or adding an explanation of the image.

Following context / Luke 18:26

Those who heard this said, “Then who can be saved?”

LK-153 · Parallels

Comparing the passages (H-097, SR-0104)
This comparison relates Matthew 19:23, Matthew 19:24, and Mark 10:23–25.
No direct Thomas counterpart is established.

LK-154 · Luke 18:27 What is possible for God

Preceding context / Luke 18:26

Those who heard this said, “Then who can be saved?”

Luke 18:27

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν.

Word-order interlinear

he | but | said | the things | impossible | with | people | possible | with | the | God | are

Close English

But he said, “The things impossible with people are possible with God.”

Fluent English

He said, “What is impossible for people is possible for God.”

Section notes

The contrast answers the hearers’ question about being saved. Luke states that what is impossible with people is possible with God. The English does not add Mark’s separate explanatory clause that all things are possible with God.

Following context / Luke 18:28

Peter said, “Look, we have left what was ours and followed you.”

LK-154 · Parallels

Comparing the passages (H-097, SR-0105)
This comparison relates Matthew 19:26 and Mark 10:27.
No direct Thomas counterpart is established.

LK-155 · Luke 18:29–30 This time and the coming age

Preceding context / Luke 18:28

Peter said, “Look, we have left what was ours and followed you.”

Leaving for the kingdom · Luke 18:29

Luke 18:29

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

Word-order interlinear

he | now | said | to them | truly | I say | to you | that | no one | is | who | left | a house | or | a wife | or | brothers | or | parents | or | children | for the sake of | the | kingdom | of | God

Close English

He said to them, “Truly I say to you that there is no one who has left a house or wife or brothers or parents or children for the sake of the kingdom of God

Fluent English

He said to them, “I tell you the truth: anyone who has left a house, wife, brothers, parents, or children for the sake of God’s kingdom

Section notes

Luke’s list includes a wife and parents, and the stated reason is the kingdom of God. These details remain distinct from the lists and motives in Matthew and Mark. The sentence continues into the next verse; the promise has not yet been completed.

Many times as much · Luke 18:30

Luke 18:30

Greek: adopted SBLGNT text.

ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

Word-order interlinear

who | not | certainly | will receive back | many times as much | in | the | time | this | and | in | the | age | the | coming | life | eternal

Close English

who will not receive back many times as much in this time, and in the coming age eternal life.”

Fluent English

will receive many times as much in this time, and eternal life in the age to come.”

Section notes

Pollaplasiona means many times as much, without specifying a hundredfold. The emphatic negative assurance becomes a direct positive promise in fluent English. This time and the coming age remain separate, and eternal life belongs to the latter clause.

Following context / Luke 18:31

He took the Twelve aside and said to them, “Look, we are going up to Jerusalem, and everything written through the prophets about the Son of Man will be fulfilled.”

LK-155 · Parallels

Comparing the passages (H-097, SR-0107)
This comparison relates Matthew 19:29 and Mark 10:29–31.
Luke’s many times as much and his own list are retained; a hundredfold is not added.
No direct Thomas counterpart is established.

LK-156 · Luke 18:31–33 Going up to Jerusalem

Preceding context / Luke 18:30

will receive many times as much in this time, and eternal life in the age to come.”

Luke 18:31

Greek: adopted SBLGNT text.

Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·

Word-order interlinear

having taken aside | now | the | twelve | he said | to | them | look | we are going up | to | Jerusalem | and | will be fulfilled | all | the things | written | through | the | prophets | for the | Son | of | Man

Close English

Taking the Twelve aside, he said to them, “Look, we are going up to Jerusalem, and all the things written through the prophets for the Son of Man will be fulfilled.”

Fluent English

He took the Twelve aside and said to them, “Look, we are going up to Jerusalem, and everything written through the prophets about the Son of Man will be fulfilled.”

Section notes

The Twelve are addressed apart from the larger group. The close layer keeps the dative phrase for the Son of Man; about makes the relationship to the prophetic writings explicit in fluent English. Fulfilled renders the completion verb without identifying particular passages not named here.

Handed over to the Gentiles · Luke 18:32

Luke 18:32

Greek: adopted SBLGNT text.

παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται,

Word-order interlinear

he will be handed over | for | to the | nations | and | he will be mocked | and | he will be insulted | and | he will be spat on

Close English

“For he will be handed over to the nations, and will be mocked and insulted and spat on.”

Fluent English

“He will be handed over to the Gentiles. They will mock him, insult him, and spit on him.”

Section notes

The nations is the literal collective expression; Gentiles gives its contextual sense. Fluent English changes the series of passives to they without naming additional perpetrators. Mockery, insult and spitting remain three distinct actions.

Killed and raised on the third day · Luke 18:33

Luke 18:33

Greek: adopted SBLGNT text.

καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

Word-order interlinear

and | having flogged | they will kill | him | and | on the | day | the | third | he will rise

Close English

“And after flogging him, they will kill him, and on the third day he will rise.”

Fluent English

“They will flog him and kill him, and on the third day he will rise.”

Section notes

The active verbs name flogging and killing before the Son of Man’s rising. On the third day follows Luke’s wording; after three days from Mark is not substituted. The verse gives no additional description of how the rising occurs.

Following context / Luke 18:34

They understood none of this. The meaning of these words was hidden from them, and they did not grasp what was being said.

LK-156 · Parallels

Comparing the passages (H-100, SR-0109)
This comparison relates Matthew 20:18–19 and Mark 10:33–34.
No direct Thomas counterpart is established.

LK-157 · Luke 18:41 What do you want me to do?

Preceding context / Luke 18:40

Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him:

Luke 18:41

Greek: adopted SBLGNT text.

Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· Κύριε, ἵνα ἀναβλέψω.

Word-order interlinear

what | for you | do you want | I should do | he | now | said | Lord | that | I may see again

Close English

“What do you want me to do for you?” He said, “Lord, that I may see again.”

Fluent English

“What do you want me to do for you?” He replied, “Lord, I want to see again.”

Section notes

The question addresses one man, as in Mark, rather than Matthew’s two. Luke’s reply says Lord, not Mark’s Rabboni. The purpose clause that I may see again is an elliptical request; I want supplies the ordinary English sense without changing the requested healing.

Following context / Luke 18:42

Jesus said to him, “See again. Your faith has made you well.”

LK-157 · Parallels

Comparing the passages (H-102, SR-0205)
This comparison compares Matthew 20:32 and Mark 10:51.
Each account retains its own number of hearers and form of request.
No direct Thomas counterpart is established.

LK-158 · Luke 18:42 See again

Preceding context / Luke 18:41

“What do you want me to do for you?” He replied, “Lord, I want to see again.”

Luke 18:42

Greek: adopted SBLGNT text.

καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

Word-order interlinear

and | the | Jesus | said | to him | see again | the | faith | of you | has saved | you

Close English

And Jesus said to him, “See again; your faith has saved you.”

Fluent English

Jesus said to him, “See again. Your faith has made you well.”

Section notes

Luke opens with a command to see again, where Mark 10:52 says Go. The recurring faith formula retains saved in the close layer and made you well in the fluent healing context. The next verse separately narrates the recovery of sight and the public response.

Following context / Luke 18:43

At once he could see again, and he followed Jesus, glorifying God. When all the people saw this, they praised God.

LK-158 · Parallels

Comparing the passages (H-102, SR-0206)
This comparison relates Mark 10:52.
No direct Thomas counterpart is established.

LK-159 · Luke 19:5 Zacchaeus, hurry down

Preceding context / Luke 19:4

He ran ahead and climbed a sycamore-fig tree to see him, because Jesus was about to pass that way.

Luke 19:5

Greek: adopted SBLGNT text.

καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

Word-order interlinear

and | when | he came | to | the | place | looking up | the | Jesus | said | to | him | Zacchaeus | hurrying | come down | today | for | in | the | house | of you | it is necessary | me | to stay

Close English

And when he came to the place, Jesus looked up and said to him, “Zacchaeus, hurry and come down, for today I must stay in your house.”

Fluent English

When Jesus reached the place, he looked up and said, “Zacchaeus, hurry down. I must stay at your house today.”

Section notes

The command joins urgency with coming down from the tree. Must retains dei, the statement of necessity; it is stronger than a casual request for hospitality. Today begins the announcement and will recur in the declaration of salvation to the house.

Following context / Luke 19:6

He hurried down and welcomed him joyfully.

LK-159 · Parallels

Comparing the passages (H-103, SR-0311)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

LK-160 · Luke 19:9–10 Salvation in this house

Preceding context / Luke 19:8

Zacchaeus stood and said to the Lord, “Look, Lord, I give half my possessions to the poor, and if I have extorted anything from anyone, I repay it four times over.”

Luke 19:9

Greek: adopted SBLGNT text.

εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·

Word-order interlinear

said | now | to | him | the | Jesus | that | today | salvation | to the | house | this | has come | because | also | he | a son | of Abraham | is

Close English

Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.”

Fluent English

Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.”

Section notes

The speech is introduced as addressed to him, but then speaks of him in the third person. Both features are retained. House may include the household as well as the dwelling. He too keeps the inclusive force of kai in the statement that Zacchaeus is a son of Abraham.

To seek and save the lost · Luke 19:10

Luke 19:10

Greek: adopted SBLGNT text.

ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

Word-order interlinear

came | for | the | Son | of | Man | to seek | and | to save | the | lost

Close English

“For the Son of Man came to seek and to save what was lost.”

Fluent English

“For the Son of Man came to seek and save the lost.”

Section notes

The substantivized neuter expression is what was lost in the close layer and the lost in fluent English. Both seeking and saving belong to Luke’s wording. The separately preserved traditional Matthew 18:11 has saving without Luke’s additional seeking phrase.

Following context / Luke 19:11

As they listened to this, he went on to tell a parable, because he was near Jerusalem and they thought God’s kingdom was about to appear at once.

LK-160 · Parallels

Comparing the passages (H-103, SR-0312)
This comparison compares Matthew 18:11–14, the separately labeled traditional Matthew 18:11, absent from the SBLGNT main text.
That traditional wording does not include Luke’s seek and.
No direct Thomas counterpart is established.

LK-161 · Luke 19:12–27 The parable of the minas

Preceding context / Luke 19:11

As they listened to this, he went on to tell a parable, because he was near Jerusalem and they thought God’s kingdom was about to appear at once.

A nobleman goes away · Luke 19:12

Luke 19:12

Greek: adopted SBLGNT text.

εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.

Word-order interlinear

he said | therefore | a man | a certain | of noble birth | went | to | a country | distant | to receive | for himself | kingship | and | to return

Close English

He therefore said, “A certain man of noble birth went to a distant country to receive kingship for himself and return.”

Fluent English

He said, “A nobleman went to a distant country to be made king and then return.”

Section notes

Kingship gives basileia its sense here: royal authority to be received, rather than a territory already possessed. The journey includes an intended return. The parable’s setting answers the preceding expectation that God’s kingdom would appear immediately.

Ten slaves and ten minas · Luke 19:13

Luke 19:13

Greek: adopted SBLGNT text.

καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς· Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

Word-order interlinear

having called | now | ten | slaves | of his own | he gave | them | ten | minas | and | he said | to | them | do business | during | which | I am coming

Close English

“Calling ten slaves of his, he gave them ten minas and said to them, ‘Do business until I come.’”

Fluent English

“He called ten of his slaves and gave them ten minas. He told them, ‘Trade with this money until I return.’”

Section notes

A mina is an ancient monetary unit, retained by name without a modern currency equivalent. Ten minas are entrusted to ten slaves; the later reports speak of one mina each. The command concerns trading during the master’s absence, until his return.

The citizens object · Luke 19:14

Luke 19:14

Greek: adopted SBLGNT text.

οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.

Word-order interlinear

the | but | citizens | of him | hated | him | and | sent | a delegation | after | him | saying | not | we want | this one | to reign | over | us

Close English

“But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’”

Fluent English

“His citizens hated him. They sent a delegation after him to say, ‘We do not want this man to rule over us.’”

Section notes

The citizens are distinct from the slaves entrusted with money. Their delegation rejects the nobleman’s rule. This strand of the story returns at its conclusion; the translation does not merge these opponents with the slave who kept his mina unused.

The return and the accounts · Luke 19:15

Luke 19:15

Greek: adopted SBLGNT text.

καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο.

Word-order interlinear

and | it happened | at | the | returning | of him | having received | the | kingship | and | he said | to be called | to him | the | slaves | these | to whom | he had given | the | silver | so that | he might know | what | they had gained by trading

Close English

“And it happened when he returned, having received the kingship, that he ordered those slaves to whom he had given the money to be called to him, so that he might know what they had gained by trading.”

Fluent English

“When he returned as king, he summoned the slaves to whom he had given the money. He wanted to know what they had gained by trading.”

Section notes

The nobleman returns having received kingship despite the delegation’s objection. The long Greek sentence is divided in fluent English. Silver denotes the money entrusted earlier, and the final verb concerns what the slaves achieved through trading.

The first report · Luke 19:16

Luke 19:16

Greek: adopted SBLGNT text.

παρεγένετο δὲ ὁ πρῶτος λέγων· Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.

Word-order interlinear

came forward | now | the | first | saying | master | the | mina | of you | ten | has earned in addition | minas

Close English

“The first came forward, saying, ‘Master, your mina has earned ten minas more.’”

Fluent English

“The first came forward and said, ‘Master, your mina has earned ten more minas.’”

Section notes

The slave credits the master’s mina with the gain. The compound verb expresses an additional earning, reflected by ten more minas. The wording is kept distinct from the second report, whose verb simply says made.

Authority over ten cities · Luke 19:17

Luke 19:17

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτῷ· Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

Word-order interlinear

and | he said | to him | well done | good | slave | because | in | very little | faithful | you proved | be | authority | having | over | ten | cities

Close English

“And he said to him, ‘Well done, good slave! Because you proved faithful in very little, have authority over ten cities.’”

Fluent English

“He told him, ‘Well done, good slave! You have been faithful with very little, so take charge of ten cities.’”

Section notes

Faithfulness in a very small matter leads to authority over ten cities. The Greek calls him a good slave; it does not add Matthew’s full good and faithful slave formula or the invitation to enter the master’s joy.

The second report · Luke 19:18

Luke 19:18

Greek: adopted SBLGNT text.

καὶ ἦλθεν ὁ δεύτερος λέγων· Ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.

Word-order interlinear

and | came | the | second | saying | the | mina | of you | master | has made | five | minas

Close English

“And the second came, saying, ‘Your mina, master, has made five minas.’”

Fluent English

“The second came and said, ‘Master, your mina has made five minas.’”

Section notes

The second slave reports five minas. The translation keeps his distinct verbal form made and his address master, without copying the first report wholesale or adding an explicit total that the sentence does not calculate.

Authority over five cities · Luke 19:19

Luke 19:19

Greek: adopted SBLGNT text.

εἶπεν δὲ καὶ τούτῳ· Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

Word-order interlinear

he said | now | also | to this one | also | you | over | be | five | cities

Close English

“He said to this one also, ‘You too are to be over five cities.’”

Fluent English

“He told this one, ‘You too will be in charge of five cities.’”

Section notes

The response is shorter than the first commendation. It grants responsibility for five cities, corresponding to the second report. You too expresses the inclusion of this slave without supplying the praise spoken to the first.

A mina kept in a cloth · Luke 19:20

Luke 19:20

Greek: adopted SBLGNT text.

καὶ ὁ ἕτερος ἦλθεν λέγων· Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·

Word-order interlinear

and | the | other | came | saying | master | look | the | mina | of you | which | I had | laid away | in | a cloth

Close English

“And the other came, saying, ‘Master, look, your mina, which I kept laid away in a cloth.

Fluent English

“Another came and said, ‘Master, here is your mina. I kept it tucked away in a cloth.

Section notes

The Greek introduces the other slave, rendered another in fluent English, without expressly numbering him third among the ten. Soudarion is a cloth. The money is kept in it, not buried in the ground as in Matthew’s separate parable. His explanation continues into the next verse.

The slave’s explanation · Luke 19:21

Luke 19:21

Greek: adopted SBLGNT text.

ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας.

Word-order interlinear

I was afraid | for | of you | because | a man | severe | you are | you take up | what | not | you put down | and | you reap | what | not | you sowed

Close English

For I was afraid of you, because you are a severe man: you take up what you did not put down and reap what you did not sow.’”

Fluent English

I was afraid of you because you are a harsh man. You take what you did not put down and harvest what you did not sow.’”

Section notes

The accusations belong to the slave’s speech. Taking what was not put down remains a broad image beside reaping without sowing; it is not narrowed to a named financial offense. His description will be repeated back to him in the reply.

Judged by his own words · Luke 19:22

Luke 19:22

Greek: adopted SBLGNT text.

λέγει αὐτῷ· Ἐκ τοῦ στόματός σου κρίνω σε, πονηρὲ δοῦλε· ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;

Word-order interlinear

he says | to him | from | the | mouth | of you | I judge | you | wicked | slave | you knew | that | I | a man | severe | am | taking up | what | not | I put down | and | reaping | what | not | I sowed

Close English

“He says to him, ‘Out of your own mouth I judge you, wicked slave. You knew that I am a severe man, taking up what I did not put down and reaping what I did not sow?

Fluent English

“He said to him, ‘I judge you by your own words, you wicked slave. You knew I was a harsh man, taking what I did not put down and harvesting what I did not sow?

Section notes

The speaker changes to the master. Out of your mouth means on the basis of the slave’s own words. The adopted form krinō is present, kept as I judge. The final question repeats the slave’s description challengingly rather than adding an independent narrator’s endorsement of it.

Money and interest · Luke 19:23

Luke 19:23

Greek: adopted SBLGNT text.

καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.

Word-order interlinear

and | for | what | not | did you give | of me | the | silver | onto | a table | and I | having come | with | interest | [modal] | it | would have collected

Close English

Then why did you not put my money at a bank? And on coming, I would have collected it with interest.’”

Fluent English

Then why did you not put my money in a bank? When I returned, I could have collected it with interest.’”

Section notes

Table is the literal noun for the banking counter; bank gives its contextual function in both continuous layers. The conditional result concerns the money that could have been collected with interest on the master’s return. It is part of his reply within the parable.

The mina is reassigned · Luke 19:24

Luke 19:24

Greek: adopted SBLGNT text.

καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ’ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι—

Word-order interlinear

and | to those | standing by | he said | take | from | him | the | mina | and | give | to the one | the | ten | minas | having

Close English

“And he said to those standing by, ‘Take the mina from him and give it to the one who has the ten minas’—

Fluent English

“He said to those standing nearby, ‘Take his mina and give it to the one who has ten minas’—

Section notes

The order is addressed to the people standing nearby. The recipient is identified as the one with ten minas. The dash introduces their interruption, preserved in the next verse, before the master’s concluding response.

The interruption · Luke 19:25

Luke 19:25

Greek: adopted SBLGNT text.

καὶ εἶπαν αὐτῷ· Κύριε, ἔχει δέκα μνᾶς—

Word-order interlinear

and | they said | to him | master | he has | ten | minas

Close English

and they said to him, ‘Master, he has ten minas!’—

Fluent English

and they said to him, ‘Master, he already has ten minas!’—

Section notes

The bystanders point out the recipient’s existing ten minas. Already in fluent English makes the force of their objection explicit. The adopted text includes this interruption; both its words and its separate speaker remain visible.

Having and losing · Luke 19:26

Luke 19:26

Greek: adopted SBLGNT text.

λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.

Word-order interlinear

I say | to you | that | to everyone | who | has | will be given | from | but | the one | not | having | even | what | he has | will be taken

Close English

‘I say to you that to everyone who has, more will be given; but from the one who does not have, even what he has will be taken away.

Fluent English

‘I tell you, everyone who has will be given more. But anyone who has nothing will lose even what they have.

Section notes

The quotation treats this as the master’s response, though it can also be read as Jesus’ direct comment on the parable. More supplies the implied increment. Unlike Luke 8:18, this sentence says what one has, without thinks, and keeps the sharp paradox of having nothing yet losing what one has.

The enemies of the king · Luke 19:27

Luke 19:27

Greek: adopted SBLGNT text.

πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

Word-order interlinear

but | the | enemies | of me | these | who | not | wanted | me | to reign | over | them | bring | here | and | slaughter | them | before | me

Close English

But these enemies of mine who did not want me to reign over them—bring them here and slaughter them before me.’”

Fluent English

As for those enemies of mine who did not want me to rule over them, bring them here and slaughter them in front of me.’”

Section notes

The final order returns to the citizens who opposed the king’s rule. Slaughter keeps the force of the verb, and in front of me preserves the stated setting. These remain the king’s words within the narrated parable; the English does not turn them into an instruction to the reader.

Following context / Luke 19:28

After saying this, he went on ahead, going up to Jerusalem.

LK-161 · Parallels

Comparing the passages (H-104, SR-0138)
This comparison relates Matthew 25:13–30 and close Gospel of Thomas, saying 41.
Luke’s minas, ten slaves, royal journey, citizens and cities remain distinct from Matthew’s talents and different distribution.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 19:13, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1913/

Minas, the distribution and the trading instruction.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 19:22, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1922/

The master’s reply, own-mouth idiom and rhetorical question.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 19:26, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1926/

Speaker alternatives and the distinction from Luke 8:18.

LK-162 · Luke 19:30–31 Bring the colt

Preceding context / Luke 19:29

As he approached Bethphage and Bethany, near the hill called the Mount of Olives, he sent two of the disciples,

Luke 19:30

Greek: adopted SBLGNT text.

λέγων· Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.

Word-order interlinear

saying | go | into | the | opposite | village | in | which | entering | you will find | a colt | tied | on | which | no one | ever | of people | sat | and | having untied | it | bring

Close English

saying, “Go into the village opposite, in which, as you enter, you will find a colt tied, on which no person has ever sat. Untie it and bring it.”

Fluent English

He said, “Go to the village opposite you. As you enter, you will find a colt tied there that no one has ever ridden. Untie it and bring it.”

Section notes

The opening participle continues the sending of the two disciples in the preceding verse. Sat on becomes ridden in fluent English. Luke names one colt; neither Matthew’s additional animal nor Mark’s promise about sending the colt back is supplied.

The Lord needs it · Luke 19:31

Luke 19:31

Greek: adopted SBLGNT text.

καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει.

Word-order interlinear

and | if | anyone | you | asks | for | what | are you untying | thus | you will say | that | the | Lord | of it | need | has

Close English

“And if anyone asks you, ‘Why are you untying it?’ you will say this: ‘The Lord has need of it.’”

Fluent English

“If anyone asks you, ‘Why are you untying it?’ say, ‘The Lord needs it.’”

Section notes

The anticipated question concerns untying the colt. The reply uses the same need formula as the related entry accounts. The Lord is the adopted rendering of kurios; the text leaves the questioner unnamed here.

Following context / Luke 19:32

Those who were sent went and found it just as he had told them.

LK-162 · Parallels

Comparing the passages (H-106, SR-0113)
This comparison relates Matthew 21:2–3 and Mark 11:2–3.
No direct Thomas counterpart is established.

LK-163 · Luke 19:40 The stones will cry out

Preceding context / Luke 19:39

Some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”

Luke 19:40

Greek: adopted SBLGNT text.

καὶ ἀποκριθεὶς εἶπεν· Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.

Word-order interlinear

and | answering | he said | I say | to you | that | if | these | are silent | the | stones | will cry out

Close English

And he answered and said, “I say to you that if these are silent, the stones will cry out.”

Fluent English

He replied, “I tell you, if these people fall silent, the stones will cry out.”

Section notes

These refers to the disciples whose acclamation prompted the Pharisees’ request. People makes that reference explicit in fluent English. The reply retains the striking contrast between human silence and stones crying out without explaining it away as a different event.

Following context / Luke 19:41

As he drew near and saw the city, he wept over it,

LK-163 · Parallels

Comparing the passages (H-106, SR-0313)
This comparison records this scene relation without establishing an exact counterpart to this saying.
No direct Thomas counterpart is established.

LK-164 · Luke 19:42–44 The city and the missed peace

Preceding context / Luke 19:41

As he drew near and saw the city, he wept over it,

What leads to peace · Luke 19:42

Luke 19:42

Greek: adopted SBLGNT text.

λέγων ὅτι Εἰ ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην— νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.

Word-order interlinear

saying | that | if | you knew | on | the | day | this | also | you | the things | toward | peace | now | but | they were hidden | from | eyes | of you

Close English

saying, “If you too had known on this day the things that lead to peace—but now they are hidden from your eyes.”

Fluent English

He said, “If only you too had recognized today what leads to peace! But now it is hidden from your eyes.”

Section notes

The city is addressed as you in the singular. The opening condition has no completed result clause; if only expresses its lamenting force in fluent English. You too keeps kai su visible. What leads to peace remains broad, without reducing peace to a single inward feeling.

Enemies on every side · Luke 19:43

Luke 19:43

Greek: adopted SBLGNT text.

ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν,

Word-order interlinear

because | will come | days | upon | you | and | will throw up | the | enemies | of you | a rampart | against you | and | will surround | you | and | will hem in | you | on every side

Close English

“For days will come upon you, and your enemies will throw up a rampart against you and surround you and hem you in on every side,

Fluent English

“Days are coming when your enemies will build a siege barrier against you. They will surround you and hem you in on every side.

Section notes

Charax names a siege barrier or rampart. The translation preserves three actions: constructing the barrier, surrounding the city, and closing it in on every side. No historical date or named army is inserted into the prediction.

The time of visitation · Luke 19:44

Luke 19:44

Greek: adopted SBLGNT text.

καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ’ ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

Word-order interlinear

and | they will dash to the ground | you | and | the | children | of you | within | you | and | not | they will leave | stone | upon | stone | within | you | because | of which | not | you recognized | the | time | of the | visitation | of you

Close English

and they will dash you and your children within you to the ground, and they will not leave stone upon stone in you, because you did not recognize the time of your visitation.”

Fluent English

They will smash you and the people within you to the ground. They will not leave one stone on another within you, because you did not recognize the time when God came to you.”

Section notes

Children personifies the city’s inhabitants; the fluent layer makes that relationship explicit. The destruction verb governs both the city and those within it. Visitation is retained in the close layer; when God came to you identifies the understood visitor in fluent English.

Following context / Luke 19:45

He entered the temple and began driving out those who were selling,

LK-164 · Parallels

Comparing the passages (H-106, SR-0314)
This comparison records the scene relation without establishing an exact counterpart to this lament.
No direct Thomas counterpart is established.

LK-165 · Luke 19:46 A house of prayer

Preceding context / Luke 19:45

He entered the temple and began driving out those who were selling,

Luke 19:46

Greek: adopted SBLGNT text.

λέγων αὐτοῖς· Γέγραπται· Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

Word-order interlinear

saying | to them | it has been written | and | will be | the | house | of me | a house | of prayer | you | but | it | made | a cave | of robbers

Close English

saying to them, “It is written, ‘And my house will be a house of prayer,’ but you made it a den of robbers.”

Fluent English

He told them, “Scripture says, ‘My house will be a house of prayer,’ but you have turned it into a robbers’ den.”

Section notes

Luke’s quotation says will be, not will be called, and does not include Mark’s for all nations. The close layer keeps its initial and. The accusation uses an aorist verb; fluent English gives the resulting change as have turned it into a robbers’ den.

Following context / Luke 19:47

He was teaching in the temple every day. The chief priests, the scribes, and the leading men of the people were seeking to destroy him,

LK-165 · Parallels

Comparing the passages (H-021a, H-108, SR-0114)
This comparison relates Matthew 21:13 and Mark 11:17.
Both scene identifiers are retained.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 19:42, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1942/

The uncompleted condition, you too and what leads to peace.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 19:43–44, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-1943-1944/

Siege imagery, the city and its children, and visitation.

LK-166 · Luke 20:3–4 A question about John

Preceding context / Luke 20:2

They said to him, “Tell us by what authority you do these things, or who gave you this authority.”

A question in return · Luke 20:3

Luke 20:3

Greek: adopted SBLGNT text.

ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι·

Word-order interlinear

answering | now | he said | to | them | I will ask | you | I too | a matter | and | tell | me

Close English

He answered and said to them, “I too will ask you a question, and tell me:

Fluent English

He replied, “Let me ask you a question too. Tell me:

Section notes

A matter is the literal noun logos, here a question for the challengers to answer. Luke has no separate one in this phrase. The imperative tell me introduces the next verse, so the English keeps the question open across the verse boundary.

From heaven or from people? · Luke 20:4

Luke 20:4

Greek: adopted SBLGNT text.

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;

Word-order interlinear

the | baptism | of John | from | heaven | was | or | from | people

Close English

was John’s baptism from heaven or from people?”

Fluent English

did John’s baptism come from heaven or from people?”

Section notes

Heaven contrasts with people as the source of John’s baptism. The translation preserves that indirect way of referring to divine authorization, rather than substituting a different question about whether John himself was good or bad.

Following context / Luke 20:5

They reasoned among themselves, saying, “If we say, ‘From heaven,’ he will ask, ‘Why did you not believe him?’”

LK-166 · Parallels

Comparing the passages (H-110, SR-0118)
This comparison relates Matthew 21:24–25 and Mark 11:29–30.
No direct Thomas counterpart is established.

LK-167 · Luke 20:8 Neither will I tell you

Preceding context / Luke 20:7

They answered that they did not know where it came from.

Luke 20:8

Greek: adopted SBLGNT text.

καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Word-order interlinear

and | the | Jesus | said | to them | neither | I | tell | you | by | what | authority | these things | I do

Close English

And Jesus said to them, “Neither do I tell you by what authority I do these things.”

Fluent English

Jesus said to them, “Then I will not tell you by what authority I do these things either.”

Section notes

Neither I links the response to their refusal to identify the source of John’s baptism. The close layer retains the present I tell; fluent English expresses the resulting refusal with will not. Authority remains exousia, the term used in their opening challenge.

Following context / Luke 20:9

He began telling the people this parable: “A man planted a vineyard, leased it to tenant farmers, and went away for a long time.”

LK-167 · Parallels

Comparing the passages (H-110, SR-0119)
This comparison relates Matthew 21:27 and Mark 11:33.
No direct Thomas counterpart is established.

LK-168 · Luke 20:9–16 The vineyard and its tenants

Preceding context / Luke 20:8

Jesus said to them, “Then I will not tell you by what authority I do these things either.”

Luke 20:9

Greek: adopted SBLGNT text.

Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς.

Word-order interlinear

he began | now | to | the | people | to tell | the | parable | this | a man | planted | a vineyard | and | leased | it | to farmers | and | went abroad | times | considerable

Close English

He began to tell the people this parable: “A man planted a vineyard and leased it to farmers, and went abroad for a considerable time.”

Fluent English

He began telling the people this parable: “A man planted a vineyard, leased it to tenant farmers, and went away for a long time.”

Section notes

The parable is addressed to the people. Farmers who lease the vineyard are tenant farmers, shortened to tenants in the fluent continuation. Luke specifies a long absence, without adding the fence, winepress and tower found in the related accounts.

The first slave is sent away · Luke 20:10

Luke 20:10

Greek: adopted SBLGNT text.

καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.

Word-order interlinear

and | at the season | he sent | to | the | farmers | a slave | so that | from | the | fruit | of the | vineyard | they would give | to him | the | but | farmers | sent away | him | having beaten | empty

Close English

“At the season he sent a slave to the farmers so that they would give him some of the vineyard’s fruit; but the farmers beat him and sent him away empty.”

Fluent English

“When harvest time came, he sent a slave to the tenants to collect some of the vineyard’s produce. They beat him and sent him away empty-handed.”

Section notes

The season is the time for receiving produce from the vineyard. Some supplies the partitive force of from the fruit. Empty becomes empty-handed in fluent English: the slave returns without the requested share, after being beaten.

A second slave is humiliated · Luke 20:11

Luke 20:11

Greek: adopted SBLGNT text.

καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.

Word-order interlinear

and | he proceeded | another | to send | slave | the | but | that one too | having beaten | and | having dishonored | they sent away | empty

Close English

“He went on to send another slave; but they beat and dishonored that one too and sent him away empty.”

Fluent English

“He sent another slave. They beat and humiliated him too, sending him away empty-handed.”

Section notes

Sending another is expressed through a verb meaning to add or proceed. The second slave is both beaten and dishonored. The repeated empty-handed ending links his treatment with the first slave’s, while keeping the additional humiliation visible.

A third slave is wounded · Luke 20:12

Luke 20:12

Greek: adopted SBLGNT text.

καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

Word-order interlinear

and | he proceeded | a third | to send | the | but | also | this one | having wounded | they threw out

Close English

“He went on to send a third; but they wounded this one too and threw him out.”

Fluent English

“He sent a third. They wounded this one too and threw him out.”

Section notes

The third mission adds wounding and expulsion. The text does not say that this slave is killed. The English preserves the sequence of separate missions and the escalating violence without borrowing a different sequence from Matthew or Mark.

The beloved son · Luke 20:13

Luke 20:13

Greek: adopted SBLGNT text.

εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.

Word-order interlinear

said | now | the | owner | of the | vineyard | what | shall I do | I will send | the | son | of me | the | beloved | perhaps | this one | they will respect

Close English

“The owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’”

Fluent English

“The vineyard’s owner said, ‘What should I do? I will send my beloved son. Perhaps they will respect him.’”

Section notes

The owner’s question introduces his decision. Luke calls the son beloved and includes perhaps in the hope that the tenants will respect him. That uncertainty belongs to the owner’s speech in this parable and is retained without being resolved by an added explanation.

The tenants’ plan · Luke 20:14

Luke 20:14

Greek: adopted SBLGNT text.

ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία·

Word-order interlinear

having seen | but | him | the | farmers | were reasoning | with | one another | saying | this | is | the | heir | let us kill | him | so that | ours | may become | the | inheritance

Close English

“But when the farmers saw him, they reasoned with one another, saying, ‘This is the heir; let us kill him so that the inheritance may become ours.’”

Fluent English

“When the tenants saw him, they discussed it among themselves: ‘This is the heir. Let’s kill him, so the inheritance will be ours.’”

Section notes

The tenants recognize the heir and reason with one another. Their hoped-for possession of the inheritance motivates the plan within their own words. The translation does not add a legal explanation of how they expect their violence to secure it.

Outside the vineyard · Luke 20:15

Luke 20:15

Greek: adopted SBLGNT text.

καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

Word-order interlinear

and | having thrown out | him | outside | the | vineyard | they killed | what | therefore | will do | to them | the | owner | of the | vineyard

Close English

“And they threw him outside the vineyard and killed him. What, then, will the owner of the vineyard do to them?”

Fluent English

“They threw him out of the vineyard and killed him. What will the vineyard’s owner do to them?”

Section notes

The son is thrown out of the vineyard before he is killed, the order given by Luke. The question then turns from the tenants’ action to the owner’s response. Mark’s different ordering is not imported into this sentence.

The owner’s answer and the hearers’ protest · Luke 20:16

Luke 20:16

Greek: adopted SBLGNT text.

ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· Μὴ γένοιτο.

Word-order interlinear

he will come | and | will destroy | the | farmers | these | and | will give | the | vineyard | to others | having heard | but | they said | not | may it happen

Close English

“He will come and destroy those farmers and give the vineyard to others.” On hearing this, they said, “May it not happen!”

Fluent English

“He will come and destroy those tenants and give the vineyard to others.” When they heard this, they said, “May that never happen!”

Section notes

Jesus supplies the owner’s response before the narrative reports the hearers’ protest. May that never happen expresses the negative wish mē genoito. The quotation marks preserve this change of speaker; the protest is not made part of the owner’s sentence.

Following context / Luke 20:17

He looked directly at them and said, “Then what does this passage of Scripture mean: ‘The stone the builders rejected has become the cornerstone’?”

LK-168 · Parallels

Comparing the passages (H-112, SR-0121)
This comparison relates Matthew 21:33–40 and Mark 12:1–11, with close Gospel of Thomas, saying 65. The mission sequence, beloved son and order of expulsion and killing remain Luke’s own.

LK-169 · Luke 20:17–18 The rejected stone

Preceding context / Luke 20:16

“He will come and destroy those tenants and give the vineyard to others.” When they heard this, they said, “May that never happen!”

Luke 20:17

Greek: adopted SBLGNT text.

ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

Word-order interlinear

he | but | having looked intently | at them | said | what | then | is | the thing | written | this | a stone | which | rejected | the | builders | this | became | into | a head | of a corner

Close English

But he looked intently at them and said, “What, then, is this that is written: ‘The stone the builders rejected has become the head of the corner’?”

Fluent English

He looked directly at them and said, “Then what does this passage of Scripture mean: ‘The stone the builders rejected has become the cornerstone’?”

Section notes

The quotation is the same stone saying found in the related vineyard passages. Head of the corner preserves the image in the close layer; cornerstone supplies the established fluent expression. Luke asks what the written saying means, without adding the following line about the Lord’s doing.

Falling on the stone · Luke 20:18

Luke 20:18

Greek: adopted SBLGNT text.

πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.

Word-order interlinear

everyone | who | falls | on | that | the | stone | will be shattered | upon | whom | but | [modal] | it falls | it will crush | him

Close English

“Everyone who falls on that stone will be shattered; but anyone on whom it falls, it will crush.”

Fluent English

“Anyone who falls on that stone will be shattered, and anyone it falls on will be crushed.”

Section notes

The image shifts from a building stone to one on which a person falls or which falls on a person. The two directions and two verbs remain distinct. Likmaō can evoke winnowing or pulverizing; crush follows its destructive sense here, consistent with the related saying in Matthew 21:44.

Following context / Luke 20:19

The scribes and the chief priests wanted to lay hands on him that very hour, but they feared the people. They knew he had told this parable against them.

LK-169 · Parallels

Comparing the passages (H-112, SR-0121)
This comparison also relates this passage to Matthew 21:42–44 and Mark 12:1–11, with close Gospel of Thomas, saying 66.

LK-170 · Luke 20:23–25 Caesar and God

Preceding context / Luke 20:22

“Is it lawful for us to pay tax to Caesar or not?”

Seeing through the question · Luke 20:23

Luke 20:23

Greek: adopted SBLGNT text.

κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς·

Word-order interlinear

having perceived | but | of them | the | craftiness | he said | to | them

Close English

But perceiving their craftiness, he said to them:

Fluent English

He saw through their cunning and said to them:

Section notes

This complete verse is narrative framing, introducing the words that follow. Luke describes their craftiness; it does not include the direct question about testing Jesus found in Matthew and Mark. That additional speech is not supplied here.

The coin and its inscription · Luke 20:24

Luke 20:24

Greek: adopted SBLGNT text.

Δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες δὲ εἶπαν· Καίσαρος.

Word-order interlinear

show | me | a denarius | whose | does it have | image | and | inscription | answering | now | they said | Caesar’s

Close English

“Show me a denarius. Whose image and inscription does it have?” They answered and said, “Caesar’s.”

Fluent English

“Show me a denarius. Whose image and inscription are on it?” They replied, “Caesar’s.”

Section notes

A denarius is retained as the named coin, without conversion into modern money. Image and inscription are both asked about. The questioners’ short reply remains part of the complete verse and is separated from Jesus’ question by quotation marks.

What belongs to Caesar and to God · Luke 20:25

Luke 20:25

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν πρὸς αὐτούς· Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

Word-order interlinear

he | now | said | to | them | accordingly | give back | the things | of Caesar | to Caesar | and | the things | of | God | to | God

Close English

He said to them, “So give back to Caesar what is Caesar’s, and to God what is God’s.”

Fluent English

He said to them, “Then give Caesar what belongs to Caesar, and God what belongs to God.”

Section notes

Give back retains the force of apodidōmi in the close layer. The fluent clause uses the established wording of the related sayings. The two objects, Caesar’s things and God’s things, remain parallel; no further political rule is added to the statement.

Following context / Luke 20:26

They could not catch him in anything he said in front of the people. Astonished at his answer, they fell silent.

LK-170 · Parallels

Comparing the passages (H-114, SR-0123)
This comparison relates Matthew 22:18–21 and Mark 12:15–17, with close Gospel of Thomas, saying 100.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 20:18, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2018/

The changing stone image and the force of likmaō.

LK-171 · Luke 20:34–38 The God of the living

Preceding context / Luke 20:33

“So at the resurrection, whose wife will the woman be? All seven had her as their wife.”

Marriage in this age · Luke 20:34

Luke 20:34

Greek: adopted SBLGNT text.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,

Word-order interlinear

and | said | to them | the | Jesus | the | sons | of the | age | this | marry | and | are given in marriage

Close English

Jesus said to them, “The sons of this age marry and are given in marriage,

Fluent English

Jesus said to them, “The people of this age marry and are given in marriage.

Section notes

Sons of this age is an expression for people who belong to the present age. The fluent layer states that sense directly. Marry and are given in marriage remain paired; the contrast with the coming age continues into the next verse.

That age and the resurrection · Luke 20:35

Luke 20:35

Greek: adopted SBLGNT text.

οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·

Word-order interlinear

those | but | counted worthy | the | age | that | to attain | and | the | resurrection | the | from | dead people | neither | marry | nor | are given in marriage

Close English

but those counted worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage.”

Fluent English

But those counted worthy to share in that age and the resurrection from the dead neither marry nor are given in marriage.”

Section notes

Those counted worthy is passive and does not name the agent. Both attaining that age and resurrection from the dead belong to the description. The translation keeps the two negative marriage clauses and does not replace them with a broader claim about every relationship.

Like angels · Luke 20:36

Luke 20:36

Greek: adopted SBLGNT text.

οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν καὶ υἱοί εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.

Word-order interlinear

neither | for | to die | any longer | are they able | equal to angels | for | they are | and | sons | they are | of God | of the | resurrection | sons | being

Close English

“For they can no longer die, for they are equal to angels, and they are sons of God, being sons of the resurrection.”

Fluent English

“They can no longer die, because they are like angels. They are God’s children because they share in the resurrection.”

Section notes

Equal to angels retains the compound isangeloi in the close layer; like angels expresses the comparison in fluent English. The immediate point is their inability to die. Sons of the resurrection describes participation in resurrection, not a statement that human beings become angels.

Moses and the bush · Luke 20:37

Luke 20:37

Greek: adopted SBLGNT text.

ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ ⸀καὶ θεὸν Ἰακώβ·

Word-order interlinear

that | but | are raised | the | dead | even | Moses | showed | at | the | bush | as | he calls | Lord | the | God | of Abraham | and | God | of Isaac | and | God | of Jacob

Close English

“But that the dead are raised, even Moses showed at the bush, when he calls the Lord the God of Abraham and God of Isaac and God of Jacob.”

Fluent English

“Even Moses showed that the dead are raised, in the passage about the bush, where he calls the Lord the God of Abraham, the God of Isaac, and the God of Jacob.”

Section notes

At the bush identifies the scriptural passage about Moses. The fluent layer makes that reference explicit without importing the longer quotation found elsewhere. The small apparatus sign attached to and before God of Jacob remains in the Greek display; it adds no English word.

All are alive to him · Luke 20:38

Luke 20:38

Greek: adopted SBLGNT text.

θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.

Word-order interlinear

God | now | not | he is | of dead people | but | of living people | all | for | to him | live

Close English

“Now he is not God of the dead but of the living, for all live to him.”

Fluent English

“He is the God of the living, not the dead, because all are alive to him.”

Section notes

The last clause speaks of life in relation to God. To him retains the dative without expanding it into a description of the afterlife. The argument follows the naming of Abraham, Isaac and Jacob; all is kept without narrowing it to those three names.

Following context / Luke 20:39

Some of the scribes replied, “Teacher, you have spoken well.”

LK-171 · Parallels

Comparing the passages (H-115, SR-0124)
This comparison relates Matthew 22:29–32 and Mark 12:24–27.
Luke’s contrast of the ages, inability to die and children-of-resurrection language remain distinct.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 20:36, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2036/

The angel comparison and children of resurrection.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 20:38, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2038/

All are alive in relation to God.

LK-172 · Luke 20:41–44 David’s son and David’s Lord

Preceding context / Luke 20:40

They no longer dared to ask him anything.

The question about David’s son · Luke 20:41

Luke 20:41

Greek: adopted SBLGNT text.

Εἶπεν δὲ πρὸς αὐτούς· Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;

Word-order interlinear

he said | now | to | them | how | do they say | the | Christ | to be | David’s | son

Close English

He said to them, “How do they say that the Christ is David’s son?”

Fluent English

He said to them, “How can they say that the Messiah is David’s son?”

Section notes

Christ renders the Greek title in the close layer; Messiah gives its established fluent form. The question is about the relation between David’s son and the one he calls Lord. It is retained as a question rather than expanded into a conclusion.

David speaks in the Psalms · Luke 20:42

Luke 20:42

Greek: adopted SBLGNT text.

αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· Εἶπεν κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου

Word-order interlinear

himself | for | David | says | in | a book | of psalms | said | Lord | to the | Lord | of me | sit | at | right | of me

Close English

“For David himself says in the book of Psalms, ‘The Lord said to my Lord, “Sit at my right

Fluent English

“David himself says in the book of Psalms, ‘The Lord said to my Lord, “Sit at my right

Section notes

Luke names the book of Psalms. The two occurrences of Lord remain distinct in their relationship: the first speaks to the one David calls my Lord. The quoted command continues into the next verse, with its nested speech levels kept visible.

A footstool for your feet · Luke 20:43

Luke 20:43

Greek: adopted SBLGNT text.

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Word-order interlinear

until | [modal] | I put | the | enemies | of you | a footstool | of the | feet | of you

Close English

until I put your enemies as a footstool for your feet.”’”

Fluent English

until I make your enemies a footstool for your feet.”’”

Section notes

Luke retains the full footstool image. Beneath your feet in the related Matthew and Mark quotations is not substituted for this wording. The modal particle belongs with until; it is displayed in the interlinear without being treated as a separate English assertion.

How is he his son? · Luke 20:44

Luke 20:44

Greek: adopted SBLGNT text.

Δαυὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;

Word-order interlinear

David | therefore | him | Lord | calls | and | how | of him | son | is he

Close English

“David therefore calls him Lord, and how is he his son?”

Fluent English

“David calls him Lord. How, then, is he his son?”

Section notes

David is the one calling him Lord. The concluding question links back to the opening claim about David’s son. Fluent English moves then into the question for a natural sequence while keeping the argument and its open interrogative form.

Following context / Luke 20:45

While all the people were listening, he said to the disciples:

LK-172 · Parallels

Comparing the passages (H-117, SR-0126)
This comparison relates Matthew 22:42–45 and Mark 12:35–37.
No direct Thomas counterpart is established.

LK-173 · Luke 20:46–47 Beware of the scribes

Preceding context / Luke 20:45

While all the people were listening, he said to the disciples:

Prominence and places of honor · Luke 20:46

Luke 20:46

Greek: adopted SBLGNT text.

Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

Word-order interlinear

take care | against | the | scribes | who | want | to walk about | in | robes | and | love | greetings | in | the | marketplaces | and | chief seats | in | the | synagogues | and | chief places | at | the | dinners

Close English

“Beware of the scribes who want to walk about in robes and love greetings in the marketplaces and the chief seats in the synagogues and the chief places at dinners,

Fluent English

“Beware of the scribes who like to walk around in long robes and love greetings in the marketplaces, the best seats in the synagogues, and the places of honor at dinners.

Section notes

The warning is spoken to the disciples while all the people listen. Robes, public greetings, synagogue seats and dinner places remain separate objects of desire. Long robes gives the sense of stolai in this setting. The close sentence continues into the next verse’s relative clause.

Widows’ houses and lengthy prayers · Luke 20:47

Luke 20:47

Greek: adopted SBLGNT text.

οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.

Word-order interlinear

who | devour | the | houses | of the | widows | and | as a pretext | at length | pray | these | will receive | greater | judgment

Close English

who devour widows’ houses and pray at length as a pretext; these will receive greater judgment.”

Fluent English

They devour widows’ houses and make a show of lengthy prayers. They will face a harsher judgment.”

Section notes

The devouring image is retained for the treatment of widows’ households or property. Prayers serve as a pretext or display. The fluent wording matches the corresponding clauses in Mark 12:40, and greater judgment remains a comparative without specifying its exact form.

LK-173 · Parallels

Comparing the passages (H-118, SR-0210)
This comparison relates Mark 12:38–40, Matthew 23:6–7 for Luke 20:46, and the separately labeled traditional Matthew 23:14 (Matthew 23:13–22) for Luke 20:47.
The absence of Matthew 23:14 from SBLGNT does not remove the saying from Luke’s main text.
No direct Thomas counterpart is established.

LK-174 · Luke 21:3–4 The widow’s gift

Preceding context / Luke 21:2

He saw a poor widow putting two small copper coins in there,

More than all the others · Luke 21:3

Luke 21:3

Greek: adopted SBLGNT text.

καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν·

Word-order interlinear

and | he said | truly | I say | to you | that | the | widow | the | poor | this | more | than all | put in

Close English

And he said, “Truly I say to you that this poor widow put in more than all.”

Fluent English

He said, “I tell you truly, this poor widow has put in more than all the others.”

Section notes

Truly renders alēthōs here, rather than the amēn formula used in many other sayings. The comparison is explained by the next verse’s contrast between surplus and livelihood. The English does not insert an amount into the comparison.

All she had to live on · Luke 21:4

Luke 21:4

Greek: adopted SBLGNT text.

πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

Word-order interlinear

all | for | these | from | the | abundance | to them | put in | into | the | gifts | she | but | from | the | lack | of her | all | the | livelihood | which | she had | put in

Close English

“For all these put into the gifts from their abundance, but she put in from her lack all the livelihood she had.”

Fluent English

“They all contributed out of their abundance, but she, out of her poverty, put in everything she had to live on.”

Section notes

Bios refers here to means of living, not to the duration of a person’s life. The close layer keeps Luke’s phrase into the gifts; contributed gives its function in fluent English. Abundance and lack remain the basis of the contrast.

Following context / Luke 21:5

Some were speaking about the temple, how it was adorned with beautiful stones and offerings, and he said:

LK-174 · Parallels

Comparing the passages (H-119, SR-0211)
This comparison relates Mark 12:43–44.
Luke’s introductory formula and reference to gifts remain distinct.
No direct Thomas counterpart is established.

LK-175 · Luke 21:6 Not one stone left on another

Preceding context / Luke 21:5

Some were speaking about the temple, how it was adorned with beautiful stones and offerings, and he said:

Luke 21:6

Greek: adopted SBLGNT text.

Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.

Word-order interlinear

these things | which | you see | will come | days | in | which | not | will be left | stone | upon | stone | which | not | will be torn down

Close English

“These things that you see—days will come in which no stone will be left upon a stone that will not be torn down.”

Fluent English

“As for what you see here, days are coming when not one stone will be left on another. They will all be torn down.”

Section notes

These things points to the temple and its adornments mentioned just before. The paired negatives describe its destruction; the fluent layer divides them into two clauses while retaining the scope of the statement. No date is inserted into days will come.

Following context / Luke 21:7

They asked him, “Teacher, when will these things happen, and what will be the sign that they are about to take place?”

LK-175 · Parallels

Comparing the passages (H-120, SR-0132)
This comparison relates Matthew 24:2 and Mark 13:2.
No direct Thomas counterpart is established.

LK-176 · Luke 21:8–28 Distress and approaching redemption

Preceding context / Luke 21:7

They asked him, “Teacher, when will these things happen, and what will be the sign that they are about to take place?”

Do not follow them · Luke 21:8

Luke 21:8

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγώ εἰμι καί· Ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν.

Word-order interlinear

he | but | said | watch | lest | you be led astray | many | for | will come | in | the | name | of me | saying | I | am | and | the | time | has drawn near | not | go | after | them

Close English

But he said, “Watch that you are not led astray. For many will come in my name, saying, ‘I am he,’ and, ‘The time has drawn near.’ Do not go after them.”

Fluent English

He said, “Be careful that you are not misled. Many will come in my name, saying, ‘I am he,’ and, ‘The time is near.’ Do not follow them.”

Section notes

I am he retains the claim without adding the title Messiah. The time has drawn near is another claim made by the misleading speakers. The warning concerns both their claims and the response of following them.

Wars and upheaval · Luke 21:9–11

Luke 21:9

Greek: adopted SBLGNT text.

ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ’ οὐκ εὐθέως τὸ τέλος.

Word-order interlinear

when | but | you hear | wars | and | disturbances | not | be terrified | it is necessary | for | these things | to happen | first | but | not | immediately | the | end

Close English

“But when you hear of wars and disturbances, do not be terrified. For these things must happen first, but the end does not come immediately.”

Fluent English

“When you hear of wars and unrest, do not be terrified. These things must happen first, but the end will not come at once.”

Luke 21:10

Greek: adopted SBLGNT text.

τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,

Word-order interlinear

then | he was saying | to them | will rise | nation | against | nation | and | kingdom | against | kingdom

Close English

Then he was saying to them, “Nation will rise against nation and kingdom against kingdom,

Fluent English

Then he told them, “Nation will rise against nation, and kingdom against kingdom.

Luke 21:11

Greek: adopted SBLGNT text.

σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ’ οὐρανοῦ μεγάλα ἔσται.

Word-order interlinear

earthquakes | and | great | and | in | places | famines | and | pestilences | there will be | terrors | and | and | signs | from | heaven | great | there will be

Close English

and there will be great earthquakes, and famines and pestilences in various places; there will also be terrors and great signs from heaven.”

Fluent English

There will be great earthquakes, and famines and epidemics in various places. There will also be terrifying sights and great signs from heaven.”

Section notes

Luke names disturbances, not rumors of wars. The end does not follow at once. The narrative introduction in verse 10 remains part of the complete verse. Pestilences denotes outbreaks of disease; the English does not add the birth-pangs image found in related accounts.

An opportunity to testify · Luke 21:12–13

Luke 21:12

Greek: adopted SBLGNT text.

Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου·

Word-order interlinear

before | but | these things | all | they will lay | on | you | the | hands | of them | and | persecute | handing over | to | the | synagogues | and | prisons | being led away | before | kings | and | governors | because of | the | name | of me

Close English

“But before all these things they will lay their hands on you and persecute you, handing you over to the synagogues and prisons, as you are led away before kings and governors because of my name.”

Fluent English

“Before all this, they will arrest and persecute you. They will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name.”

Luke 21:13

Greek: adopted SBLGNT text.

ἀποβήσεται ὑμῖν εἰς μαρτύριον.

Word-order interlinear

it will turn out | for you | for | testimony

Close English

“It will turn out for you as testimony.”

Fluent English

“This will give you an opportunity to testify.”

Section notes

Before all this makes the temporal relation explicit. The authorities and institutions remain separately named. The brief clause in verse 13 describes the result as testimony; an opportunity to testify states its practical sense without promising that the hearing will end in acquittal.

Words and wisdom · Luke 21:14–15

Luke 21:14

Greek: adopted SBLGNT text.

θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι,

Word-order interlinear

settle | therefore | in | the | hearts | of you | not | to rehearse beforehand | to make a defense

Close English

“Therefore settle it in your hearts not to rehearse beforehand how to make your defense,

Fluent English

“So make up your minds not to rehearse your defense in advance.

Luke 21:15

Greek: adopted SBLGNT text.

ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.

Word-order interlinear

I | for | will give | to you | mouth | and | wisdom | which | not | will be able | to resist | or | contradict | all | those | opposing | you

Close English

for I will give you a mouth and wisdom that all those opposing you will be unable to resist or contradict.”

Fluent English

For I will give you words and wisdom that none of your opponents will be able to resist or contradict.”

Section notes

Settle it in your hearts is an idiom of resolve. Mouth stands for the capacity to speak; the fluent layer uses words. Jesus is the stated giver here. The translation does not substitute the differently expressed promise about the Holy Spirit in parallel passages.

Betrayal and hatred · Luke 21:16–17

Luke 21:16

Greek: adopted SBLGNT text.

παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,

Word-order interlinear

you will be handed over | but | even | by | parents | and | brothers | and | relatives | and | friends | and | they will put to death | some of | you

Close English

“But you will be handed over even by parents and brothers and relatives and friends, and they will put some of you to death,

Fluent English

“Even parents, brothers, relatives and friends will betray you, and they will put some of you to death.

Luke 21:17

Greek: adopted SBLGNT text.

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

Word-order interlinear

and | you will be | hated | by | all | because of | the | name | of me

Close English

and you will be hated by all because of my name.”

Fluent English

Everyone will hate you because of my name.”

Section notes

The verb handed over continues the language of arrest and persecution and here becomes betrayal by close relations. Some of you is expressed by the partitive phrase ex hymōn. The warning includes death; no exception is added to soften that statement.

Endurance and life · Luke 21:18–19

Luke 21:18

Greek: adopted SBLGNT text.

καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.

Word-order interlinear

and | a hair | from | the | head | of you | not | ever | will perish

Close English

“And not a hair from your head will ever perish.”

Fluent English

“Yet not a hair on your head will be lost.”

Luke 21:19

Greek: adopted SBLGNT text.

ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

Word-order interlinear

by | the | endurance | of you | gain | the | lives | of you

Close English

“By your endurance, gain your lives.”

Fluent English

“By standing firm, secure your lives.”

Section notes

The promise about a hair stands beside the warning that some will die. It should not be flattened into a guarantee of physical immunity. The adopted ktēsasthe is an imperative, gain, rather than the future form found in other editions. Lives retains the breadth of psychas without adding an explanation of immortality.

Jerusalem surrounded · Luke 21:20–21

Luke 21:20

Greek: adopted SBLGNT text.

Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

Word-order interlinear

when | but | you see | being surrounded | by | armies | Jerusalem | then | know | that | has drawn near | the | desolation | of her

Close English

“But when you see Jerusalem being surrounded by armies, then know that her desolation has drawn near.”

Fluent English

“When you see Jerusalem surrounded by armies, know that its devastation is near.”

Luke 21:21

Greek: adopted SBLGNT text.

τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,

Word-order interlinear

then | those | in | the | Judea | let flee | to | the | mountains | and | those | in | midst | of her | let leave | and | those | in | the | countryside | not | let enter | into | her

Close English

“Then let those in Judea flee to the mountains, and let those in her midst leave, and let those in the countryside not enter her,

Fluent English

“Then those in Judea must flee to the mountains. Those inside the city must leave, and those in the countryside must not enter it.

Section notes

Luke explicitly names Jerusalem surrounded by armies. The fluent layer supplies city for the feminine pronouns that refer back to Jerusalem. The instructions distinguish those in Judea, those already inside the city and those outside it. No phrase about an abomination replaces Luke’s wording.

Days of retribution · Luke 21:22–23

Luke 21:22

Greek: adopted SBLGNT text.

ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

Word-order interlinear

because | days | of vengeance | these | are | for | to be fulfilled | all | the things | written

Close English

because these are days of vengeance, for all the things written to be fulfilled.”

Fluent English

For these are days of retribution, when all that has been written is to be fulfilled.”

Luke 21:23

Greek: adopted SBLGNT text.

οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ,

Word-order interlinear

woe | to those | in | womb | having | and | to those | nursing | in | those | the | days | there will be | for | distress | great | upon | the | land | and | wrath | against the | people | this

Close English

“Woe to those who are pregnant and those who are nursing in those days! For there will be great distress upon the land and wrath against this people,

Fluent English

“How terrible it will be for pregnant women and nursing mothers in those days! There will be great distress in the land and wrath against this people.

Section notes

Vengeance or retribution names judgment here. The reference to what has been written is left general. Land reflects the immediate setting in Judea and Jerusalem, while the same Greek noun can elsewhere mean earth. This people remains a demonstrative expression, without an added identification.

Captivity and the nations · Luke 21:24

Luke 21:24

Greek: adopted SBLGNT text.

καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.

Word-order interlinear

and | they will fall | by mouth | of sword | and | will be led captive | into | the | nations | all | and | Jerusalem | will be | being trampled | by | nations | until | when | are fulfilled | times | of nations

Close English

and they will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled by nations until the times of the nations are fulfilled.”

Fluent English

They will fall by the sword and be taken as captives into every nation. Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.”

Section notes

The mouth of a sword is its cutting edge. Ethnē can designate nations generally or Gentiles in distinction from Israel; the fluent layer uses both senses as the clause requires. Until marks a limit to Jerusalem’s trampling, but the verse supplies no calendar date or duration.

Signs and fear · Luke 21:25–26

Luke 21:25

Greek: adopted SBLGNT text.

Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου,

Word-order interlinear

and | there will be | signs | in | sun | and | moon | and | stars | and | upon | the | earth | anguish | of nations | in | perplexity | at roaring | of sea | and | surging

Close English

“And there will be signs in sun and moon and stars, and upon the earth anguish among nations, in perplexity at the sea’s roaring and surging,

Fluent English

“There will be signs in the sun, moon and stars. On earth, nations will be in anguish, bewildered by the roaring and surging sea.

Luke 21:26

Greek: adopted SBLGNT text.

ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

Word-order interlinear

fainting | people | from | fear | and | expectation | of the things | coming upon | the | inhabited world | the | for | powers | of the | heavens | will be shaken

Close English

people fainting from fear and expectation of what is coming upon the inhabited world, for the powers of the heavens will be shaken.”

Fluent English

People will faint from fear and dread of what is coming upon the world, because the powers of the heavens will be shaken.”

Section notes

The sea’s roaring and surging cause bewilderment among the nations. Oikoumenē is the inhabited world; the close layer keeps that distinction visible. The powers of the heavens are not replaced with a modern astronomical explanation.

The Son of Man in a cloud · Luke 21:27

Luke 21:27

Greek: adopted SBLGNT text.

καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

Word-order interlinear

and | then | they will see | the | Son | of the | human being | coming | in | a cloud | with | power | and | glory | great

Close English

“And then they will see the Son of Man coming in a cloud with power and great glory.”

Fluent English

“Then they will see the Son of Man coming in a cloud with power and great glory.”

Section notes

Luke has a cloud in the singular. The power and great glory accompany the coming of the Son of Man. The English retains that form and does not import the gathering of the elect from a parallel passage.

Lift your heads · Luke 21:28

Luke 21:28

Greek: adopted SBLGNT text.

ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

Word-order interlinear

beginning | but | these things | to happen | straighten up | and | lift up | the | heads | of you | because | draws near | the | redemption | of you

Close English

“But when these things begin to happen, straighten up and lift your heads, because your redemption draws near.”

Fluent English

“When these things begin to happen, stand up straight and lift your heads, because your redemption is drawing near.”

Section notes

The commands describe an upright posture and lifted heads in the face of the approaching events. Redemption conveys release or deliverance. The text relates its nearness to the beginning of these events; the note does not turn that relation into a dated prediction.

Following context / Luke 21:29

He told them a parable: “Look at the fig tree and all the trees.”

LK-176 · Parallels

Comparing the passages (H-120, SR-0133)
Luke 21:8–11 relates to Matthew 24:4–8 and Mark 13:5–8; 21:12–19 to Matthew 10:17–22, Matthew 24:9–14 and Mark 13:9–13; 21:20–24 to Matthew 24:15–22 and Mark 13:14–20; 21:25–28 to Matthew 24:29–31 and Mark 13:24–27.
Luke’s armies surrounding Jerusalem remain distinct.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Mark 13:1–37.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 21:19, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2119/

The adopted imperative and gaining one’s life through endurance.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 21:25, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2125/

Anguish and bewilderment at the roaring and surging sea.

LK-177 · Luke 21:29–33 The fig tree and all the trees

Preceding context / Luke 21:28

“When these things begin to happen, stand up straight and lift your heads, because your redemption is drawing near.”

Look at the trees · Luke 21:29–30

Luke 21:29

Greek: adopted SBLGNT text.

Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·

Word-order interlinear

and | he told | a parable | to them | look at | the | fig tree | and | all | the | trees

Close English

And he told them a parable: “Look at the fig tree and all the trees.”

Fluent English

He told them a parable: “Look at the fig tree and all the trees.”

Luke 21:30

Greek: adopted SBLGNT text.

ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν·

Word-order interlinear

when | they put out shoots | already | seeing | from | yourselves | you know | that | already | near | the | summer | is

Close English

“When they already put out shoots, you see and know for yourselves that summer is already near.”

Fluent English

“When you see them putting out shoots, you know for yourselves that summer is near.”

Section notes

Luke includes all the trees as well as the fig tree. The observation concerns their putting out shoots. For yourselves conveys recognition based on what the hearers can see, and the fluent layer combines the repeated indications that summer is already near.

The kingdom is near · Luke 21:31

Luke 21:31

Greek: adopted SBLGNT text.

οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.

Word-order interlinear

so | also | you | when | you see | these things | happening | know | that | near | is | the | kingdom | of the | God

Close English

“So also you, when you see these things happening, know that the kingdom of God is near.”

Fluent English

“In the same way, when you see these things happening, know that God’s kingdom is near.”

Section notes

The kingdom of God is expressly named as what is near. The translation preserves that explicit subject rather than borrowing an unnamed he or it from another account. The comparison remains with recognizing summer from the trees.

This generation · Luke 21:32

Luke 21:32

Greek: adopted SBLGNT text.

ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται.

Word-order interlinear

truly | I say | to you | that | not | ever | will pass away | the | generation | this | until | [conditional] | all things | happen

Close English

“Truly I say to you that this generation will certainly not pass away until all things happen.”

Fluent English

“I tell you truly, this generation will not pass away until all these things happen.”

Section notes

Generation retains genea without silently substituting race or a particular modern group. This and all remain in place. The saying is presented with its temporal tension intact, rather than resolved by inserting an interpretation into the translation.

Words that will not pass away · Luke 21:33

Luke 21:33

Greek: adopted SBLGNT text.

ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

Word-order interlinear

the | heaven | and | the | earth | will pass away | the | but | words | of me | not | [emphatic not] | will pass away

Close English

“Heaven and earth will pass away, but my words will certainly not pass away.”

Fluent English

“Heaven and earth will pass away, but my words will never pass away.”

Section notes

The two clauses share the verb pass away. The emphatic negative in the second clause is rendered certainly not in the close layer and never in the fluent layer. The wording agrees with the identical Greek sentence in Mark 13:31.

Following context / Luke 21:34

“Watch yourselves, so that your hearts are not weighed down by carousing, drunkenness and the worries of daily life, and that day does not catch you suddenly

LK-177 · Parallels

Comparing the passages (H-120, SR-0134)
Compare the tree image and the language of nearness with Matthew 24:32–35 and Mark 13:28–31. These passages also speak of the generation and of Jesus’ words not passing away.
The tree image. Luke mentions all the trees as well as the fig tree.
What is near. Luke explicitly names God’s kingdom. The corresponding expression in Matthew does not explicitly name the subject of nearness; Luke’s wording should not automatically be supplied there.
Thomas: saying 11 is linked by a shared theme; Gospel of Thomas, saying 111 is compared through individual motifs. These links do not make the entire passages identical.

LK-178 · Luke 21:34–36 Stay alert and pray

Preceding context / Luke 21:33

“Heaven and earth will pass away, but my words will never pass away.”

The day and the trap · Luke 21:34–35

Luke 21:34

Greek: adopted SBLGNT text.

Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ’ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη

Word-order interlinear

pay attention | but | to yourselves | lest | be weighed down | of you | the | hearts | with | carousing | and | drunkenness | and | cares | of daily life | and | come upon | upon | you | sudden | the | day | that

Close English

“But pay attention to yourselves, lest your hearts be weighed down with carousing and drunkenness and the cares of daily life, and that day come upon you suddenly

Fluent English

“Watch yourselves, so that your hearts are not weighed down by carousing, drunkenness and the worries of daily life, and that day does not catch you suddenly

Luke 21:35

Greek: adopted SBLGNT text.

ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

Word-order interlinear

like | a trap | it will come upon | for | upon | all | those | dwelling | upon | face | of all | the | earth

Close English

like a trap. For it will come upon all those dwelling on the face of the whole earth.”

Fluent English

like a trap. It will come upon everyone living on the face of the whole earth.”

Section notes

The image like a trap begins verse 35 and completes the warning in verse 34. Its position is preserved rather than moving words across the verse boundary. Carousing, drunkenness and everyday anxieties are distinct burdens. The following clause extends the scope to everyone on earth.

Pray for strength · Luke 21:36

Luke 21:36

Greek: adopted SBLGNT text.

ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

Word-order interlinear

stay awake | but | at | every | time | praying | that | you may have strength | to escape | these things | all | the things | about | to happen | and | to stand | before | the | Son | of the | human being

Close English

“But stay awake at every time, praying that you may have strength to escape all these things that are about to happen, and to stand before the Son of Man.”

Fluent English

“Stay alert at all times, praying for strength to escape all that is about to happen and to stand before the Son of Man.”

Section notes

The adopted verb katiskhysēte asks for strength or ability, rather than using the alternative wording be counted worthy. Stay awake is expressed as stay alert in the fluent layer. Escape and stand before the Son of Man remain joined as the two aims of the prayer.

Following context / Luke 21:37

During the day he taught in the temple, and at night he went out and stayed on the mountain called the Mount of Olives.

LK-178 · Parallels

Comparing the passages (H-120, SR-0315). This comparison records the scene-level relationship; no exact counterpart for an individual phrase is established. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 21:36, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2136/

Watchfulness and the strength to escape and stand before the Son of Man.

LK-179 · Luke 22:8 Prepare the Passover

Preceding context / Luke 22:7

The day of Unleavened Bread came, when the Passover lamb had to be sacrificed.

Peter and John are sent · Luke 22:8

Luke 22:8

Greek: adopted SBLGNT text.

καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.

Word-order interlinear

and | he sent | Peter | and | John | saying | having gone | prepare | for us | the | Passover | so that | we may eat

Close English

And he sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat.”

Fluent English

He sent Peter and John with this instruction: “Go and prepare the Passover meal for us to eat.”

Section notes

Peter and John belong to Luke’s narrative introduction and remain in the complete verse. Passover can name the feast or its meal; the fluent layer makes the meal explicit because eating is the purpose of the preparation.

Following context / Luke 22:9

They asked him, “Where do you want us to prepare it?”

LK-179 · Parallels

Comparing the passages (H-123, SR-0316)
This comparison relates Matthew 26:18 and Mark 14:13–15.
Luke’s instructions continue in Luke 22:10–12.
Peter and John are named by Luke; their names are not supplied to the other accounts.
No direct Thomas counterpart is established.

LK-180 · Luke 22:10–12 The furnished room

Preceding context / Luke 22:9

They asked him, “Where do you want us to prepare it?”

Follow the water carrier · Luke 22:10

Luke 22:10

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτοῖς· Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται.

Word-order interlinear

he | but | said | to them | look | having entered | you | into | the | city | will meet | you | a man | a jar | of water | carrying | follow | him | into | the | house | into | which | he enters

Close English

But he said to them, “Look, when you enter the city, a man carrying a jar of water will meet you. Follow him into the house he enters.”

Fluent English

He told them, “When you enter the city, a man carrying a water jar will meet you. Follow him into the house he enters.”

Section notes

The sign is a man carrying a water jar. He meets the disciples, and they are to follow him into the house. The translation does not identify him or add an explanation of how the arrangements were made.

The teacher’s question · Luke 22:11

Luke 22:11

Greek: adopted SBLGNT text.

καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

Word-order interlinear

and | you will say | to the | householder | of the | house | says | to you | the | teacher | where | is | the | guest room | where | the | Passover | with | the | disciples | of me | I may eat

Close English

“And you will say to the householder, ‘The teacher says to you: Where is the guest room where I may eat the Passover with my disciples?’”

Fluent English

“Tell the owner of the house, ‘The teacher asks you: Where is the guest room where I can eat the Passover with my disciples?’”

Section notes

Katalyma denotes a room for guests here. Says becomes asks in the fluent layer because the message is a question. The possessive my belongs to disciples; Luke does not add my before guest room in this verse.

Prepare there · Luke 22:12

Luke 22:12

Greek: adopted SBLGNT text.

κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.

Word-order interlinear

and he | to you | will show | an upstairs room | large | furnished | there | prepare

Close English

“And he will show you a large upstairs room, furnished. Prepare there.”

Fluent English

“He will show you a large, furnished room upstairs. Make the preparations there.”

Section notes

Anagaion specifies a room upstairs. Estrōmenon describes it as furnished or laid out, without naming every item of equipment. The short final instruction is left as an instruction to prepare the meal in that room.

Following context / Luke 22:13

They went and found things just as he had told them, and they prepared the Passover.

LK-180 · Parallels

Comparing the passages (H-123, SR-0215)
This comparison relates Mark 14:13–15 and Matthew 26:18.
Matthew does not mention the water jar or upstairs room.
No direct Thomas counterpart is established.

LK-181 · Luke 22:15–16 The Passover and the kingdom

Preceding context / Luke 22:14

When the hour came, he reclined at the table, and the apostles were with him.

A deep longing · Luke 22:15

Luke 22:15

Greek: adopted SBLGNT text.

καὶ εἶπεν πρὸς αὐτούς· Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν πρὸ τοῦ με παθεῖν·

Word-order interlinear

and | he said | to | them | with desire | I desired | this | the | Passover | to eat | with | you | before | the | me | to suffer

Close English

And he said to them, “With desire I have desired to eat this Passover with you before I suffer,

Fluent English

He said to them, “I have deeply longed to eat this Passover with you before I suffer.

Section notes

With desire I desired reproduces the noun and verb sharing a root. The fluent layer expresses the resulting emphasis as deeply longed. The object is this Passover with the disciples, and before I suffer remains the temporal boundary without an added description of that suffering.

Until it is fulfilled · Luke 22:16

Luke 22:16

Greek: adopted SBLGNT text.

λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

Word-order interlinear

I say | for | to you | that | not | ever | I will eat | it | until | when | it is fulfilled | in | the | kingdom | of the | God

Close English

for I say to you that I will certainly not eat it until it is fulfilled in the kingdom of God.”

Fluent English

For I tell you, I will not eat it until it finds its fulfillment in God’s kingdom.”

Section notes

It points back to the Passover. The passive is fulfilled does not specify exactly how that fulfillment occurs. The translation retains the future kingdom setting and does not add again, which is absent from the adopted Greek here.

Following context / Luke 22:17

He received a cup, gave thanks and said, “Take this and share it among yourselves.

LK-181 · Parallels

Comparing the passages (H-123, SR-0317)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
No direct Thomas counterpart is established.

LK-182 · Luke 22:17–20 The cup and the bread

Preceding context / Luke 22:16

For I tell you, I will not eat it until it finds its fulfillment in God’s kingdom.”

Share the cup · Luke 22:17–18

Luke 22:17

Greek: adopted SBLGNT text.

καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·

Word-order interlinear

and | having received | a cup | having given thanks | he said | take | this | and | distribute | among | yourselves

Close English

And having received a cup and given thanks, he said, “Take this and distribute it among yourselves,

Fluent English

He received a cup, gave thanks and said, “Take this and share it among yourselves.

Luke 22:18

Greek: adopted SBLGNT text.

λέγω γὰρ ὑμῖν, οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

Word-order interlinear

I say | for | to you | not | ever | I will drink | from | the | now | from | the | produce | of the | vine | until | when | the | kingdom | of the | God | comes

Close English

for I say to you, from now on I will certainly not drink of the fruit of the vine until the kingdom of God comes.”

Fluent English

For I tell you, from now on I will not drink the fruit of the vine until God’s kingdom comes.”

Section notes

Luke mentions a cup before the bread and then refers to the cup again after supper. This sequence remains intact. Fruit of the vine retains the image; the translation does not import drinking it new from other accounts.

Bread and remembrance · Luke 22:19

Luke 22:19

Greek: adopted SBLGNT text; single brackets mark doubtful wording in 22:19b–20.

καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· Τοῦτό ἐστιν τὸ σῶμά μου [τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

Word-order interlinear

and | having taken | bread | having given thanks | he broke | and | gave | to them | saying | this | is | the | body | of me | [which | for | you | is being given | this | do | for | the | my | remembrance

Close English

And having taken bread and given thanks, he broke it and gave it to them, saying, “This is my body [which is being given for you. Do this in remembrance of me.”

Fluent English

He took bread, gave thanks, broke it and gave it to them, saying, “This is my body [given for you. Do this to remember me.”

Section notes

The single bracket begins with the words given for you and continues through verse 20. SBLGNT uses single brackets for doubtful text; the bracketed wording is translated and visibly marked. This is my body remains an identification without an added explanation of its theological meaning.

The new covenant · Luke 22:20

Luke 22:20

Greek: adopted SBLGNT text; single brackets mark doubtful wording in 22:19b–20.

καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον].

Word-order interlinear

and | the | cup | likewise | after | the | eating supper | saying | this | the | cup | the | new | covenant | in | the | blood | of me | which | for | you | is being poured out]

Close English

And likewise the cup after supper, saying, “This cup is the new covenant in my blood, which is being poured out for you.”]

Fluent English

After supper he did the same with the cup, saying, “This cup is the new covenant in my blood, poured out for you.”]

Section notes

The opening narrative leaves the action with the cup implicit; he did the same supplies the relation in fluent English. The final participle grammatically agrees with cup, while its sense concerns blood being poured out. The close layer retains the order; the fluent layer makes the relation natural without changing for you to for many.

Following context / Luke 22:21

“But look, the hand of the one betraying me is with mine on the table.”

LK-182 · Parallels

Comparing the passages (H-123, SR-0146)
Luke 22:18 relates to Matthew 26:29 and Mark 14:25; 22:19 to Matthew 26:26 and Mark 14:22; 22:20 to Matthew 26:28, Mark 14:24 and 1 Corinthians 11:23–25 (1 Corinthians 11:25).
New covenant, for you and Luke’s sequence remain distinct.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Mark 14:12–31; John 13:1–17:26.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

SBL Greek New Testament, Introduction: symbols used in the text

https://www.sblgnt.com/about/introduction/

Meaning of single square brackets.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 22:19, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2219/

Bread, remembrance and the restraint needed in translating the identification.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 22:20, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2220/

Implicit cup action and the agreement and sense of poured out.

LK-183 · Luke 22:21–22 The betrayer at the table

Preceding context / Luke 22:20 [SINGLE-BRACKETED TEXT IN SBLGNT]

After supper he did the same with the cup, saying, “This cup is the new covenant in my blood, poured out for you.”]

A hand at the table · Luke 22:21

Luke 22:21

Greek: adopted SBLGNT text.

πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης·

Word-order interlinear

but | look | the | hand | of the one | betraying | me | with | me | upon | the | table

Close English

“But look, the hand of the one betraying me is with me on the table.”

Fluent English

“But look, the hand of the one betraying me is with mine on the table.”

Section notes

The hand makes the betrayal concrete within the shared meal. With me is retained in the close layer; with mine makes the comparison of hands natural in fluent English. The person is described by the act of betrayal rather than named in this saying.

Determination and responsibility · Luke 22:22

Luke 22:22

Greek: adopted SBLGNT text.

ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται.

Word-order interlinear

for | the | Son | indeed | of the | human being | according to | that | determined | goes | but | woe | to the | person | that | through | whom | he is betrayed

Close English

“For the Son of Man indeed goes according to what has been determined, but woe to that man through whom he is betrayed.”

Fluent English

“The Son of Man goes as it has been determined, but how terrible for the man who betrays him!”

Section notes

What has been determined is passive; the agent is not inserted into the sentence. The warning to the betrayer stands alongside that determination. Luke’s wording does not include the statement about never having been born found in related accounts.

Following context / Luke 22:23

They began discussing among themselves which of them could be about to do this.

LK-183 · Parallels

Comparing the passages (H-123, SR-0144)
This comparison relates Matthew 26:23–24 and Mark 14:20–21.
No direct Thomas counterpart is established.

LK-184 · Luke 22:25–27 The leader as one who serves

Preceding context / Luke 22:24

A dispute also arose among them about which of them was considered the greatest.

Kings and benefactors · Luke 22:25

Luke 22:25

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

Word-order interlinear

he | but | said | to them | the | kings | of the | nations | rule over | them | and | those | exercising authority over | them | benefactors | are called

Close English

But he said to them, “The kings of the nations rule over them, and those who exercise authority over them are called benefactors.”

Fluent English

He told them, “The kings of the nations lord it over their people, and those who wield authority over them are called benefactors.”

Section notes

Benefactors is a public designation for people credited with doing good. The passive are called leaves open who uses that title. The contrast concerns the exercise of authority and honor; no particular ruler is named.

The younger and the servant · Luke 22:26

Luke 22:26

Greek: adopted SBLGNT text.

ὑμεῖς δὲ οὐχ οὕτως, ἀλλ’ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν·

Word-order interlinear

you | but | not | so | but | the | greater | among | you | let become | like | the | younger | and | the one | leading | like | the one | serving

Close English

“But not so with you. Rather, let the greater among you become like the younger, and the one leading like the one serving.”

Fluent English

“You must be different. The greatest among you must become like the youngest, and the leader like the one who serves.”

Section notes

The comparative words greater and younger can function as greatest and youngest within the group. Luke uses age and leadership in the comparison. The translation keeps both and does not substitute a ransom saying from a parallel passage.

Among you as one who serves · Luke 22:27

Luke 22:27

Greek: adopted SBLGNT text.

τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.

Word-order interlinear

who | for | greater | the one | reclining | or | the one | serving | is it not | the one | reclining | I | but | in | midst | of you | am | like | the one | serving

Close English

“For who is greater, the one reclining at the table or the one serving? Is it not the one reclining? But I am among you as the one serving.”

Fluent English

“Who is greater: the one at the table or the one serving? Isn’t it the one at the table? Yet I am among you as the one who serves.”

Section notes

Reclining refers to the posture of a diner at a meal. The fluent layer says at the table while retaining the distinction from the person serving. The rhetorical question expects the diner to have higher status, setting up Jesus’ contrasting position among them.

Following context / Luke 22:28

“You are the ones who have stayed with me through my trials.

LK-184 · Parallels

Comparing the passages (H-123, SR-0318)
This comparison relates Matthew 20:25–28 and Mark 10:42–45.
Luke’s benefactors, youngest and place among the diners remain distinct; the ransom for many is not inserted.
No direct Thomas counterpart is established.

LK-185 · Luke 22:28–30 A place in the kingdom

Preceding context / Luke 22:27

“Who is greater: the one at the table or the one serving? Isn’t it the one at the table? Yet I am among you as the one who serves.”

Remaining through trials · Luke 22:28

Luke 22:28

Greek: adopted SBLGNT text.

Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

Word-order interlinear

you | but | are | those | having remained | with | me | in | the | trials | of me

Close English

“But you are those who have remained with me in my trials,

Fluent English

“You are the ones who have stayed with me through my trials.

Section notes

The perfect participle describes having stayed with Jesus through his trials. Trials preserves the broad sense of peirasmoi without reducing it to inducements to sin or identifying a single episode. The address continues to the disciples as a group.

A kingdom conferred · Luke 22:29

Luke 22:29

Greek: adopted SBLGNT text.

κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,

Word-order interlinear

and I | confer | on you | just as | conferred | on me | the | Father | of me | a kingdom

Close English

and I confer on you a kingdom, just as my Father conferred one on me,

Fluent English

I confer a kingdom on you, just as my Father conferred one on me,

Section notes

Diatithemai can describe formally assigning or conferring something. Kingdom is placed after the comparison in Greek and serves both clauses; English supplies it in the first clause and uses one in the second. The repeated act of conferring remains explicit.

The table and the thrones · Luke 22:30

Luke 22:30

Greek: adopted SBLGNT text.

ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.

Word-order interlinear

so that | you may eat | and | drink | at | the | table | of me | in | the | kingdom | of me | and | you will sit | on | thrones | the | twelve | tribes | judging | of the | Israel

Close English

so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.”

Fluent English

so that you may eat and drink at my table in my kingdom. You will sit on thrones and judge the twelve tribes of Israel.”

Section notes

The promise includes eating and drinking at Jesus’ table and sitting on thrones to judge Israel’s twelve tribes. Twelve modifies tribes; Luke does not specify twelve thrones here. The text also lacks Matthew’s phrase about the renewal, which is not imported.

Following context / Luke 22:31

“Simon, Simon, look! Satan has demanded to sift all of you like wheat.”

LK-185 · Parallels

Comparing the passages (H-123, SR-0319)
This comparison relates the throne-and-judgment promise in Luke 22:30 to Matthew 19:28.
Luke retains his own promise of the table and kingdom.
No direct Thomas counterpart is established.

LK-186 · Luke 22:31–32 Simon and the sifting

Preceding context / Luke 22:30

so that you may eat and drink at my table in my kingdom. You will sit on thrones and judge the twelve tribes of Israel.”

All of you like wheat · Luke 22:31

Luke 22:31

Greek: adopted SBLGNT text.

Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον·

Word-order interlinear

Simon | Simon | look | the | Satan | demanded | you all | for | to sift | like | the | wheat

Close English

“Simon, Simon, look, Satan has demanded you all, to sift you like wheat.”

Fluent English

“Simon, Simon, look! Satan has demanded to sift all of you like wheat.”

Section notes

You is plural, referring to the disciples, although Simon is addressed by name. All of you makes that number visible. Demanded preserves the force of the request without inserting its recipient; the image is the shaking of wheat in a sieve.

Strengthen your brothers · Luke 22:32

Luke 22:32

Greek: adopted SBLGNT text.

ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.

Word-order interlinear

I | but | prayed | for | you | so that | not | may fail | the | faith | of you | and | you | once | having turned back | strengthen | the | brothers | of you

Close English

“But I prayed for you, so that your faith may not fail; and you, once you have turned back, strengthen your brothers.”

Fluent English

“But I have prayed for you, Simon, that your faith will not fail. When you have turned back, strengthen your brothers.”

Section notes

The pronouns now become singular. Simon is supplied in the fluent layer to make the shift from the group explicit. Turned back can describe returning or recovering; the translation does not add a definition of conversion. Strengthening the brothers follows that return.

Following context / Luke 22:33

He said to him, “Lord, I am ready to go with you both to prison and to death.”

LK-186 · Parallels

Comparing the passages (H-123, SR-0320)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
No direct Thomas counterpart is established.

LK-187 · Luke 22:34 Three denials

Preceding context / Luke 22:33

He said to him, “Lord, I am ready to go with you both to prison and to death.”

Before a rooster crows · Luke 22:34

Luke 22:34

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν· Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

Word-order interlinear

he | but | said | I say | to you | Peter | not | will crow | today | a rooster | until | three times | me | you deny | to know

Close English

But he said, “I say to you, Peter, a rooster will not crow today until you deny three times that you know me.”

Fluent English

He said, “I tell you, Peter, before a rooster crows today, you will deny three times that you know me.”

Section notes

Peter replaces the earlier address Simon. The denial concerns knowing Jesus and is repeated three times. Today is retained, and the fluent layer recasts the until clause as before. The two crowings in Mark’s account are not inserted.

Following context / Luke 22:35

He asked them, “When I sent you without a money bag, a traveling bag or sandals, did you lack anything?” They answered, “Nothing.”

LK-187 · Parallels

Comparing the passages (H-123, SR-0148)
This comparison relates Matthew 26:34, Mark 14:30 and John 13:38.
No direct Thomas counterpart is established.

LK-188 · Luke 22:35–37 A changed situation

Preceding context / Luke 22:34

He said, “I tell you, Peter, before a rooster crows today, you will deny three times that you know me.”

Did you lack anything? · Luke 22:35

Luke 22:35

Greek: adopted SBLGNT text.

Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· Οὐθενός.

Word-order interlinear

and | he said | to them | when | I sent | you | without | money bag | and | traveling bag | and | sandals | not | anything | did you lack | they | but | said | nothing

Close English

And he said to them, “When I sent you without a money bag and traveling bag and sandals, did you lack anything?” And they said, “Nothing.”

Fluent English

He asked them, “When I sent you without a money bag, a traveling bag or sandals, did you lack anything?” They answered, “Nothing.”

Section notes

The question recalls an earlier sending without supplies. The disciples’ answer belongs to this complete verse and remains in all three layers. The money bag and traveling bag are separate items, and sandals are retained as the third.

The bag, cloak and sword · Luke 22:36

Luke 22:36

Greek: adopted SBLGNT text.

εἶπεν δὲ αὐτοῖς· Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.

Word-order interlinear

he said | but | to them | but | now | the one | having | a money bag | let take it | likewise | also | a traveling bag | and | the one | not | having | let sell | the | cloak | of him | and | let buy | a sword

Close English

But he said to them, “But now, let the one who has a money bag take it, and likewise a traveling bag, and let the one who does not have one sell his cloak and buy a sword.”

Fluent English

He told them, “But now, whoever has a money bag should take it, and a traveling bag as well. Whoever has no sword should sell their cloak and buy one.”

Section notes

The object of does not have is unstated in Greek. The fluent layer takes it as a sword, anticipating the following command; the close layer leaves the object implicit. The saying remains in its immediate setting before Jesus’ arrest and is not expanded into a general rule about force.

Counted among the lawless · Luke 22:37

Luke 22:37

Greek: adopted SBLGNT text.

λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

Word-order interlinear

I say | for | to you | that | this | the thing | written | must | be fulfilled | in | me | the | and | with | lawless people | he was counted | and | for | that | concerning | me | fulfillment | has

Close English

“For I say to you that this which is written must be fulfilled in me: ‘And he was counted with the lawless.’ For what concerns me is reaching fulfillment.”

Fluent English

“For I tell you, this Scripture must be fulfilled in me: ‘He was counted among the lawless.’ What has been written about me is reaching its fulfillment.”

Section notes

The citation corresponds to Isaiah 53:12. Lawless retains the description without narrowing it to a specific criminal charge. The last clause uses telos, end or fulfillment; the fluent layer links it with the preceding reference to what is written.

Following context / Luke 22:38

They said, “Lord, look, here are two swords.” He replied, “That is enough.”

LK-188 · Parallels

Comparing the passages (H-123, SR-0321)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
No direct Thomas counterpart is established.

LK-189 · Luke 22:38 That is enough

Preceding context / Luke 22:37

“For I tell you, this Scripture must be fulfilled in me: ‘He was counted among the lawless.’ What has been written about me is reaching its fulfillment.”

Two swords · Luke 22:38

Luke 22:38

Greek: adopted SBLGNT text.

οἱ δὲ εἶπαν· Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· Ἱκανόν ἐστιν.

Word-order interlinear

they | but | said | Lord | look | swords | here | two | he | but | said | to them | enough | it is

Close English

And they said, “Lord, look, here are two swords.” But he said to them, “It is enough.”

Fluent English

They said, “Lord, look, here are two swords.” He replied, “That is enough.”

Section notes

That is enough leaves the brief answer open to its two principal readings: sufficiency of the swords or an end to the conversation. The translation does not choose by adding swords are or stop talking. The disciples’ statement and Jesus’ reply both remain in the verse.

Following context / Luke 22:39

He went out to the Mount of Olives, as was his custom, and the disciples followed him.

LK-189 · Parallels

Comparing the passages (H-123, SR-0322)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 22:31, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2231/

Plural address and the image of sifting.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 22:38, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2238/

The two possible senses of the brief reply.

LK-190 · Luke 22:40 Pray not to enter temptation

Preceding context / Luke 22:39

He went out to the Mount of Olives, as was his custom, and the disciples followed him.

At the place · Luke 22:40

Luke 22:40

Greek: adopted SBLGNT text.

γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

Word-order interlinear

having come | but | to | the | place | he said | to them | pray | not | to enter | into | testing

Close English

And when he came to the place, he said to them, “Pray not to enter into testing.”

Fluent English

When he reached the place, he told them, “Pray that you do not enter into temptation.”

Section notes

The place is not named in this verse; the preceding context locates the scene on the Mount of Olives. Peirasmos can mean testing or temptation. The close layer uses testing, while the fluent layer retains temptation in the warning about entering it.

Following context / Luke 22:41

He withdrew from them about a stone’s throw, knelt down and prayed,

LK-190 · Parallels

Comparing the passages (H-124b, SR-0153)
This comparison relates Matthew 26:41 and Mark 14:38.
No direct Thomas counterpart is established.

LK-191 · Luke 22:42 The cup and the Father’s will

Preceding context / Luke 22:41

He withdrew from them about a stone’s throw, knelt down and prayed,

If you are willing · Luke 22:42

Luke 22:42

Greek: adopted SBLGNT text.

λέγων· Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.

Word-order interlinear

saying | Father | if | you are willing | take away | this | the | cup | from | me | nevertheless | not | the | will | of me | but | the | yours | let happen

Close English

saying, “Father, if you are willing, take this cup away from me. Nevertheless, let not my will but yours be done.”

Fluent English

He prayed, “Father, if you are willing, take this cup from me. Yet let your will be done, rather than mine.”

Section notes

The condition concerns the Father’s willingness, rather than whether something is possible. Cup remains an image without an inserted explanation. Saying continues the narrative from the preceding verse; he prayed makes that connection fluent. The prayer’s final contrast is between my will and yours.

Following context / Luke 22:43

An angel from heaven appeared to him and strengthened him.

LK-191 · Parallels

Comparing the passages (H-124b, SR-0154)
This comparison relates Matthew 26:39, Matthew 26:42 and Mark 14:36.
Luke’s if you are willing remains distinct.
No direct Thomas counterpart is established.

LK-192 · Luke 22:46 Rise and pray

Preceding context / Luke 22:45

When he rose from prayer and came to the disciples, he found them sleeping from grief.

Why are you sleeping? · Luke 22:46

Luke 22:46

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

Word-order interlinear

and | he said | to them | why | are you sleeping | having risen | pray | so that | not | you may enter | into | testing

Close English

And he said to them, “Why are you sleeping? Rise and pray, so that you may not enter into testing.”

Fluent English

He said to them, “Why are you sleeping? Get up and pray that you do not enter into temptation.”

Section notes

The question concerns the disciples’ sleep, described in the preceding context as arising from grief. Rise becomes get up in fluent English. The prayer instruction repeats the aim of verse 40 without adding the flesh-and-spirit contrast from parallel accounts.

Following context / Luke 22:47

While he was still speaking, a crowd appeared. The man called Judas, one of the Twelve, was leading them, and he approached Jesus to kiss him.

LK-192 · Parallels

Comparing the passages (H-124b, SR-0153)
This comparison relates Matthew 26:41, Mark 14:38 and Mark 14:41–42.
No direct Thomas counterpart is established.

LK-193 · Luke 22:48 Betrayal with a kiss

Preceding context / Luke 22:47

While he was still speaking, a crowd appeared. The man called Judas, one of the Twelve, was leading them, and he approached Jesus to kiss him.

Judas and the Son of Man · Luke 22:48

Luke 22:48

Greek: adopted SBLGNT text.

Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

Word-order interlinear

Jesus | but | said | to him | Judas | with a kiss | the | Son | of the | human being | are you betraying

Close English

But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

Fluent English

Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

Section notes

The question places the kiss beside betrayal of the Son of Man. Luke addresses Judas by name and describes the action as it happens. The translation does not replace this question with the different reply in Matthew or the identification in John.

Following context / Luke 22:49

When those around him saw what was about to happen, they asked, “Lord, should we strike with a sword?”

LK-193 · Parallels

Comparing the passages (H-124b, SR-0323)
This comparison relates Matthew 26:50, a different reply to Judas.
John 18:5 is a scene-level arrest comparison, not a counterpart to the kiss question.
No direct Thomas counterpart is established.

LK-194 · Luke 22:51 The wounded ear

Preceding context / Luke 22:50

One of them struck the high priest’s slave and cut off his right ear.

Enough of this · Luke 22:51

Luke 22:51

Greek: adopted SBLGNT text.

ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.

Word-order interlinear

answering | but | the | Jesus | said | allow | as far as | this | and | having touched | the | ear | he healed | him

Close English

But Jesus answered, “Allow this much.” And touching the ear, he healed him.

Fluent English

Jesus responded, “Enough of this.” He touched the man’s ear and healed him.

Section notes

The brief command is ambiguous: it can permit an action or bring it to a stop. The fluent layer takes it as a halt to the violence, while the close layer exposes the wording. Jesus touches the ear and heals the man; the narrative does not describe picking up a severed ear.

Following context / Luke 22:52

Jesus said to the chief priests, temple officers and elders who had come for him, “Have you come out with swords and clubs as though I were a bandit?”

LK-194 · Parallels

Comparing the passages (H-124b, SR-0324)
This comparison relates Matthew 26:52–54 and John 18:11 through the sword and wound setting.
Luke’s reply and healing remain distinct.
No direct Thomas counterpart is established.

LK-195 · Luke 22:52–53 The hour of darkness

Preceding context / Luke 22:51

Jesus responded, “Enough of this.” He touched the man’s ear and healed him.

Swords and clubs · Luke 22:52

Luke 22:52

Greek: adopted SBLGNT text.

εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους· Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων;

Word-order interlinear

said | but | Jesus | to | those | having come | against | him | chief priests | and | officers | of the | temple | and | elders | as | against | a bandit | did you come out | with | swords | and | clubs

Close English

And Jesus said to the chief priests and temple officers and elders who had come against him, “Have you come out with swords and clubs as against a bandit?”

Fluent English

Jesus said to the chief priests, temple officers and elders who had come for him, “Have you come out with swords and clubs as though I were a bandit?”

Section notes

The narrative names the chief priests, temple officers and elders as the addressees. Lēstēs denotes a bandit or robber, rather than merely a thief. As though I were makes the comparison explicit in fluent English without assigning Jesus that description.

Your hour · Luke 22:53

Luke 22:53

Greek: adopted SBLGNT text.

καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ· ἀλλ’ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

Word-order interlinear

day | by day | being | I | with | you | in | the | temple | not | you stretched out | the | hands | against | me | but | this | is | of you | the | hour | and | the | authority | of the | darkness

Close English

“Day by day, when I was with you in the temple, you did not stretch out your hands against me. But this is your hour and the authority of darkness.”

Fluent English

“Day after day I was with you in the temple, and you did not lay a hand on me. But this is your hour, when darkness holds power.”

Section notes

Stretching out hands against someone means taking hostile action, here arrest. The last clause pairs your hour with the authority of darkness. When darkness holds power states their temporal relation in fluent English; no named agent is inserted for darkness.

Following context / Luke 22:54

They seized him, led him away and brought him into the high priest’s house. Peter followed at a distance.

LK-195 · Parallels

Comparing the passages (H-124b, SR-0157)
This comparison relates Matthew 26:55 and Mark 14:48–49.
No direct Thomas counterpart is established.

LK-196 · Luke 22:61 The Lord looks at Peter

Preceding context / Luke 22:60

Peter said, “Man, I do not know what you are talking about.” Immediately, while he was still speaking, a rooster crowed.

Peter remembers · Luke 22:61

Luke 22:61

Greek: adopted SBLGNT text.

καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.

Word-order interlinear

and | having turned | the | Lord | looked directly at | the | Peter | and | remembered | the | Peter | the | word | of the | Lord | how | he said | to him | that | before | a rooster | to crow | today | you will deny | me | three times

Close English

And the Lord turned and looked directly at Peter, and Peter remembered the Lord’s word, how he had said to him, “Before a rooster crows today, you will deny me three times.”

Fluent English

The Lord turned and looked straight at Peter. Peter remembered what the Lord had told him: “Before a rooster crows today, you will deny me three times.”

Section notes

The Lord’s turn and direct look at Peter are part of Luke’s narration. The remembered sentence is translated in its own form: it says deny me, whereas verse 34 says deny knowing me. The prediction is not silently expanded to reproduce the earlier wording or Mark’s two crowings.

Following context / Luke 22:62

He went outside and wept bitterly.

LK-196 · Parallels

Comparing the passages (H-125, SR-0160)
This comparison relates Peter’s recollection to Matthew 26:75 and Mark 14:72.
Luke’s direct look and Mark’s two crowings remain distinct.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 22:51, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2251/

Ambiguous command and the shift from touching the ear to healing the man.

LK-197 · Luke 22:67–68 If I tell you

Preceding context / Luke 22:66

When day came, the council of the people’s elders assembled, both chief priests and scribes, and they brought him before their council,

The question about the Messiah · Luke 22:67

Luke 22:67

Greek: adopted SBLGNT text.

λέγοντες· Εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε·

Word-order interlinear

saying | if | you | are | the | Christ | tell | us | he said | but | to them | if | to you | I tell | not | ever | you will believe

Close English

saying, “If you are the Christ, tell us.” But he said to them, “If I tell you, you will certainly not believe,

Fluent English

They said, “If you are the Messiah, tell us.” He replied, “If I tell you, you will not believe.

Section notes

The verse begins with the council’s words and includes Jesus’ reply. Both speakers remain in the three layers. Christ and Messiah translate the same title, christos; the two English forms distinguish the close and fluent registers without changing its referent.

If I ask you · Luke 22:68

Luke 22:68

Greek: adopted SBLGNT text.

ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.

Word-order interlinear

if | but | I ask | not | ever | you will answer

Close English

and if I ask, you will certainly not answer.”

Fluent English

And if I ask you, you will not answer.”

Section notes

The second conditional clause parallels the first: telling would not bring belief, and asking would not bring an answer. You is supplied as the object of ask in fluent English. The longer wording about releasing Jesus found in some texts is absent from the adopted Greek.

Following context / Luke 22:69

“From now on, the Son of Man will be seated at the right hand of the mighty God.”

LK-197 · Parallels

Comparing the passages (H-125, SR-0325)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
No direct Thomas counterpart is established.

LK-198 · Luke 22:69 At God’s right hand

Preceding context / Luke 22:68

And if I ask you, you will not answer.”

From now on · Luke 22:69

Luke 22:69

Greek: adopted SBLGNT text.

ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

Word-order interlinear

from | the | now | but | will be | the | Son | of the | human being | seated | at | right | of the | power | of the | God

Close English

“But from now on the Son of Man will be seated at the right hand of the power of God.”

Fluent English

“From now on, the Son of Man will be seated at the right hand of the mighty God.”

Section notes

The power of God is retained in the close layer; the mighty God expresses the description of God’s power in fluent English. From now on remains explicit. Luke speaks of being seated at the right hand and does not include the coming-on-clouds clause found in related replies.

Following context / Luke 22:70

They all asked, “Then are you the Son of God?” He told them, “You yourselves say that I am.”

LK-198 · Parallels

Comparing the passages (H-125, SR-0159)
This comparison relates Matthew 26:64 and Mark 14:62.
No direct Thomas counterpart is established.

LK-199 · Luke 22:70 You yourselves say it

Preceding context / Luke 22:69

“From now on, the Son of Man will be seated at the right hand of the mighty God.”

The question about the Son of God · Luke 22:70

Luke 22:70

Greek: adopted SBLGNT text.

εἶπαν δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.

Word-order interlinear

said | but | all | you | then | are | the | Son | of the | God | he | but | to | them | said | you | say | that | I | am

Close English

And all said, “Are you then the Son of God?” But he said to them, “You say that I am.”

Fluent English

They all asked, “Then are you the Son of God?” He told them, “You yourselves say that I am.”

Section notes

Then presents the question as an inference from the preceding saying. The reply emphasizes you; yourselves makes that emphasis audible. The translation preserves its indirect form rather than replacing it with a bare yes or no. It should not be read as an explicit denial.

Following context / Luke 22:71

They said, “What further testimony do we need? We have heard it ourselves from his own mouth.”

LK-199 · Parallels

Comparing the passages (H-125, SR-0326). This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 22:70, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2270/

Emphasis on the interlocutors in the indirect reply.

LK-200 · Luke 23:3 The king of the Jews

Preceding context / Luke 23:2

They began accusing him: “We found this man misleading our nation, forbidding payment of taxes to Caesar and saying that he himself is the Messiah, a king.”

Pilate’s question · Luke 23:3

Luke 23:3

Greek: adopted SBLGNT text.

ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.

Word-order interlinear

the | but | Pilate | asked | him | saying | you | are | the | king | of the | Jews | he | but | answering | him | said | you | say

Close English

And Pilate asked him, saying, “Are you the king of the Jews?” And answering him, he said, “You say so.”

Fluent English

Pilate asked him, “Are you the king of the Jews?” Jesus answered, “You say so.”

Section notes

You say so preserves the indirect answer and agrees with the same brief formula in Mark 15:2. The full verse includes Pilate’s question and Jesus’ reply. The accusation in the preceding context remains the accusers’ claim, not a statement adopted by the narrator.

Following context / Luke 23:4

Pilate said to the chief priests and the crowds, “I find no grounds for a charge against this man.”

LK-200 · Parallels

Comparing the passages (H-127, SR-0161)
This comparison relates the answer to Matthew 27:11, Mark 15:2 and John 18:37, with its continuation.
John 18:34 is a scene-level comparison with a counterquestion.
No direct Thomas counterpart is established.

LK-201 · Luke 23:28–31 Daughters of Jerusalem

Preceding context / Luke 23:27

A large crowd of people followed him, including women who beat their breasts and mourned for him.

Weep for yourselves · Luke 23:28

Luke 23:28

Greek: adopted SBLGNT text.

στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν· Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμέ· πλὴν ἐφ’ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν,

Word-order interlinear

having turned | but | toward | them | the | Jesus | said | daughters | of Jerusalem | not | weep | over | me | rather | over | yourselves | weep | and | over | the | children | of you

Close English

And turning toward them, Jesus said, “Daughters of Jerusalem, do not weep over me. Rather, weep over yourselves and over your children,

Fluent English

Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me. Weep for yourselves and your children.

Section notes

Daughters of Jerusalem addresses the women as women of the city. The contrast turns their mourning from Jesus toward themselves and their children. The translation retains children rather than limiting the word to sons.

Days that reverse a blessing · Luke 23:29

Luke 23:29

Greek: adopted SBLGNT text.

ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθρεψαν.

Word-order interlinear

because | look | are coming | days | in | which | they will say | blessed | the | barren women | and | the | wombs | which | not | gave birth | and | breasts | which | not | nursed

Close English

because, look, days are coming in which they will say, ‘Blessed are the barren women, and the wombs that did not give birth, and breasts that did not nurse.’”

Fluent English

For days are coming when people will say, ‘Blessed are the women who could not bear children, the wombs that never gave birth and the breasts that never nursed.’”

Section notes

The coming distress reverses the expected welcome of childbearing: people will call the childless fortunate. Blessed preserves makariai, and the three descriptions remain distinct. These are words people will say in those days, rather than an unrestricted judgment about parenthood.

Mountains and hills · Luke 23:30

Luke 23:30

Greek: adopted SBLGNT text.

τότε ἄρξονται λέγειν τοῖς ὄρεσιν· Πέσετε ἐφ’ ἡμᾶς, καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς·

Word-order interlinear

then | they will begin | to say | to the | mountains | fall | upon | us | and | to the | hills | cover | us

Close English

“Then they will begin to say to the mountains, ‘Fall upon us,’ and to the hills, ‘Cover us,’

Fluent English

“Then people will begin saying to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’

Section notes

The appeal to mountains and hills recalls Hosea 10:8. Both commands remain direct speech within Jesus’ saying. The translation leaves their dreadful imagery intact rather than supplying a separate account of what the speakers hope to avoid.

Green and dry wood · Luke 23:31

Luke 23:31

Greek: adopted SBLGNT text.

ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

Word-order interlinear

for | if | to | the | green | wood | these things | they do | to | the | dry | what | will happen

Close English

for if they do these things to the green wood, what will happen to the dry?”

Fluent English

For if they do this to green wood, what will happen to dry wood?”

Section notes

Green describes wood that is still moist or fresh, contrasted with dry wood. The saying works as a comparison between the present treatment of Jesus and the worse distress ahead. The translation retains the image and does not replace wood with named groups or insert a collective accusation.

Following context / Luke 23:32

Two others, criminals, were also being led away with him to be put to death.

LK-201 · Parallels

Comparing the passages (H-128, SR-0327)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
Thomas: saying 79 is a close comparison.

LK-202 · Luke 23:34 Father, forgive them

Preceding context / Luke 23:33

When they came to the place called the Skull, they crucified him there with the criminals, one on his right and the other on his left.

The prayer and the garments · Luke 23:34

Luke 23:34

Greek: adopted SBLGNT text.

ὁ δὲ Ἰησοῦς ἔλεγεν· Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

Word-order interlinear

the | but | Jesus | was saying | Father | forgive | them | not | for | they know | what | they do | dividing | but | the | garments | of him | they cast | lots

Close English

And Jesus was saying, “Father, forgive them, for they do not know what they are doing.” And dividing his garments, they cast lots.

Fluent English

Jesus said, “Father, forgive them, because they do not know what they are doing.” They divided his clothes by casting lots.

Section notes

The imperfect was saying is retained in the close layer without claiming a count of repetitions. Them is left without an added identification. The prayer is unbracketed in the adopted SBLGNT text, though its textual history is disputed. The division of the clothes also belongs to this complete verse.

Following context / Luke 23:35

The people stood watching. The rulers also sneered at him, saying, “He saved others; let him save himself, if he is God’s Messiah, the Chosen One.”

LK-202 · Parallels

Comparing the passages (H-128, SR-0328)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
No direct Thomas counterpart is established.

LK-203 · Luke 23:43 With me in paradise

Preceding context / Luke 23:42

He said, “Jesus, remember me when you come in your kingdom.”

Today · Luke 23:43

Luke 23:43

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτῷ· Ἀμήν σοι λέγω σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

Word-order interlinear

and | he said | to him | truly | to you | I say | today | with | me | you will be | in | the | paradise

Close English

And he said to him, “Truly I say to you, today you will be with me in paradise.”

Fluent English

He told him, “I tell you truly, today you will be with me in paradise.”

Section notes

The English connects today with you will be with me, taking it as the time of the promise’s fulfillment. This is a syntactic interpretation, made visible by the comma. Paradise retains the Greek term without adding a detailed account of its location or the sequence of the afterlife.

Following context / Luke 23:44

It was now about noon, and darkness came over the whole land until about three in the afternoon,

LK-203 · Parallels

Comparing the passages (H-128, SR-0329)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
No direct Thomas counterpart is established.

LK-204 · Luke 23:46 Into your hands

Preceding context / Luke 23:45

as the sun’s light failed. The curtain of the sanctuary was torn down the middle.

Entrusting his spirit · Luke 23:46

Luke 23:46

Greek: adopted SBLGNT text.

καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

Word-order interlinear

and | having cried out | with a voice | loud | the | Jesus | said | Father | into | hands | of you | I entrust | the | spirit | of me | this | but | having said | he breathed his last

Close English

And crying out with a loud voice, Jesus said, “Father, into your hands I entrust my spirit.” And having said this, he breathed his last.

Fluent English

Jesus cried out loudly, “Father, I entrust my spirit into your hands.” After saying this, he breathed his last.

Section notes

The prayer echoes Psalm 31:5 and addresses the Father. Paratithemai is present: I entrust. The loud cry and the report of his final breath remain with the saying. In the following context, righteous renders dikaios; innocent is another possible contextual sense.

Following context / Luke 23:47

When the centurion saw what had happened, he praised God, saying, “This man was certainly righteous.”

LK-204 · Parallels

Comparing the passages (H-128, SR-0330)
This comparison records the scene-level relationship; no exact counterpart for the individual phrase is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 23:31, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2331/

The contrast between green and dry wood.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 23:43, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2343/

Today, companionship and paradise.

SBL Greek New Testament, Luke 23, publisher text and apparatus via Biblia

https://biblia.com/bible/sblgnt/luke/23

Unbracketed adopted text and the textual apparatus for 23:34.

LK-205 · Luke 24:17 A question on the road

Preceding context / Luke 24:16

But they were kept from recognizing him.

What are you discussing? · Luke 24:17

Luke 24:17

Greek: adopted SBLGNT text.

εἶπεν δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.

Word-order interlinear

he said | but | to | them | what | the | words | these | which | you exchange | with | one another | walking | and | they stood still | downcast

Close English

And he said to them, “What are these words that you exchange with one another as you walk?” And they stood still, downcast.

Fluent English

He asked them, “What are you discussing with each other as you walk?” They stopped, looking sad.

Section notes

The adopted text says that the travelers stopped and looked downcast. Their reaction is part of the complete verse. Exchange words is the image behind the close layer; discussing gives its ordinary English sense.

Following context / Luke 24:18

One of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know what has happened there these last few days?”

LK-205 · Parallels

Comparing the passages (H-131a, SR-0331)
This comparison records a scene-level relationship; an exact counterpart to this question is not established.
No direct Thomas counterpart is established.

LK-206 · Luke 24:19 What things?

Preceding context / Luke 24:18

One of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know what has happened there these last few days?”

The travelers’ answer · Luke 24:19

Luke 24:19

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτοῖς· Ποῖα; οἱ δὲ εἶπαν αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,

Word-order interlinear

and | he said | to them | what things | they | but | said | to him | the things | about | Jesus | the | Nazarene | who | became | a man | a prophet | powerful | in | deed | and | word | before | the | God | and | all | the | people

Close English

And he said to them, “What things?” And they said to him, “The things about Jesus the Nazarene, who proved to be a man, a prophet powerful in deed and word before God and all the people,

Fluent English

“What things?” he asked. They replied, “What happened to Jesus of Nazareth. He was a prophet, powerful in what he did and said before God and all the people,

Section notes

The short question is Jesus’ speech; the description of Jesus as a prophet belongs to the travelers’ reply. Both speakers remain in the main verse. Proved to be expresses egeneto in this description, without adding a claim that Jesus had only just become a prophet.

Following context / Luke 24:20

and how our chief priests and rulers handed him over to be sentenced to death and crucified him.”

LK-206 · Parallels

Comparing the passages (H-131a, SR-0332)
This comparison records the scene-level relationship; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

LK-207 · Luke 24:25–26 Suffering and glory

Preceding context / Luke 24:24

“Some of those with us went to the tomb and found it just as the women had said, but they did not see him.”

Slow to believe · Luke 24:25–26

Luke 24:25

Greek: adopted SBLGNT text.

καὶ αὐτὸς εἶπεν πρὸς αὐτούς· Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·

Word-order interlinear

and | he | said | to | them | O | foolish ones | and | slow | in the | heart | in | believing | in | all | that | spoke | the | prophets

Close English

And he said to them, “O foolish ones, and slow in heart to believe all that the prophets spoke!

Fluent English

He said to them, “How foolish you are, and how slow to believe all that the prophets said!

Luke 24:26

Greek: adopted SBLGNT text.

οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

Word-order interlinear

not | these things | was it necessary | to suffer | the | Messiah | and | to enter | into | the | glory | of him

Close English

Was it not necessary for the Messiah to suffer these things and enter into his glory?”

Fluent English

Did not the Messiah have to suffer these things and enter his glory?”

Section notes

Slow in heart concerns their failure to grasp and believe the prophetic message. The fluent layer expresses the response directly. The question in verse 26 expects agreement: the suffering and entry into glory belong together in the necessity stated by the text.

Following context / Luke 24:27

Beginning with Moses and all the prophets, he explained to them what all the Scriptures said about himself.

LK-207 · Parallels

Comparing the passages (H-131a, SR-0333). This comparison records the scene-level relationship; an exact counterpart to the individual saying is not established. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Reiling and Swellengrebel, A Handbook on the Gospel of Luke (UBS, 1971), 24:25, via TIPs

https://tips.translation.bible/story/translation-comment-on-luke-2425/

Lack of understanding and the heart idiom.

LK-208 · Luke 24:36 He stood among them

Preceding context / Luke 24:35

Then they told what had happened on the road and how they had recognized him when he broke the bread.

The gathered disciples · Luke 24:36

Luke 24:36

Greek: adopted SBLGNT text.

Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν.

Word-order interlinear

these things | but | of them | speaking | he himself | stood | in | the midst | of them

Close English

And while they were speaking these things, he himself stood in their midst.

Fluent English

While they were talking about this, Jesus himself stood among them.

Section notes

The adopted SBLGNT wording of this verse contains only the narrative of his appearance. Many other editions add the greeting Peace to you. That greeting is not part of the Greek printed here; John 20:19 remains a related passage, rather than wording supplied to Luke. Jesus in the fluent layer identifies the narrative pronoun.

Following context / Luke 24:37

Startled and frightened, they thought they were seeing a spirit.

LK-208 · Parallels

Comparing the passages (H-132, SR-0334)
This comparison relates John 20:19; the greeting in that passage must be distinguished from the shorter adopted wording here.
No direct Thomas counterpart is established.

LK-209 · Luke 24:38–39 Hands and feet

Preceding context / Luke 24:37

Startled and frightened, they thought they were seeing a spirit.

Why are you troubled? · Luke 24:38

Luke 24:38

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;

Word-order interlinear

and | he said | to them | why | troubled | are you | and | because of | what | doubts | arise | in | the | heart | of you

Close English

And he said to them, “Why are you troubled, and why do doubts arise in your heart?

Fluent English

He asked them, “Why are you troubled? Why do doubts come into your hearts?

Section notes

The questions address their alarm and doubts. The close layer retains the collective singular heart with a plural you; the fluent layer uses hearts.

Touch me and see · Luke 24:39

Luke 24:39

Greek: adopted SBLGNT text.

ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

Word-order interlinear

see | the | hands | of me | and | the | feet | of me | that | I | am | myself | touch | me | and | see | because | a spirit | flesh | and | bones | not | has | as | me | you see | having

Close English

See my hands and my feet, that it is I myself. Touch me and see, because a spirit does not have flesh and bones as you see that I have.”

Fluent English

Look at my hands and feet. It is I myself. Touch me and see: a spirit does not have flesh and bones, as you can see I have.”

Section notes

Spirit is retained in both the disciples’ perception and Jesus’ comparison. The selected context in verse 40 is single-bracketed in SBLGNT and is visibly marked wherever it appears.

Following context / Luke 24:40 [SINGLE-BRACKETED TEXT IN SBLGNT]

[After saying this, he showed them his hands and feet.]

LK-209 · Parallels

Comparing the passages (H-132, SR-0335)
This comparison records the scene-level relationship; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

LK-210 · Luke 24:41 Something to eat

Preceding context / Luke 24:40 [SINGLE-BRACKETED TEXT IN SBLGNT]

[After saying this, he showed them his hands and feet.]

Joy and amazement · Luke 24:41

Luke 24:41

Greek: adopted SBLGNT text.

ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· Ἔχετέ τι βρώσιμον ἐνθάδε;

Word-order interlinear

still | but | disbelieving | of them | from | the | joy | and | wondering | he said | to them | have you | anything | edible | here

Close English

And while they were still disbelieving from joy and wondering, he said to them, “Do you have anything here to eat?”

Fluent English

They still could hardly believe it because of their joy and amazement. He asked them, “Do you have anything here to eat?”

Section notes

From joy gives the surprising reason for their continuing difficulty in believing. Could hardly believe it expresses this reaction in fluent English. The question asks for food; the selected following context supplies broiled fish, without a honeycomb addition.

Following context / Luke 24:42

They gave him a piece of broiled fish,

LK-210 · Parallels

Comparing the passages (H-132, SR-0336)
This comparison records the scene-level relationship; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

SBL Greek New Testament, Luke 24, publisher text and apparatus via Biblia

https://biblia.com/bible/sblgnt/luke/24

Shorter 24:36; single-bracketed 24:40; wording of 24:42.

LK-211 · Luke 24:44 What was written

Preceding context / Luke 24:43

He took it and ate it in front of them.

Law, Prophets and Psalms · Luke 24:44

Luke 24:44

Greek: adopted SBLGNT text.

Εἶπεν δὲ πρὸς αὐτούς· Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

Word-order interlinear

he said | but | to | them | these | the | words | of me | which | I spoke | to | you | still | being | with | you | that | it is necessary | to be fulfilled | all | the things | written | in | the | law | of Moses | and | prophets | and | psalms | about | me

Close English

And he said to them, “These are my words that I spoke to you while I was still with you: everything written about me in the law of Moses and the prophets and psalms must be fulfilled.”

Fluent English

He said to them, “This is what I told you while I was still with you: everything written about me in the Law of Moses, the Prophets and the Psalms must be fulfilled.”

Section notes

The three named scriptural groups remain distinct. The English capitalization helps identify them as collections, without deciding the exact extent of each collection. Must preserves the necessity expressed by dei.

Following context / Luke 24:45

Then he opened their minds to understand the Scriptures,

LK-211 · Parallels

Comparing the passages (H-132, SR-0337)
This comparison records the scene-level relationship; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

LK-212 · Luke 24:46 Suffering and rising

Preceding context / Luke 24:45

Then he opened their minds to understand the Scriptures,

The third day · Luke 24:46

Luke 24:46

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

Word-order interlinear

and | he said | to them | that | thus | it is written | to suffer | the | Messiah | and | to rise | from | the dead | on the | third | day

Close English

And he said to them, “Thus it is written: for the Messiah to suffer and to rise from the dead on the third day,

Fluent English

He told them, “This is what is written: the Messiah is to suffer and rise from the dead on the third day,

Section notes

The infinitives give the content of what is written: suffering and rising. The adopted wording does not repeat the expression it was necessary found in another textual form. This sentence continues into verse 47, also supplied as the selected following context.

Following context / Luke 24:47

and repentance and forgiveness of sins are to be proclaimed in his name to all nations, beginning in Jerusalem.

LK-212 · Parallels

Comparing the passages (H-132, SR-0338)
This comparison records the scene-level relationship; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

LK-213 · Luke 24:47–49 Witnesses and the promise

Preceding context / Luke 24:46

He told them, “This is what is written: the Messiah is to suffer and rise from the dead on the third day,

To all nations · Luke 24:47–48

Luke 24:47

Greek: adopted SBLGNT text.

καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη — ἀρξάμενοι ἀπὸ Ἰερουσαλήμ·

Word-order interlinear

and | to be proclaimed | on | the | name | of him | repentance | and | forgiveness | of sins | to | all | the | nations — | beginning | from | Jerusalem

Close English

and for repentance and forgiveness of sins to be proclaimed in his name to all the nations —beginning from Jerusalem.

Fluent English

and repentance and forgiveness of sins are to be proclaimed in his name to all nations, beginning in Jerusalem.

Luke 24:48

Greek: adopted SBLGNT text.

ὑμεῖς ἐστε μάρτυρες τούτων.

Word-order interlinear

you | are | witnesses | of these things

Close English

You are witnesses of these things.

Fluent English

You are witnesses to these things.

Section notes

The adopted text joins repentance and forgiveness with and. Beginning is a masculine plural participle, turning toward the disciples who are then addressed as witnesses. The fluent layer keeps Jerusalem as the starting point without adding a baptismal formula.

Power from above · Luke 24:49

Luke 24:49

Greek: adopted SBLGNT text.

καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

Word-order interlinear

and | look | I | send out | the | promise | of the | Father | of me | upon | you | you | but | stay | in | the | city | until | when | you are clothed | from | on high | with power

Close English

And look, I am sending the promise of my Father upon you. But you, stay in the city until you are clothed with power from on high.”

Fluent English

And I am sending you what my Father promised. Stay in the city until you are clothed with power from above.”

Section notes

The promise is expressed as what the Father promised in fluent English. Stay gives the contextual sense of the command whose basic image is sitting or remaining. Clothed with power preserves the metaphor. The city remains unnamed in this verse; Jerusalem has just been named in verse 47.

Following context / Luke 24:50

He led them out as far as the vicinity of Bethany, lifted his hands and blessed them.

LK-213 · Parallels

Comparing the passages (H-132, SR-0339)
This comparison relates Matthew 28:18–20, Mark 16:15–18, the longer ending and Acts 1:7–8: a commission to the disciples with a wide audience.
Luke names repentance, forgiveness, a beginning in Jerusalem and waiting for power.
Matthew’s baptismal formula and Mark’s signs are not inserted into Luke’s words.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

SBL Greek New Testament, Luke 24, publisher text and apparatus via Biblia

https://biblia.com/bible/sblgnt/luke/24

Exact adopted wording of 24:44–49, including and in 24:47.

JN-001 · John 1:38 What are you looking for?

Preceding context / John 1:37

The two disciples heard him speaking and followed Jesus.

The first question · John 1:38

John 1:38

Greek: adopted SBLGNT text.

στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· Ῥαββί (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε), ποῦ μένεις;

Word-order interlinear

having turned | but | the | Jesus | and | having seen | them | following | says | to them | what | do you seek | they | but | said | to him | Rabbi | (which | is said | being translated | Teacher) | where | are you staying

Close English

And Jesus, turning and seeing them following, says to them, “What are you seeking?” And they said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

Fluent English

Jesus turned and saw them following him. “What are you looking for?” he asked. They replied, “Rabbi, where are you staying?” Rabbi means Teacher.

Section notes

Rabbi means Teacher is the narrator’s explanation, not part of the disciples’ spoken question. The fluent layer separates this explanation into its own sentence. Staying leaves open the duration of the lodging; the question does not establish a permanent address.

Following context / John 1:39

“Come, and you will see,” he told them. They went and saw where he was staying and spent that day with him. It was about the tenth hour.

JN-001 · Parallels

Comparing the passages (H-016, SR-0340)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-002 · John 1:39 Come, and you will see

Preceding context / John 1:38

Jesus turned and saw them following him. “What are you looking for?” he asked. They replied, “Rabbi, where are you staying?” Rabbi means Teacher.

Staying with Jesus · John 1:39

John 1:39

Greek: adopted SBLGNT text.

λέγει αὐτοῖς· Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

Word-order interlinear

he says | to them | come | and | you will see | they came | therefore | and | saw | where | he stays | and | with | him | they stayed | the | day | that | hour | it was | about | tenth

Close English

He says to them, “Come, and you will see.” So they came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.

Fluent English

“Come, and you will see,” he told them. They went and saw where he was staying and spent that day with him. It was about the tenth hour.

Section notes

The adopted Greek has a future, you will see, after the invitation come. Both layers preserve it. The narrative reports the visit and the approximate tenth hour; it is retained as the text’s own time expression.

Following context / John 1:40

Andrew, Simon Peter’s brother, was one of the two who had heard John and followed Jesus.

JN-002 · Parallels

Comparing the passages (H-016, SR-0341)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-003 · John 1:42 Simon and Cephas

Preceding context / John 1:41

He first found his own brother Simon and told him, “We have found the Messiah.” Messiah is translated Christ.

A new name · John 1:42

John 1:42

Greek: adopted SBLGNT text.

ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος).

Word-order interlinear

he brought | him | to | the | Jesus | having looked intently | at him | the | Jesus | said | you | are | Simon | the | son | of John | you | will be called | Cephas | (which | is translated | Peter)

Close English

He brought him to Jesus. Looking intently at him, Jesus said, “You are Simon, the son of John. You will be called Cephas” (which is translated Peter).

Fluent English

He brought Simon to Jesus. Jesus looked at him and said, “You are Simon, son of John. You will be called Cephas.” Cephas is translated Peter.

Section notes

Son of John follows the adopted Greek. The explanation of Cephas as Peter belongs to the narrator. These are corresponding Aramaic and Greek names associated with a rock; the English retains the names rather than replacing them with an adjective.

Following context / John 1:43

The next day Jesus decided to leave for Galilee. He found Philip and said to him, “Follow me.”

JN-003 · Parallels

Comparing the passages (H-016, SR-0342)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-004 · John 1:43 Follow me

Preceding context / John 1:42

He brought Simon to Jesus. Jesus looked at him and said, “You are Simon, son of John. You will be called Cephas.” Cephas is translated Peter.

Finding Philip · John 1:43

John 1:43

Greek: adopted SBLGNT text.

Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀκολούθει μοι.

Word-order interlinear

on the | next day | he wished | to go out | into | the | Galilee | and | he finds | Philip | and | says | to him | the | Jesus | follow | me

Close English

The next day he wished to go out to Galilee. And he finds Philip, and Jesus says to him, “Follow me.”

Fluent English

The next day Jesus decided to leave for Galilee. He found Philip and said to him, “Follow me.”

Section notes

The close layer preserves the narrative present in finds and says. The fluent layer uses past narration and names Jesus as the subject. The direct command is brief and unchanged in force.

Following context / John 1:44

Philip was from Bethsaida, the town of Andrew and Peter.

JN-004 · Parallels

Comparing the passages (H-016, SR-0343)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-005 · John 1:47–48 An Israelite without deceit

Preceding context / John 1:46

Nathanael said to him, “Can anything good come from Nazareth?” Philip replied, “Come and see.”

Seeing Nathanael · John 1:47

John 1:47

Greek: adopted SBLGNT text.

εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.

Word-order interlinear

saw | the | Jesus | the | Nathanael | coming | toward | him | and | says | about | him | look | truly | an Israelite | in | whom | deceit | not | is

Close English

Jesus saw Nathanael coming toward him and says about him, “Look, truly an Israelite in whom there is no deceit.”

Fluent English

Jesus saw Nathanael coming toward him and said about him, “Here is a true Israelite, with no deceit in him.”

Section notes

Deceit is the lack Jesus identifies in Nathanael; the wording does not claim that every other Israelite is deceitful. The narrative says that Jesus speaks about him as he approaches.

Under the fig tree · John 1:48

John 1:48

Greek: adopted SBLGNT text.

λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.

Word-order interlinear

says | to him | Nathanael | from where | me | do you know | answered | Jesus | and | said | to him | before | the | you | Philip | calling | being | under | the | fig tree | I saw | you

Close English

Nathanael says to him, “From where do you know me?” Jesus answered and said to him, “Before Philip called you, while you were under the fig tree, I saw you.”

Fluent English

“How do you know me?” Nathanael asked. Jesus answered, “I saw you under the fig tree before Philip called you.”

Section notes

From where do you know me becomes the ordinary English question How do you know me? The answer places Jesus’ seeing before Philip’s call. It does not supply what Nathanael was doing beneath the tree.

Following context / John 1:49

Nathanael answered him, “Rabbi, you are the Son of God; you are the King of Israel.”

JN-005 · Parallels

Comparing the passages (H-016, SR-0344)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-006 · John 1:50–51 Greater things

Preceding context / John 1:49

Nathanael answered him, “Rabbi, you are the Son of God; you are the King of Israel.”

The question of belief · John 1:50

John 1:50

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψῃ.

Word-order interlinear

answered | Jesus | and | said | to him | because | I said | to you | that | I saw | you | beneath | the | fig tree | do you believe | greater things | than these | you will see

Close English

Jesus answered and said to him, “Because I said to you that I saw you beneath the fig tree, do you believe? You will see greater things than these.”

Fluent English

Jesus replied, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than this.”

Section notes

The question follows the punctuation of the adopted Greek. You is singular here, addressed to Nathanael. Greater things than this expresses the comparison without specifying in advance which events it includes.

Heaven open · John 1:51

John 1:51

Greek: adopted SBLGNT text.

καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

Word-order interlinear

and | he says | to him | truly | truly | I say | to you | you will see | the | heaven | opened | and | the | angels | of the | God | ascending | and | descending | upon | the | Son | of the | Man

Close English

And he says to him, “Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

Fluent English

Then he told him, “Truly, truly, I tell you all: you will see heaven open and God’s angels going up and coming down upon the Son of Man.”

Section notes

The narrative still says to him, but the saying changes to plural you; you all makes that change explicit in the fluent layer. The doubled truly retains the repeated amen. The angels’ movement recalls Jacob’s dream in Genesis 28:12; the translation preserves the Son of Man image rather than replacing it with an explanation.

JN-006 · Parallels

Comparing the passages (H-016, SR-0345). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 1:51, via TIPs

https://tips.translation.bible/tip_verse/john-151/page/2/

Plural audience, doubled amen and the Genesis 28:12 allusion.

JN-007 · John 2:4 My hour

Preceding context / John 2:3

When the wine ran out, Jesus’ mother said to him, “They have no wine.”

At the wedding · John 2:4

John 2:4

Greek: adopted SBLGNT text.

καὶ λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου.

Word-order interlinear

and | says | to her | the | Jesus | what | to me | and | to you | woman | not yet | has come | the | hour | of me

Close English

And Jesus says to her, “What is that to me and to you, woman? My hour has not yet come.”

Fluent English

Jesus said to her, “Woman, why involve me in this? My hour has not yet come.”

Section notes

The close layer keeps the shape of the idiom What to me and to you? The fluent question conveys distance from the request. Woman translates the form of address; in this setting the Greek word alone does not imply an insult. Hour remains the text’s image rather than being replaced with a detailed account of Jesus’ mission.

Following context / John 2:5

His mother told the servants, “Do whatever he tells you.”

JN-007 · Parallels

Comparing the passages (H-017, SR-0346)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-008 · John 2:7–8 Fill the jars

Preceding context / John 2:6

Six stone water jars stood there for Jewish purification, each holding two or three measures.

Water to the brim · John 2:7

John 2:7

Greek: adopted SBLGNT text.

λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

Word-order interlinear

says | to them | the | Jesus | fill | the | water jars | with water | and | they filled | them | up to | the top

Close English

Jesus says to them, “Fill the water jars with water.” And they filled them to the top.

Fluent English

Jesus told them, “Fill the jars with water.” They filled them to the brim.

Section notes

The instruction and the servants’ response belong to the complete verse. The preceding context retains the ancient measure without a falsely exact modern conversion.

The banquet steward · John 2:8

John 2:8

Greek: adopted SBLGNT text.

καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν.

Word-order interlinear

and | he says | to them | draw | now | and | take | to the | banquet steward | they | but | took it

Close English

And he says to them, “Draw some now and take it to the banquet steward.” And they took it.

Fluent English

Then he said, “Now draw some out and take it to the person in charge of the banquet.” They did so.

Section notes

Banquet steward identifies the person overseeing the feast; the fluent layer spells out the role. The verse includes both the instruction and the servants’ compliance.

Following context / John 2:9

When the person in charge of the banquet tasted the water that had become wine, he did not know where it came from, though the servants who had drawn the water knew. He called the bridegroom

JN-008 · Parallels

Comparing the passages (H-017, SR-0347)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-009 · John 2:16 My Father’s house

Preceding context / John 2:15

He made a whip from cords and drove them all out of the temple, both sheep and cattle. He scattered the money changers’ coins and overturned their tables,

The dove sellers · John 2:16

John 2:16

Greek: adopted SBLGNT text.

καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

Word-order interlinear

and | to those | the | doves | selling | he said | take | these things | from here | not | make | the | house | of the | Father | of me | a house | of trade

Close English

And to those selling the doves he said, “Take these things away from here. Do not make my Father’s house a house of trade.”

Fluent English

He told the dove sellers, “Get these out of here! Stop turning my Father’s house into a marketplace.”

Section notes

The addressees are specifically the sellers of doves. House is repeated in the close layer; marketplace expresses the second occurrence in fluent English. The words about a house of prayer and a den of robbers in the Synoptic accounts are not part of this saying.

Following context / John 2:17

His disciples remembered that it is written, “Zeal for your house will consume me.”

JN-009 · Parallels

Comparing the passages (H-020, H-021a, SR-0348)
This comparison records the scene-level relationship, not an exact verbal counterpart.
No direct Thomas counterpart is established.

JN-010 · John 2:19 Raise it in three days

Preceding context / John 2:18

Then the Jews challenged him: “What sign can you show us to justify doing these things?”

The sanctuary · John 2:19

John 2:19

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

Word-order interlinear

answered | Jesus | and | said | to them | destroy | the | sanctuary | this | and | in | three | days | I will raise | it

Close English

Jesus answered and said to them, “Destroy this sanctuary, and in three days I will raise it.”

Fluent English

Jesus replied, “Destroy this temple, and I will raise it in three days.”

Section notes

Naos is sanctuary in the close layer, distinct from the broader temple area named in the preceding scene. The fluent temple retains the image that provokes the reply about building time. In the selected context, the Jews refers to the interlocutors in this temple scene; the wording does not identify every Jewish person as a participant.

Following context / John 2:20

The Jews replied, “It took forty-six years to build this temple, and will you raise it in three days?”

JN-010 · Parallels

Comparing the passages (H-020, H-021a, SR-0349)
This comparison records a scene-level relationship rather than an exact verbal counterpart.
Thomas: saying 71 is a thematic comparison.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 2:4, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-24/

The distancing idiom and woman as a form of address.

JN-011 · John 3:3 Born from above

Preceding context / John 3:2

He came to Jesus at night and said, “Rabbi, we know that you have come from God as a teacher. No one could perform these signs that you do unless God were with him.”

Seeing the kingdom · John 3:3

John 3:3

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

Word-order interlinear

answered | Jesus | and | said | to him | truly | truly | I say | to you | if | not | someone | is born | from above | not | he is able | to see | the | kingdom | of the | God

Close English

Jesus answered and said to him, “Truly, truly, I say to you, unless someone is born from above, that person cannot see the kingdom of God.”

Fluent English

Jesus replied, “Truly, truly, I tell you: no one can see God’s kingdom without being born from above.”

Section notes

Anothen can mean from above or again. The English gives from above, while Nicodemus’ following question shows the sense again. One English phrase cannot carry the same ambiguity unaided. See in this verse and enter in verse 5 remain distinct.

Following context / John 3:4

Nicodemus asked him, “How can someone be born when they are old? They cannot enter their mother’s womb a second time and be born, can they?”

JN-011 · Parallels

Comparing the passages (H-021b, SR-0350)
This comparison records the scene; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

JN-012 · John 3:5–8 Water, Spirit and wind

Preceding context / John 3:4

Nicodemus asked him, “How can someone be born when they are old? They cannot enter their mother’s womb a second time and be born, can they?”

Entering the kingdom · John 3:5

John 3:5

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

Word-order interlinear

answered | Jesus | truly | truly | I say | to you | if | not | someone | is born | from | water | and | Spirit | not | he is able | to enter | into | the | kingdom | of the | God

Close English

Jesus answered, “Truly, truly, I say to you, unless someone is born of water and Spirit, that person cannot enter the kingdom of God.

Fluent English

Jesus answered, “Truly, truly, I tell you: no one can enter God’s kingdom without being born of water and the Spirit.

Section notes

Water and Spirit are joined in the Greek. The translation keeps that wording without replacing water with a particular explanation.

Flesh and spirit · John 3:6

John 3:6

Greek: adopted SBLGNT text.

τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

Word-order interlinear

the thing | born | from | the | flesh | flesh | is | and | the thing | born | from | the | Spirit | spirit | is

Close English

What has been born of the flesh is flesh, and what has been born of the Spirit is spirit.

Fluent English

What is born of flesh is flesh; what is born of the Spirit is spirit.

Section notes

Flesh and spirit remain the paired terms; capitalization identifies the Spirit as the source of the second birth.

You must be born · John 3:7

John 3:7

Greek: adopted SBLGNT text.

μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

Word-order interlinear

not | marvel | that | I said | to you | it is necessary | you | to be born | from above

Close English

Do not marvel that I said to you, ‘You must be born from above.’

Fluent English

Do not be surprised that I told you, ‘You all must be born from above.’

Section notes

The opening you addresses Nicodemus in the singular; the you inside the quoted saying is plural. You all makes the widened address explicit. Must preserves the stated necessity.

The wind’s freedom · John 3:8

John 3:8

Greek: adopted SBLGNT text.

τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

Word-order interlinear

the | wind | where | it wishes | blows | and | the | sound | of it | you hear | but | not | you know | from where | it comes | and | where | it goes | so | is | everyone | who | is born | from | the | Spirit

Close English

The wind blows where it wishes, and you hear its sound, but you do not know where it comes from and where it goes. So is everyone who has been born of the Spirit.”

Fluent English

The wind blows where it wants. You hear its sound, but you do not know where it comes from or where it is going. That is how it is with everyone born of the Spirit.”

Section notes

Pneuma can mean wind or spirit. This rendering takes the first occurrence as wind and the last as Spirit; the same Greek word connects the two. Sound can also mean voice. The final clause compares everyone born of the Spirit with the preceding image; it does not say that a gust of wind accompanies each birth.

Following context / John 3:9

Nicodemus replied, “How can these things happen?”

JN-012 · Parallels

Comparing the passages (H-021b, SR-0351)
This comparison records the scene; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 3:3, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-33/

Anothen: from above and again.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 3:8, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-38/

The wordplay between wind and Spirit.

JN-013 · John 3:10–12 What we know and have seen

Preceding context / John 3:9

Nicodemus replied, “How can these things happen?”

Israel’s teacher · John 3:10

John 3:10

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις;

Word-order interlinear

answered | Jesus | and | said | to him | you | are | the | teacher | of the | Israel | and | these things | not | do you know

Close English

Jesus answered and said to him, “You are the teacher of Israel, and do you not understand these things?

Fluent English

Jesus replied, “You are Israel’s teacher, and you do not understand these things?

Section notes

The definite expression the teacher of Israel places weight on Nicodemus’ teaching role. The question challenges his understanding; it does not deny that he holds that role.

Testimony · John 3:11

John 3:11

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

Word-order interlinear

truly | truly | I say | to you | that | what | we know | we speak | and | what | we have seen | we testify | and | the | testimony | of us | not | you receive

Close English

Truly, truly, I say to you that we speak what we know and testify to what we have seen, and you do not receive our testimony.

Fluent English

Truly, truly, I tell you: we speak of what we know and testify to what we have seen, yet you people do not accept our testimony.

Section notes

The saying moves from singular I tell you to plural you do not receive. You people makes the plural explicit in the fluent layer. We and our are retained without assigning a complete membership to that speaking group.

Earthly and heavenly · John 3:12

John 3:12

Greek: adopted SBLGNT text.

εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

Word-order interlinear

if | the | earthly things | I told | you | and | not | you believe | how | if | I tell | you | the | heavenly things | will you believe

Close English

If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?”

Fluent English

If you do not believe when I tell you about earthly things, how will you believe if I tell you about heavenly things?”

Section notes

Earthly and heavenly remain the paired descriptions. The question contrasts their unbelief about earthly things with the prospect of hearing about heavenly things.

Following context / John 3:13

“No one has gone up to heaven except the one who came down from heaven, the Son of Man.

JN-013 · Parallels

Comparing the passages (H-021b, SR-0352)
This comparison records the scene-level relationship; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-014 · John 3:13–16 The Son and eternal life

Preceding context / John 3:12

If you do not believe when I tell you about earthly things, how will you believe if I tell you about heavenly things?”

Descending and being lifted up · John 3:13–15

John 3:13

Greek: adopted SBLGNT text.

καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

Word-order interlinear

and | no one | has ascended | into | the | heaven | if | not | the one | from | the | heaven | having descended | the | Son | of the | Man

Close English

“And no one has ascended into heaven except the one who descended from heaven, the Son of Man.

Fluent English

“No one has gone up to heaven except the one who came down from heaven, the Son of Man.

John 3:14

Greek: adopted SBLGNT text.

καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

Word-order interlinear

and | just as | Moses | lifted up | the | serpent | in | the | wilderness | so | to be lifted up | it is necessary | the | Son | of the | Man

Close English

And just as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up,

Fluent English

Just as Moses lifted up the snake in the wilderness, the Son of Man must be lifted up,

John 3:15

Greek: adopted SBLGNT text.

ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

Word-order interlinear

so that | everyone | who | believes | in | him | may have | life | eternal

Close English

so that everyone who believes in him may have eternal life.

Fluent English

so that everyone who believes in him may have eternal life.

Section notes

The ascent and descent are stated without adding who is in heaven, words absent from the adopted verse. The serpent image refers to Numbers 21:8–9. In verse 15 this rendering attaches in him to believes; another grammatical reading connects it with having eternal life.

How God loved the world · John 3:16

John 3:16

Greek: adopted SBLGNT text.

Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.

Word-order interlinear

in this way | for | loved | the | God | the | world | so that | the | Son | the | only | he gave | so that | everyone | who | believes | in | him | not | may perish | but | may have | life | eternal

Close English

For God loved the world in this way: he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”

Fluent English

For this is how God loved the world: he gave his only Son, so that everyone who believes in him will not perish but have eternal life.”

Section notes

In this way makes the manner expressed by houtos visible: the giving of the Son shows the love. Only renders monogenes in this relationship. Quotation marks across this passage are an editorial presentation: translations differ over whether Jesus’ speech continues through verse 21 or the narrator’s reflection begins earlier.

Following context / John 3:17

“God did not send his Son into the world to condemn the world, but to save the world through him.

JN-014 · Parallels

Comparing the passages (H-021b, SR-0353)
This comparison records the scene-level relationship; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 3:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-315/

Possible attachments of in him.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 3:16, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-316/

Manner in houtos and the only Son.

SIL Translator’s Notes on John (2020), 3:9, via TIPs

https://tips.translation.bible/story/sil-translators-notes-on-john-39/

Alternative locations for the end of Jesus’ speech.

JN-015 · John 3:17–21 Coming to the light

Preceding context / John 3:16

For this is how God loved the world: he gave his only Son, so that everyone who believes in him will not perish but have eternal life.”

Sent to save · John 3:17

John 3:17

Greek: adopted SBLGNT text.

οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ.

Word-order interlinear

not | for | sent | the | God | the | Son | into | the | world | so that | he might judge | the | world | but | so that | might be saved | the | world | through | him

Close English

“For God did not send the Son into the world so that he might judge the world, but so that the world might be saved through him.

Fluent English

“God did not send his Son into the world to condemn the world, but to save the world through him.

Section notes

The close layer keeps judge and judged together across verses 17–18. The fluent layer uses condemn for the adverse judgment in this contrast with being saved.

Belief and judgment · John 3:18

John 3:18

Greek: adopted SBLGNT text.

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

Word-order interlinear

the one | believing | in | him | not | is judged | the one | but | not | believing | already | has been judged | because | not | he has believed | in | the | name | of the | only | Son | of the | God

Close English

The one who believes in him is not judged; but the one who does not believe has already been judged, because that person has not believed in the name of the only Son of God.

Fluent English

Whoever believes in him is not condemned. Whoever does not believe is already condemned, because they have not believed in the name of God’s only Son.

Section notes

Already and the completed form has been judged remain visible; the text is not reduced to a future verdict.

Light and darkness · John 3:19–20

John 3:19

Greek: adopted SBLGNT text.

αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

Word-order interlinear

this | but | is | the | judgment | that | the | light | has come | into | the | world | and | loved | the | people | more | the | darkness | than | the | light | were | for | of them | evil | the | works

Close English

And this is the judgment: the light has come into the world, and people loved the darkness rather than the light, for their works were evil.

Fluent English

This is the judgment: light has come into the world, but people loved darkness more than light because their deeds were evil.

John 3:20

Greek: adopted SBLGNT text.

πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

Word-order interlinear

everyone | for | who | evil things | practices | hates | the | light | and | not | comes | to | the | light | so that | not | may be exposed | the | works | of him

Close English

For everyone who practices evil hates the light and does not come to the light, so that their works may not be exposed;

Fluent English

Everyone who does evil hates the light and stays away from it, so that their deeds will not be exposed.

Section notes

The judgment is explained through people’s response to the light and their deeds. Loved darkness more than light keeps the stated comparison. The purpose clause in verse 20 gives the reason for avoiding the light.

Doing the truth · John 3:21

John 3:21

Greek: adopted SBLGNT text.

ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

Word-order interlinear

the one | but | doing | the | truth | comes | to | the | light | so that | may be made visible | of him | the | works | that | in | God | are | accomplished

Close English

but the one who does the truth comes to the light, so that their works may be made visible, that they have been accomplished in God.”

Fluent English

But whoever lives by the truth comes to the light, so that it can be seen that their deeds have been done in union with God.”

Section notes

Doing the truth concerns conduct, rendered lives by the truth. In union with God is an interpretive rendering of in God; the close layer retains the shorter phrase. The quotation closes here as an editorial presentation, while the possibility of an earlier transition to the narrator’s reflection remains open.

Following context / John 3:22

After this, Jesus and his disciples went into the Judean countryside. He stayed there with them and was baptizing.

JN-015 · Parallels

Comparing the passages (SR-0354). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 3:21, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-321/

Doing the truth and the interpretation of in God.

JN-016 · John 4:7 A request for water

Preceding context / John 4:6

Jacob’s spring was there. Worn out from the journey, Jesus sat down by the spring. It was about the sixth hour.

Give me a drink · John 4:7

John 4:7

Greek: adopted SBLGNT text.

Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πεῖν·

Word-order interlinear

comes | a woman | from | the | Samaria | to draw | water | says | to her | the | Jesus | give | me | to drink

Close English

A woman from Samaria comes to draw water. Jesus says to her, “Give me a drink.”

Fluent English

A Samaritan woman came to draw water. Jesus said to her, “Give me a drink.”

Section notes

The complete verse includes the woman’s arrival and Jesus’ request. The sixth hour in the context is retained without imposing a modern clock conversion.

Following context / John 4:8

His disciples had gone into the town to buy food.

JN-016 · Parallels

Comparing the passages (H-024, SR-0355)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-017 · John 4:10 The gift of living water

Preceding context / John 4:9

The Samaritan woman said to him, “You are a Jew. How can you ask me, a Samaritan woman, for a drink?” For Jews do not associate with Samaritans.

If you knew the gift · John 4:10

John 4:10

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.

Word-order interlinear

answered | Jesus | and | said | to her | if | you knew | the | gift | of the | God | and | who | is | the one | saying | to you | give | me | to drink | you | would | have asked | him | and | he gave | would | to you | water | living

Close English

Jesus answered and said to her, “If you knew the gift of God and who it is who says to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”

Fluent English

Jesus replied, “If you knew God’s gift and who is asking you for a drink, you would have asked him, and he would have given you living water.”

Section notes

Living water preserves the image developed in the following exchange. God’s gift is not replaced by a single explanatory identification. In the preceding context, do not associate represents one interpretation of synchrōntai; another is do not share utensils. The narrator’s explanation is outside the woman’s quotation.

Following context / John 4:11

The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where will you get this living water?

JN-017 · Parallels

Comparing the passages (H-024, SR-0356)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-018 · John 4:13–14 A spring within

Preceding context / John 4:12

Surely you are not greater than our father Jacob, who gave us the well and drank from it himself, as did his sons and his livestock?”

Thirst again · John 4:13

John 4:13

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

Word-order interlinear

answered | Jesus | and | said | to her | everyone | who | drinks | from | the | water | this | will thirst | again

Close English

Jesus answered and said to her, “Everyone who drinks of this water will thirst again;

Fluent English

Jesus replied, “Everyone who drinks this water will be thirsty again.

Section notes

This water refers to the water under discussion at the well. The contrast with the promised water begins in the following verse.

Water for eternal life · John 4:14

John 4:14

Greek: adopted SBLGNT text.

ὃς δ’ ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.

Word-order interlinear

whoever | but | ever | drinks | from | the | water | which | I | will give | to him | not | at all | will thirst | into | the | age | but | the | water | which | I will give | to him | will become | in | him | a spring | of water | leaping up | into | life | eternal

Close English

but whoever drinks of the water that I will give them will never thirst. Rather, the water that I will give them will become in them a spring of water leaping up into eternal life.”

Fluent English

But whoever drinks the water I give them will never be thirsty again. The water I give them will become a spring within them, welling up into eternal life.”

Section notes

Never gives the force of the emphatic negation and into the age. Welling up represents the motion of the spring; into eternal life preserves the direction of the image.

Following context / John 4:15

The woman said to him, “Sir, give me this water so I will not be thirsty or have to keep coming here to draw water.”

JN-018 · Parallels

Comparing the passages (H-024, SR-0357)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-019 · John 4:16 Call your husband

Preceding context / John 4:15

The woman said to him, “Sir, give me this water so I will not be thirsty or have to keep coming here to draw water.”

Come back here · John 4:16

John 4:16

Greek: adopted SBLGNT text.

Λέγει αὐτῇ· Ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε.

Word-order interlinear

says | to her | go | call | the | husband | of you | and | come | here

Close English

He says to her, “Go, call your husband, and come here.”

Fluent English

He told her, “Go call your husband, and come back here.”

Section notes

Husband gives anēr its sense in this exchange. Come back makes the return implied by going and coming here explicit in the fluent layer.

Following context / John 4:17

The woman answered, “I have no husband.” Jesus said to her, “You are right to say, ‘I have no husband.’

JN-019 · Parallels

Comparing the passages (H-024, SR-0358)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-020 · John 4:17–18 You have spoken truthfully

Preceding context / John 4:16

He told her, “Go call your husband, and come back here.”

I have no husband · John 4:17

John 4:17

Greek: adopted SBLGNT text.

ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω·

Word-order interlinear

answered | the | woman | and | said | to him | not | I have | a husband | says | to her | the | Jesus | well | you said | that | a husband | not | I have

Close English

The woman answered and said to him, “I do not have a husband.” Jesus says to her, “You spoke well when you said, ‘I do not have a husband’;

Fluent English

The woman answered, “I have no husband.” Jesus said to her, “You are right to say, ‘I have no husband.’

Section notes

Both the woman’s answer and Jesus’ response belong to this complete main verse. His reply repeats her words before explaining them.

The truth of the answer · John 4:18

John 4:18

Greek: adopted SBLGNT text.

πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας.

Word-order interlinear

five | for | husbands | you have had | and | now | whom | you have | not | is | of you | a husband | this | true | you have said

Close English

for you have had five husbands, and the man you now have is not your husband. You have spoken this truthfully.”

Fluent English

You have had five husbands, and the man you have now is not your husband. What you have said is true.”

Section notes

The verse gives a number of past husbands and the present relationship. It does not explain how the previous marriages ended; no account of divorce or widowhood is supplied.

Following context / John 4:19

The woman said to him, “Sir, I can see that you are a prophet.

JN-020 · Parallels

Comparing the passages (H-024, SR-0359)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 4:9, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-49/

Association and shared utensils as alternative readings.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 4:10, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-410/

God’s gift and the life-giving water image.

JN-021 · John 4:21–24 Worship in spirit and truth

Preceding context / John 4:20

Our ancestors worshiped on this mountain, but you Jews say that Jerusalem is the place where people must worship.”

Neither mountain nor city · John 4:21

John 4:21

Greek: adopted SBLGNT text.

λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις προσκυνήσετε τῷ πατρί.

Word-order interlinear

says | to her | the | Jesus | believe | me | woman | that | is coming | an hour | when | neither | on | the | mountain | this | nor | in | Jerusalem | you will worship | the | Father

Close English

Jesus says to her, “Believe me, woman, an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

Fluent English

Jesus told her, “Believe me, woman: a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

Section notes

Believe me addresses the woman in the singular; you will worship is plural. The fluent time conveys the non-clock sense of hour. This mountain remains as spoken, without a place name added to the quotation.

What we know · John 4:22

John 4:22

Greek: adopted SBLGNT text.

ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν·

Word-order interlinear

you | worship | what | not | you know | we | worship | what | we know | because | the | salvation | from | the | Jews | is

Close English

You worship what you do not know; we worship what we know, because salvation is from the Jews.

Fluent English

You Samaritans worship what you do not know. We worship what we know, because salvation comes from the Jews.

Section notes

You is plural. You Samaritans identifies the group from the dialogue; Samaritans is not a separate word in this verse. We and from the Jews remain explicit, retaining Jesus’ identification with his own people in this statement.

The hour is now · John 4:23

John 4:23

Greek: adopted SBLGNT text.

ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν·

Word-order interlinear

but | is coming | an hour | and | now | is | when | the | true | worshipers | will worship | the | Father | in | spirit | and | truth | and | indeed | the | Father | such | seeks | the ones | worshiping | him

Close English

But an hour is coming and is now here, when the true worshipers will worship the Father in spirit and truth, for indeed the Father seeks such people to worship him.

Fluent English

But a time is coming—and is here now—when true worshipers will worship the Father in spirit and truth. These are the worshipers the Father seeks.

Section notes

Coming and now are both retained. In spirit and truth is kept without expanding it into a theological explanation. Interpreters differ on whether spirit here refers to the human spirit or to God’s Spirit; the lowercase rendering does not remove that question.

God is spirit · John 4:24

John 4:24

Greek: adopted SBLGNT text.

πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

Word-order interlinear

spirit | the | God | and | the ones | worshiping | him | in | spirit | and | truth | must | worship

Close English

God is spirit, and those who worship him must worship in spirit and truth.”

Fluent English

God is spirit, and those who worship him must worship in spirit and truth.”

Section notes

God is spirit describes God’s nature. It is not rendered God is a spirit, as though placing God among a class of spirits. The repeated phrase in spirit and truth remains the same as in verse 23.

Following context / John 4:25

The woman said to him, “I know that Messiah is coming”—the one called Christ. “When he comes, he will explain everything to us.”

JN-021 · Parallels

Comparing the passages (H-024, SR-0360)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-022 · John 4:26 The one speaking to you

Preceding context / John 4:25

The woman said to him, “I know that Messiah is coming”—the one called Christ. “When he comes, he will explain everything to us.”

I am he · John 4:26

John 4:26

Greek: adopted SBLGNT text.

λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι.

Word-order interlinear

says | to her | the | Jesus | I | am | the one | speaking | to you

Close English

Jesus says to her, “I am he, the one speaking to you.”

Fluent English

Jesus told her, “I am he—the one speaking to you.”

Section notes

I am he makes the identification in the preceding discussion of the Messiah clear. The Greek has I am followed by the one speaking to you; he is supplied in English. The preceding context separates the explanatory name Christ from the woman’s spoken words.

Following context / John 4:27

Just then his disciples returned. They were surprised that he was speaking with a woman, but no one asked, “What do you want?” or “Why are you speaking with her?”

JN-022 · Parallels

Comparing the passages (H-024, SR-0361)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 4:23–24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-424/

The Spirit reading and God is spirit as a description of nature.

SIL Translator’s Notes on John (2020), 4:23, via TIPs

https://tips.translation.bible/story/sil-translators-notes-on-john-423/

Human spirit and Holy Spirit as alternative interpretations.

JN-023 · John 4:32 Food unknown to the disciples

Preceding context / John 4:31

Meanwhile, the disciples were urging him, “Rabbi, eat.”

I have food · John 4:32

John 4:32

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

Word-order interlinear

he | but | said | to them | I | food | have | to eat | which | you | not | know

Close English

But he said to them, “I have food to eat that you do not know.”

Fluent English

But he told them, “I have food to eat that you know nothing about.”

Section notes

The statement uses ordinary food language. The disciples’ following question shows that they understand it as something someone might have brought to eat.

Following context / John 4:33

So the disciples asked one another, “No one brought him food, did they?”

JN-023 · Parallels

Comparing the passages (H-024, SR-0362)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-024 · John 4:34 The work of the sender

Preceding context / John 4:33

So the disciples asked one another, “No one brought him food, did they?”

My food · John 4:34

John 4:34

Greek: adopted SBLGNT text.

λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

Word-order interlinear

says | to them | the | Jesus | my | food | is | that | I should do | the | will | of the one | having sent | me | and | complete | of him | the | work

Close English

Jesus says to them, “My food is to do the will of the one who sent me and to complete his work.

Fluent English

Jesus told them, “My food is to do the will of the one who sent me and finish his work.

Section notes

The reply explains the image of food through doing the sender’s will and completing his work. The one who sent me is retained rather than replaced with a name not supplied in this sentence.

Following context / John 4:35

Do you not say, ‘Four more months, and then the harvest’? Listen: look up and see the fields. They are already ripe for harvest.

JN-024 · Parallels

Comparing the passages (H-024, SR-0363)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-025 · John 4:35–38 The fields and the harvest

Preceding context / John 4:34

Jesus told them, “My food is to do the will of the one who sent me and finish his work.

Look at the fields · John 4:35

John 4:35

Greek: adopted SBLGNT text.

οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν· ἤδη

Word-order interlinear

not | you | say | that | still | four months | it is | and | the | harvest | comes | look | I say | to you | lift up | the | eyes | of you | and | look at | the | fields | that | white | they are | for | harvest | already

Close English

Do you not say, ‘There are still four months, and the harvest comes’? Look, I say to you: lift up your eyes and look at the fields, for they are already white for harvest.

Fluent English

Do you not say, ‘Four more months, and then the harvest’? Listen: look up and see the fields. They are already ripe for harvest.

Section notes

White is retained in the close layer; ripe conveys harvest readiness in the fluent layer. Already stands at the end of the adopted Greek verse after a punctuation break. This English attaches it to the fields’ readiness; it can instead begin the following statement about the reaper. The Greek word remains in verse 35 in the interlinear.

Sower and reaper · John 4:36

John 4:36

Greek: adopted SBLGNT text.

ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

Word-order interlinear

the one | reaping | wages | receives | and | gathers | fruit | for | life | eternal | so that | the one | sowing | together | may rejoice | and | the one | reaping

Close English

The one who reaps receives wages and gathers fruit for eternal life, so that the one who sows and the one who reaps may rejoice together.

Fluent English

The reaper receives wages and gathers a crop for eternal life, so that sower and reaper can rejoice together.

Section notes

Fruit becomes a crop in the fluent harvest image. Both laborers share the rejoicing. For eternal life is retained without specifying a numerical or monetary reward.

One sows, another reaps · John 4:37–38

John 4:37

Greek: adopted SBLGNT text.

ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων·

Word-order interlinear

in | for | this | the | saying | is | true | that | one | is | the one | sowing | and | another | the one | reaping

Close English

For in this the saying is true: ‘One sows and another reaps.’

Fluent English

Here the saying holds true: ‘One sows and another reaps.’

John 4:38

Greek: adopted SBLGNT text.

ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

Word-order interlinear

I | sent | you | to reap | what | not | you | have labored for | others | have labored | and | you | into | the | labor | of them | have entered

Close English

I sent you to reap what you have not labored for. Others have labored, and you have entered into their labor.”

Fluent English

I sent you to reap a crop you did not work for. Others did the work, and you have entered into their labor.”

Section notes

Others remains unspecified. The translation does not identify those earlier workers as a particular list of people. Entered into their labor keeps the link between the present disciples and work already done.

Following context / John 4:39

Many Samaritans from that town believed in him because of the woman’s testimony: “He told me everything I have done.”

JN-025 · Parallels

Comparing the passages (H-024, SR-0364)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 4:35, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-435/

Harvest imagery and the two possible attachments of already.

JN-172 · John 4:44 A prophet’s homeland

Preceding context / John 4:43

After those two days, he left there for Galilee.

Without honor at home · John 4:44

John 4:44

Greek: adopted SBLGNT text.

αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

Word-order interlinear

himself | for | Jesus | testified | that | a prophet | in | the | own | homeland | honor | not | has

Close English

For Jesus himself testified that a prophet has no honor in his own homeland.

Fluent English

Jesus himself had testified that a prophet receives no honor in his own homeland.

Section notes

The saying is reported indirectly by the narrator. It is not recast as a new direct speech in this scene. Homeland translates patris without deciding here whether the geographical reference is narrower or wider.

Following context / John 4:45

When he arrived in Galilee, the Galileans welcomed him. They had seen everything he had done in Jerusalem at the festival, for they too had been there.

JN-172 · Parallels

Comparing the passages (H-025, SR-0061)
This comparison compares Matthew 13:57 (Matthew 13:57), Mark 6:4 (Mark 6:4) and Luke 4:24 (Luke 4:23–27).
Thomas 31, its first proverb, also concerns the prophet.
John’s indirect report and its own narrative setting are retained.

JN-026 · John 4:48 Signs and belief

Preceding context / John 4:47

When he heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, who was about to die.

Unless you see · John 4:48

John 4:48

Greek: adopted SBLGNT text.

εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

Word-order interlinear

said | therefore | the | Jesus | to | him | if | not | signs | and | wonders | you see | not | at all | you will believe

Close English

Jesus therefore said to him, “Unless you see signs and wonders, you will certainly not believe.”

Fluent English

Jesus said to him, “Unless you all see signs and wonders, you will never believe.”

Section notes

The narrator says to him, singular, but the saying uses plural you. You all preserves that widening of the address. Signs and wonders remain two coordinated terms; the emphatic negation is retained.

Following context / John 4:49

The royal official said to him, “Sir, come down before my child dies.”

JN-026 · Parallels

Comparing the passages (H-026, SR-0365)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-027 · John 4:50 Your son is alive

Preceding context / John 4:49

The royal official said to him, “Sir, come down before my child dies.”

Believing the word · John 4:50

John 4:50

Greek: adopted SBLGNT text.

λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τ�ῳ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

Word-order interlinear

says | to him | the | Jesus | go | the | son | of you | lives | believed | the | man | the | word | which | said | to him | the | Jesus | and | was going

Close English

Jesus says to him, “Go; your son lives.” The man believed the word that Jesus said to him and was going.

Fluent English

Jesus told him, “Go; your son is alive.” The man believed what Jesus had told him and set off.

Section notes

Lives is rendered is alive, without changing the present statement into a future promise. The complete verse also includes the man’s belief and departure. The following context has slaves, reflecting douloi rather than disguising the social status as modern employment.

Following context / John 4:51

While he was on his way down, his slaves met him and told him that his boy was alive.

JN-027 · Parallels

Comparing the passages (H-026, SR-0366)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-028 · John 4:53 The same hour

Preceding context / John 4:52

He asked them what time the boy had begun to recover. They told him, “The fever left him yesterday at the seventh hour.”

The household believes · John 4:53

John 4:53

Greek: adopted SBLGNT text.

ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

Word-order interlinear

knew | therefore | the | father | that | at that | the | hour | in | which | said | to him | the | Jesus | the | son | of you | lives | and | believed | he | and | the | household | of him | whole

Close English

The father therefore knew that it was at that hour when Jesus said to him, “Your son lives,” and he believed, and his whole household.

Fluent English

The father realized that this was the very hour when Jesus had told him, “Your son is alive.” He and his whole household believed.

Section notes

The repeated words Your son is alive match verse 50 exactly. Household may include more than the immediate family. The seventh hour in the preceding context is not converted into a modern clock time.

Following context / John 4:54

This was the second sign Jesus performed after coming from Judea to Galilee.

JN-028 · Parallels

Comparing the passages (H-026, SR-0367)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-029 · John 5:6 Do you want to get well?

Preceding context / John 5:5

A man was there who had been ill for thirty-eight years.

The question · John 5:6

John 5:6

Greek: adopted SBLGNT text.

τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι;

Word-order interlinear

this man | having seen | the | Jesus | lying down | and | having known | that | much | already | time | he has | says | to him | do you want | well | to become

Close English

Jesus, seeing this man lying there and knowing that he had already been that way a long time, says to him, “Do you want to become well?”

Fluent English

Jesus saw the man lying there and knew that he had been ill for a long time. He asked him, “Do you want to get well?”

Section notes

The complete verse includes Jesus’ observation and knowledge of the man’s long illness. The question itself is not expanded into a claim about the man’s motive or attitude.

Following context / John 5:7

The sick man answered, “Sir, I have no one to put me into the pool when the water is stirred up. While I am trying to get there, someone else goes down ahead of me.”

JN-029 · Parallels

Comparing the passages (H-050, SR-0368)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-030 · John 5:8 Get up and walk

Preceding context / John 5:7

The sick man answered, “Sir, I have no one to put me into the pool when the water is stirred up. While I am trying to get there, someone else goes down ahead of me.”

Pick up your mat · John 5:8

John 5:8

Greek: adopted SBLGNT text.

λέγει αὐτῷ ὁ Ἰησοῦς· Ἔγειρε ἆρον τὸν κράβαττόν σου καὶ περιπάτει.

Word-order interlinear

says | to him | the | Jesus | rise | pick up | the | mat | of you | and | walk

Close English

Jesus says to him, “Rise, pick up your mat, and walk.”

Fluent English

Jesus told him, “Get up, pick up your mat, and walk.”

Section notes

Mat renders the portable bedding named by krabattos. All three commands are retained.

Following context / John 5:9

At once the man became well, picked up his mat, and began to walk. That day was a Sabbath.

JN-030 · Parallels

Comparing the passages (H-050, SR-0369)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-031 · John 5:11–12 The command repeated

Preceding context / John 5:10

So the Jews said to the man who had been healed, “It is the Sabbath. You are not allowed to carry your mat.”

The healed man’s answer · John 5:11

John 5:11

Greek: adopted SBLGNT text.

ὃς δὲ ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν Ἆρον τὸν κράβαττόν σου καὶ περιπάτει.

Word-order interlinear

he | but | answered | to them | the one | having made | me | well | that one | to me | said | pick up | the | mat | of you | and | walk

Close English

But he answered them, “The one who made me well—that one said to me, ‘Pick up your mat and walk.’”

Fluent English

He answered, “The man who made me well told me, ‘Pick up your mat and walk.’”

Section notes

The man quotes Jesus’ command within his own reply. Its wording follows verse 8, without adding the first command Get up, which is not repeated here.

The questioners’ reply · John 5:12

John 5:12

Greek: adopted SBLGNT text.

ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι· Ἆρον καὶ περιπάτει;

Word-order interlinear

they asked | therefore | him | who | is | the | man | who | said | to you | pick up | and | walk

Close English

They therefore asked him, “Who is the man who said to you, ‘Pick up and walk’?”

Fluent English

They asked him, “Who told you, ‘Pick it up and walk’?”

Section notes

The adopted Greek quotation has Pick up and walk without naming the mat. The fluent it supplies the understood object; the close layer preserves the shorter wording. These are the questioners’ words, not a fresh command spoken by Jesus.

Following context / John 5:13

But the man who had been healed did not know who it was, because Jesus had slipped away; there was a crowd at the place.

JN-031 · Parallels

Comparing the passages (H-050, SR-0370)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-032 · John 5:14 A warning in the temple

Preceding context / John 5:13

But the man who had been healed did not know who it was, because Jesus had slipped away; there was a crowd at the place.

Sin no longer · John 5:14

John 5:14

Greek: adopted SBLGNT text.

μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.

Word-order interlinear

after | these things | finds | him | the | Jesus | in | the | temple | and | said | to him | look | well | you have become | no longer | sin | so that | not | worse | to you | something | may happen

Close English

After these things Jesus finds him in the temple and said to him, “Look, you have become well. Sin no longer, so that something worse may not happen to you.”

Fluent English

Later Jesus found him in the temple and said, “Look, you are well now. Stop sinning, so that nothing worse happens to you.”

Section notes

The warning addresses this man. It does not state that every illness is caused by personal sin. Something worse remains unspecified. The close layer retains the source’s shift from present finds to past said.

Following context / John 5:15

The man went away and told the Jews that Jesus was the one who had made him well.

JN-032 · Parallels

Comparing the passages (H-050, SR-0371)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-033 · John 5:17 My Father is working

Preceding context / John 5:16

Because Jesus was doing these things on the Sabbath, the Jews were persecuting him.

Still at work · John 5:17

John 5:17

Greek: adopted SBLGNT text.

ὁ δὲ ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται κἀγὼ ἐργάζομαι.

Word-order interlinear

he | but | answered | to them | the | Father | of me | until | now | works | and I | work

Close English

But he answered them, “My Father is working until now, and I am working.”

Fluent English

But he answered them, “My Father is still at work, and so am I.”

Section notes

Until now expresses continuing work; still at work conveys it in the fluent layer. The Jews in the surrounding narrative identifies the opponents in this scene, not every Jewish person. Jesus’ own Jewish identity is not erased by that contrast.

Following context / John 5:18

For this reason the Jews were trying all the harder to kill him: he was not only breaking the Sabbath but also calling God his own Father, making himself equal to God.

JN-033 · Parallels

Comparing the passages (H-050, SR-0372)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-034 · John 5:19–30 The Father, the Son and life

Preceding context / John 5:18

For this reason the Jews were trying all the harder to kill him: he was not only breaking the Sabbath but also calling God his own Father, making himself equal to God.

What the Son sees · John 5:19

John 5:19

Greek: adopted SBLGNT text.

Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ’ ἑαυτοῦ οὐδὲν ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

Word-order interlinear

answered | therefore | the | Jesus | and | was saying | to them | truly | truly | I say | to you | not | is able | the | Son | to do | from | himself | anything | if | not | something | he sees | the | Father | doing | what things | for | ever | that one | does | these things | also | the | Son | likewise | does

Close English

Jesus therefore answered and was saying to them, “Truly, truly, I say to you: the Son can do nothing from himself unless he sees the Father doing something; for whatever that one does, the Son also does likewise.

Fluent English

Jesus answered them, “Truly, truly, I tell you: the Son can do nothing on his own, but only what he sees the Father doing. Whatever the Father does, the Son does in the same way.

Section notes

On his own renders from himself. The statement links the Son’s action to what the Father does; the doubled Truly is preserved.

Greater works · John 5:20

John 5:20

Greek: adopted SBLGNT text.

ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

Word-order interlinear

the | for | Father | loves | the | Son | and | all things | shows | to him | which | he | does | and | greater | than these | he will show | to him | works | so that | you | may marvel

Close English

For the Father loves the Son and shows him everything that he himself does, and he will show him greater works than these, so that you may marvel.

Fluent English

The Father loves the Son and shows him everything he does. He will show him even greater works, so that you will be amazed.

Section notes

The same Father–Son relation continues. Greater than these compares the works with what has already been seen, while you is plural.

Life and judgment · John 5:21–22

John 5:21

Greek: adopted SBLGNT text.

ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῳοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζῳοποιεῖ.

Word-order interlinear

just as | for | the | Father | raises | the | dead | and | makes alive | so | also | the | Son | whom | he wishes | makes alive

Close English

For just as the Father raises the dead and makes them alive, so the Son also makes alive those whom he wishes.

Fluent English

Just as the Father raises the dead and gives them life, so the Son gives life to whomever he chooses.

John 5:22

Greek: adopted SBLGNT text.

οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,

Word-order interlinear

not even | for | the | Father | judges | anyone | but | the | judgment | all | he has given | to the | Son

Close English

For the Father judges no one, but has given all judgment to the Son,

Fluent English

The Father judges no one; he has entrusted all judgment to the Son,

Section notes

Raises the dead and makes alive are both present in verse 21. All judgment is entrusted to the Son; the purpose clause continues in the next verse.

Honoring the Son · John 5:23

John 5:23

Greek: adopted SBLGNT text.

ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

Word-order interlinear

so that | all | may honor | the | Son | just as | they honor | the | Father | the one | not | honoring | the | Son | not | honors | the | Father | who | sent | him

Close English

so that all may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.

Fluent English

so that everyone may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

Section notes

Just as retains the comparison between honoring the Son and honoring the Father. The final clause identifies the Father as the sender.

From death into life · John 5:24

John 5:24

Greek: adopted SBLGNT text.

Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

Word-order interlinear

truly | truly | I say | to you | that | the one | the | word | of me | hearing | and | believing | the one | having sent | me | has | life | eternal | and | into | judgment | not | comes | but | has passed | out of | the | death | into | the | life

Close English

Truly, truly, I say to you: the one who hears my word and believes the one who sent me has eternal life, and does not come into judgment but has passed from death into life.

Fluent English

Truly, truly, I tell you: whoever listens to my word and believes the one who sent me has eternal life. They do not come under judgment; they have passed from death into life.

Section notes

Has eternal life and has passed are retained as present possession and completed transition. The fluent listens suggests attentive hearing without replacing the verb with a full explanation. Judgment remains the repeated term linking this saying with its context.

The voice of the Son · John 5:25

John 5:25

Greek: adopted SBLGNT text.

Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

Word-order interlinear

truly | truly | I say | to you | that | is coming | an hour | and | now | is | when | the | dead | will hear | the | voice | of the | Son | of the | God | and | the ones | having heard | will live

Close English

Truly, truly, I say to you: an hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live.

Fluent English

Truly, truly, I tell you: a time is coming—and is here now—when the dead will hear the voice of the Son of God, and those who hear will live.

Section notes

Coming and now here are both retained. Those who hear is repeated after the announcement that the dead will hear; the two clauses are not collapsed.

Life in himself · John 5:26–27

John 5:26

Greek: adopted SBLGNT text.

ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ·

Word-order interlinear

just as | for | the | Father | has | life | in | himself | so | also | to the | Son | he gave | life | to have | in | himself

Close English

For just as the Father has life in himself, so he also gave the Son to have life in himself;

Fluent English

Just as the Father has life in himself, he has also granted the Son to have life in himself.

John 5:27

Greek: adopted SBLGNT text.

καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

Word-order interlinear

and | authority | he gave | to him | judgment | to carry out | because | Son | of Man | he is

Close English

and he gave him authority to carry out judgment, because he is Son of Man.

Fluent English

He has also given him authority to judge, because he is the Son of Man.

Section notes

Life in himself is repeated for Father and Son. Authority, rather than physical power, is meant in verse 27. Son of Man lacks the Greek articles here; the close layer reflects that form, while the fluent layer reads it as the title. A general human sense is another interpretation.

Those in the tombs · John 5:28–29

John 5:28

Greek: adopted SBLGNT text.

μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

Word-order interlinear

not | marvel | at this | because | is coming | an hour | in | which | all | the ones | in | the | tombs | will hear | the | voice | of him

Close English

Do not marvel at this, for an hour is coming in which all those in the tombs will hear his voice

Fluent English

Do not be surprised at this. A time is coming when everyone in the tombs will hear his voice

John 5:29

Greek: adopted SBLGNT text.

καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

Word-order interlinear

and | will come out | the ones | the | good things | having done | to | a resurrection | of life | the ones | but | the | evil things | having practiced | to | a resurrection | of judgment

Close English

and will come out: those who have done good to a resurrection of life, and those who have practiced evil to a resurrection of judgment.

Fluent English

and come out—those who have done good will rise to life, and those who have done evil will rise to judgment.

Section notes

All those in the tombs keeps the scope of the statement. The close layer repeats resurrection; the fluent layer repeats rise. Life and judgment remain the two stated outcomes.

A just judgment · John 5:30

John 5:30

Greek: adopted SBLGNT text.

Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

Word-order interlinear

not | am able | I | to do | from | myself | anything | as | I hear | I judge | and | the | judgment | the | my | just | is | because | not | I seek | the | will | the | my | but | the | will | of the one | having sent | me

Close English

I can do nothing from myself. As I hear, I judge, and my judgment is just, because I do not seek my own will but the will of the one who sent me.”

Fluent English

I can do nothing on my own. I judge as I hear, and my judgment is just, because I seek the will of the one who sent me, rather than my own.”

Section notes

On my own corresponds to the opening on his own in verse 19. Just describes the judgment, and the stated reason is the speaker’s pursuit of the sender’s will.

Following context / John 5:31

“If I testify about myself, my testimony is not valid.

JN-034 · Parallels

Comparing the passages (H-050, SR-0373)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 5:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-524/

Attentive hearing and the distinction of present possession and completed transition.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 5:27, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-527/

Authority and the article-free Son of Man expression.

JN-035 · John 5:31–40 The testimony about Jesus

Preceding context / John 5:30

I can do nothing on my own. I judge as I hear, and my judgment is just, because I seek the will of the one who sent me, rather than my own.”

Another witness · John 5:31–32

John 5:31

Greek: adopted SBLGNT text.

Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·

Word-order interlinear

if | I | testify | about | myself | the | testimony | of me | not | is | true

Close English

“If I testify about myself, my testimony is not true;

Fluent English

“If I testify about myself, my testimony is not valid.

John 5:32

Greek: adopted SBLGNT text.

ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

Word-order interlinear

another | is | the one | testifying | about | me | and | I know | that | true | is | the | testimony | which | he testifies | about | me

Close English

another is the one who testifies about me, and I know that the testimony he gives about me is true.

Fluent English

There is another who testifies about me, and I know that his testimony about me is true.

Section notes

True is retained in the close rendering of verse 31. The fluent valid expresses the evidentiary force of the testimony in this discussion; it is not an admission of lying. Another is not replaced by a personal name in the translation.

John’s testimony · John 5:33–34

John 5:33

Greek: adopted SBLGNT text.

ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·

Word-order interlinear

you | have sent | to | John | and | he has testified | to the | truth

Close English

You have sent to John, and he has testified to the truth.

Fluent English

You sent people to John, and he testified to the truth.

John 5:34

Greek: adopted SBLGNT text.

ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

Word-order interlinear

I | but | not | from | a human being | the | testimony | receive | but | these things | I say | so that | you | may be saved

Close English

But I do not receive testimony from a human being; rather, I say these things so that you may be saved.

Fluent English

I do not depend on human testimony. I say these things so that you may be saved.

Section notes

People supplies the object understood after you sent. Do not depend on in the fluent layer interprets do not receive in the contrast with the greater testimony that follows; the close layer retains receive.

A burning lamp · John 5:35

John 5:35

Greek: adopted SBLGNT text.

ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ·

Word-order interlinear

that one | was | the | lamp | the | burning | and | shining | you | but | were willing | to rejoice | for | an hour | in | the | light | of him

Close English

That one was the burning and shining lamp, and you were willing to rejoice for an hour in his light.

Fluent English

John was a lamp that burned and shone, and for a while you were willing to rejoice in his light.

Section notes

That one refers back to John, whose name is made explicit in the fluent layer. For an hour gives way to for a while in ordinary English; it need not mean a measured sixty minutes.

The testimony of the works · John 5:36

John 5:36

Greek: adopted SBLGNT text.

ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,

Word-order interlinear

I | but | have | the | testimony | greater | than | John | the | for | works | which | has given | to me | the | Father | so that | I may complete | them | those very | the | works | which | I do | testify | about | me | that | the | Father | me | has sent

Close English

But I have testimony greater than John’s, for the works that the Father has given me to complete—the very works that I do—testify about me that the Father has sent me.

Fluent English

I have testimony greater than John’s: the very works the Father gave me to complete, the works I am doing, testify that the Father has sent me.

Section notes

The works are repeated and made the witnesses in this sentence. The translation does not replace works with miracles only, nor omit their completion as the Father’s commission.

The Father and his word · John 5:37–38

John 5:37

Greek: adopted SBLGNT text.

καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑωράκατε,

Word-order interlinear

and | the | one having sent | me | Father | that one | has testified | about | me | neither | voice | of him | ever | have you heard | nor | form | of him | have you seen

Close English

And the Father who sent me—that one has testified about me. You have neither heard his voice at any time nor seen his form,

Fluent English

The Father who sent me has himself testified about me. You have never heard his voice or seen his form,

John 5:38

Greek: adopted SBLGNT text.

καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς οὐ πιστεύετε.

Word-order interlinear

and | the | word | of him | not | you have | in | you | remaining | because | whom | sent | that one | this one | you | not | believe

Close English

and you do not have his word remaining in you, because you do not believe the one whom he sent.

Fluent English

and his word does not remain in you, because you do not believe the one he sent.

Section notes

The Father is explicitly named as the witness here. Voice, form and the word remaining in the hearers are distinct statements. You is plural throughout.

Searching the Scriptures · John 5:39–40

John 5:39

Greek: adopted SBLGNT text.

Ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

Word-order interlinear

you search | the | Scriptures | because | you | think | in | them | life | eternal | to have | and | those | are | the ones | testifying | about | me

Close English

You search the Scriptures because you think that in them you have eternal life; and these are the ones that testify about me;

Fluent English

You search the Scriptures because you think you have eternal life in them. Yet those very Scriptures testify about me,

John 5:40

Greek: adopted SBLGNT text.

καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε.

Word-order interlinear

and | not | you are willing | to come | to | me | so that | life | you may have

Close English

and you are not willing to come to me so that you may have life.”

Fluent English

and you refuse to come to me to have life.”

Section notes

The Greek form can mean You search or the command Search. This rendering chooses the statement, fitting the contrast with the refusal to come in verse 40. The alternative imperative remains possible. The witnesses named here are the Scriptures themselves.

Following context / John 5:41

“I do not accept glory from people,

JN-035 · Parallels

Comparing the passages (H-050, SR-0374)
This comparison establishes no direct parallel in the four Gospels and records Thomas 52 (Gospel of Thomas, saying 52) as a thematic comparison, not a matching saying.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 5:31, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-531/

True understood as valid evidence in the testimony context.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 5:39, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-539/

Indicative and imperative alternatives for search.

JN-036 · John 5:41–47 Glory, belief and Moses

Preceding context / John 5:40

and you refuse to come to me to have life.”

Glory and love · John 5:41–42

John 5:41

Greek: adopted SBLGNT text.

δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

Word-order interlinear

glory | from | people | not | I receive

Close English

“I do not receive glory from people,

Fluent English

“I do not accept glory from people,

John 5:42

Greek: adopted SBLGNT text.

ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

Word-order interlinear

but | I have known | you | that | the | love | of the | God | not | you have | in | yourselves

Close English

but I know you, that you do not have the love of God in yourselves.

Fluent English

but I know you: you have no love for God within you.

Section notes

Glory here concerns honor or recognition; the same word returns in verse 44. The fluent love for God chooses one sense of love of God, which could also mean God’s love. The close layer preserves the shorter, ambiguous expression.

Whose name? · John 5:43

John 5:43

Greek: adopted SBLGNT text.

ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.

Word-order interlinear

I | have come | in | the | name | of the | Father | of me | and | not | you receive | me | if | another | comes | in | the | name | the | own | that one | you will receive

Close English

I have come in my Father’s name, and you do not receive me. If another comes in his own name, you will receive that one.

Fluent English

I have come in my Father’s name, and you do not accept me. If someone else comes in his own name, you will accept him.

Section notes

In my Father’s name contrasts with in his own name. Another remains unspecified, without naming a later claimant. Receive and accept are used consistently within their respective layers.

Glory from one another · John 5:44

John 5:44

Greek: adopted SBLGNT text.

πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ’ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

Word-order interlinear

how | are able | you | to believe | glory | from | one another | receiving | and | the | glory | the | from | the | only | God | not | you seek

Close English

How can you believe, receiving glory from one another, and not seeking the glory that is from the only God?

Fluent English

How can you believe when you accept glory from one another but do not seek the glory that comes from the only God?

Section notes

The question relates belief to seeking recognition from others. The only God follows the adopted wording, including God; it is not reduced to an unspecified the only one.

Moses as accuser · John 5:45

John 5:45

Greek: adopted SBLGNT text.

μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

Word-order interlinear

not | think | that | I | will accuse | you | before | the | Father | there is | the one | accusing | you | Moses | in | whom | you | have hoped

Close English

Do not think that I will accuse you before the Father. The one who accuses you is Moses, in whom you have placed your hope.

Fluent English

Do not think I will accuse you before the Father. Your accuser is Moses, the one in whom you have placed your hope.

Section notes

The scene uses the language of accusation before the Father. Have placed your hope retains the completed verb with its continuing significance.

Writings and words · John 5:46–47

John 5:46

Greek: adopted SBLGNT text.

εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

Word-order interlinear

if | for | you believed | Moses | you believed | would | me | about | for | me | that one | wrote

Close English

For if you believed Moses, you would believe me, for he wrote about me.

Fluent English

If you believed Moses, you would believe me, because he wrote about me.

John 5:47

Greek: adopted SBLGNT text.

εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;

Word-order interlinear

if | but | the | his | writings | not | you believe | how | the | my | words | will you believe

Close English

But if you do not believe his writings, how will you believe my words?”

Fluent English

But if you do not believe his writings, how will you believe what I say?”

Section notes

The condition in verse 46 presents believing Moses as the basis for believing the speaker. No particular passage from Moses is inserted into the translation. The last question contrasts his writings with my words.

JN-036 · Parallels

Comparing the passages (H-050, SR-0375). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 5:42, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-542/

Love for God as the contextual interpretation of love of God.

JN-037 · John 6:5 Bread for the crowd

Preceding context / John 6:4

Passover, the Jewish festival, was near.

The question to Philip · John 6:5

John 6:5

Greek: adopted SBLGNT text.

ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον· Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

Word-order interlinear

having lifted | therefore | the | eyes | the | Jesus | and | having seen | that | a large | crowd | comes | toward | him | says | to | Philip | from where | may we buy | loaves | so that | may eat | these people

Close English

Jesus therefore, lifting his eyes and seeing that a large crowd was coming toward him, says to Philip, “Where may we buy loaves so that these people may eat?”

Fluent English

Jesus looked up and saw a large crowd coming toward him. He said to Philip, “Where can we buy bread for these people to eat?”

Section notes

Loaves gives the plural artous in the close layer; bread is the natural mass noun in the question. The preceding and following context retain the festival and the narrator’s explanation of the test.

Following context / John 6:6

He said this to test Philip, for he already knew what he was going to do.

JN-037 · Parallels

Comparing the passages (H-053, SR-0376)
This comparison records that scene-level relationship; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

JN-038 · John 6:10 Have the people sit down

Preceding context / John 6:9

“There is a boy here with five barley loaves and two fish. But what good is that for so many people?”

The people and the men · John 6:10

John 6:10

Greek: adopted SBLGNT text.

εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.

Word-order interlinear

said | the | Jesus | make | the | people | recline | there was | now | grass | much | in | the | place | reclined | therefore | the | men | in | number | about | five thousand

Close English

Jesus said, “Make the people recline.” Now there was much grass in the place. So the men reclined, about five thousand in number.

Fluent English

Jesus said, “Have the people sit down.” There was plenty of grass there, so the men sat down—about five thousand of them.

Section notes

The command uses people, while the count specifies men. That distinction is preserved; the figure is not recast as the total number of everyone present. Recline describes the eating posture, rendered sit down in the fluent layer.

Following context / John 6:11

Jesus took the loaves, gave thanks, and distributed them to those who were seated. He did the same with the fish, giving them as much as they wanted.

JN-038 · Parallels

Comparing the passages (H-053, SR-0377)
This comparison records that scene-level relationship; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

JN-039 · John 6:12 Gather the pieces

Preceding context / John 6:11

Jesus took the loaves, gave thanks, and distributed them to those who were seated. He did the same with the fish, giving them as much as they wanted.

Nothing wasted · John 6:12

John 6:12

Greek: adopted SBLGNT text.

ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.

Word-order interlinear

when | but | they were filled | he says | to the | disciples | of him | gather | the | remaining | pieces | so that | not | anything | may be lost

Close English

When they were filled, he says to his disciples, “Gather the remaining pieces so that nothing may be lost.”

Fluent English

When they had eaten their fill, he told his disciples, “Gather the pieces that are left over, so that nothing is wasted.”

Section notes

May be lost is rendered is wasted in this food context. In the preceding adopted verse Jesus distributes to those seated; an intermediate distribution through the disciples is not inserted from another Gospel.

Following context / John 6:13

They gathered the pieces and filled twelve baskets with what was left from the five barley loaves after the people had eaten.

JN-039 · Parallels

Comparing the passages (H-053, SR-0378)
This comparison records that scene-level relationship; no exact counterpart to the individual phrase is established.
No direct Thomas counterpart is established.

JN-040 · John 6:20 Do not be afraid

Preceding context / John 6:19

After rowing about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid.

It is me · John 6:20

John 6:20

Greek: adopted SBLGNT text.

ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβεῖσθε.

Word-order interlinear

he | but | says | to them | I | am | not | be afraid

Close English

But he says to them, “It is I; do not be afraid.”

Fluent English

But he told them, “It’s me. Don’t be afraid.”

Section notes

The Greek is I am, used here for self-identification in the fearful encounter. The close It is I and fluent It’s me express that function without adding a longer divine-title formula. The preceding distance is kept in stadia rather than given a falsely exact modern conversion.

Following context / John 6:21

They were willing to take him into the boat, and at once the boat reached the shore they were heading for.

JN-040 · Parallels

Comparing the passages (H-054, SR-0064). This comparison identifies close sayings in Matthew 14:27 (Matthew 14:27) and Mark 6:50 (Mark 6:50). No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 6:20, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-620/

Self-identification and reassurance in the fearful encounter.

JN-041 · John 6:26–27 Food that lasts

Preceding context / John 6:25

When they found him across the sea, they asked, “Rabbi, when did you get here?”

Why you seek me · John 6:26

John 6:26

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε·

Word-order interlinear

answered | to them | the | Jesus | and | said | truly | truly | I say | to you | you seek | me | not | because | you saw | signs | but | because | you ate | from | the | loaves | and | were filled

Close English

Jesus answered them and said, “Truly, truly, I say to you: you seek me not because you saw signs, but because you ate of the loaves and were filled.

Fluent English

Jesus answered, “Truly, truly, I tell you: you are looking for me because you ate the bread and had your fill, not because you saw signs.

Section notes

The contrast distinguishes seeing signs from eating to satisfaction. Both reasons are kept in the fluent sentence, although their order is reversed for natural emphasis.

The Father’s seal · John 6:27

John 6:27

Greek: adopted SBLGNT text.

ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

Word-order interlinear

work for | not | the | food | the | perishing | but | the | food | the | remaining | for | life | eternal | which | the | Son | of the | Man | to you | will give | this one | for | the | Father | has sealed | the | God

Close English

Work not for the food that perishes, but for the food that remains for eternal life, which the Son of Man will give you; for on him the Father, God, has set his seal.”

Fluent English

Work for the food that lasts for eternal life, rather than food that spoils. The Son of Man will give you that food, for God the Father has set his seal on him.”

Section notes

The exhortation contrasts kinds of food; it is not a prohibition of all work. The seal image expresses the Father’s authorization or approval. The translation retains the image without turning it into a physical mark on the Son.

Following context / John 6:28

Then they asked him, “What should we do to carry out God’s works?”

JN-041 · Parallels

Comparing the passages (H-056, SR-0379)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-042 · John 6:29 The work of God

Preceding context / John 6:28

Then they asked him, “What should we do to carry out God’s works?”

Believe in the one sent · John 6:29

John 6:29

Greek: adopted SBLGNT text.

ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

Word-order interlinear

answered | the | Jesus | and | said | to them | this | is | the | work | of the | God | that | you believe | in | whom | sent | that one

Close English

Jesus answered and said to them, “This is the work of God: that you believe in the one whom he sent.”

Fluent English

Jesus answered, “The work God asks of you is this: believe in the one he sent.”

Section notes

The answer uses singular work, after the hearers’ plural works. The work God asks of you is an interpretive rendering of work of God; the close layer keeps the genitive expression.

Following context / John 6:30

They asked him, “What sign will you perform so that we may see it and believe you? What will you do?

JN-042 · Parallels

Comparing the passages (H-056, SR-0380)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-043 · John 6:32–33 Bread from heaven

Preceding context / John 6:31

Our ancestors ate manna in the wilderness, just as it is written: ‘He gave them bread from heaven to eat.’”

The Father gives · John 6:32

John 6:32

Greek: adopted SBLGNT text.

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

Word-order interlinear

said | therefore | to them | the | Jesus | truly | truly | I say | to you | not | Moses | has given | to you | the | bread | from | the | heaven | but | the | Father | of me | gives | to you | the | bread | from | the | heaven | the | true

Close English

Jesus therefore said to them, “Truly, truly, I say to you: Moses has not given you the bread from heaven, but my Father gives you the true bread from heaven;

Fluent English

Jesus told them, “Truly, truly, I tell you: Moses is not the one who has given you the bread from heaven. My Father is the one who gives you the true bread from heaven.

Section notes

Has given and gives remain distinct. The correction contrasts Moses with my Father and leads to the description of the true bread.

Life for the world · John 6:33

John 6:33

Greek: adopted SBLGNT text.

ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.

Word-order interlinear

the | for | bread | of the | God | is | the one | coming down | from | the | heaven | and | life | giving | to the | world

Close English

for the bread of God is that which comes down from heaven and gives life to the world.”

Fluent English

God’s bread is what comes down from heaven and gives life to the world.”

Section notes

Greek bread is masculine, so the participial phrase may be read as what comes down or the one who comes down. This rendering first follows the bread image; verse 35 will explicitly identify Jesus as the bread of life.

Following context / John 6:34

They said to him, “Sir, give us this bread always.”

JN-043 · Parallels

Comparing the passages (H-056, SR-0381)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 6:27, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-627/

The work contrast and the Father’s seal.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 6:29, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-629/

Singular work as the response to plural works.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 6:33, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-633/

Personal or nonpersonal reference of the participle.

JN-044 · John 6:35–40 The bread of life

Preceding context / John 6:34

They said to him, “Sir, give us this bread always.”

Neither hunger nor thirst · John 6:35

John 6:35

Greek: adopted SBLGNT text.

Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.

Word-order interlinear

said | to them | the | Jesus | I | am | the | bread | of the | life | the one | coming | to | me | not | at all | will hunger | and | the one | believing | in | me | not | at all | will thirst | ever

Close English

Jesus said to them, “I am the bread of life. The one who comes to me will certainly not hunger, and the one who believes in me will never thirst.

Fluent English

Jesus told them, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.

Section notes

Coming and believing are paired, as are hunger and thirst. Both emphatic negatives are retained. Bread of life remains an image rather than being replaced by a definition.

Seeing without belief · John 6:36

John 6:36

Greek: adopted SBLGNT text.

ἀλλ᾽ εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με καὶ οὐ πιστεύετε.

Word-order interlinear

but | I said | to you | that | even | you have seen | me | and | not | you believe

Close English

But I said to you that you have even seen me and do not believe.

Fluent English

But as I told you, you have seen me and still do not believe.

Section notes

Me is present in the adopted Greek. The fluent still brings out the contrast between seeing and not believing without changing the two assertions.

Those who come · John 6:37

John 6:37

Greek: adopted SBLGNT text.

πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω,

Word-order interlinear

all | that | gives | to me | the | Father | to | me | will come | and | the one | coming | to | me | not | at all | I will cast | out

Close English

All that the Father gives me will come to me, and the one who comes to me I will certainly not cast out,

Fluent English

All those the Father gives me will come to me, and I will never turn away anyone who comes to me.

Section notes

All that is neuter singular in Greek and has a collective force; all those makes its personal reference clear in the fluent layer. Cast out is rendered turn away in the setting of someone coming for acceptance.

The sender’s will · John 6:38

John 6:38

Greek: adopted SBLGNT text.

ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·

Word-order interlinear

because | I have come down | from | the | heaven | not | so that | I may do | the | will | the | my | but | the | will | of the one | having sent | me

Close English

because I have come down from heaven not to do my own will but the will of the one who sent me.

Fluent English

I have come down from heaven to do the will of the one who sent me, rather than my own.

Section notes

Have come down retains the completed descent. The statement about the sender’s will continues the language of 5:30.

Losing none · John 6:39

John 6:39

Greek: adopted SBLGNT text.

τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.

Word-order interlinear

this | and | is | the | will | of the one | having sent | me | that | all | that | he has given | to me | not | I should lose | out of | it | but | I should raise | it | on the | last | day

Close English

And this is the will of the one who sent me: that I should lose nothing out of all that he has given me, but raise it up on the last day.

Fluent English

The will of the one who sent me is that I lose none of those he has given me, but raise them up on the last day.

Section notes

The collective all that and it remain visible in the close layer; those and them make the people in view clear in fluent English. Gives in verse 37 and has given here remain distinct.

The last day · John 6:40

John 6:40

Greek: adopted SBLGNT text.

τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

Word-order interlinear

this | for | is | the | will | of the | Father | of me | that | everyone | who | sees | the | Son | and | believes | in | him | may have | life | eternal | and | I will raise | him | I | on the | last | day

Close English

For this is the will of my Father: that everyone who sees the Son and believes in him may have eternal life, and I myself will raise that person up on the last day.”

Fluent English

My Father’s will is that everyone who sees the Son and believes in him should have eternal life, and I myself will raise them up on the last day.”

Section notes

The Father is my Father in this verse. I myself represents the explicit emphatic pronoun after the promise to raise the believer. The same last day phrase is retained in verses 39 and 40.

Following context / John 6:41

The Jews began to grumble about him because he said, “I am the bread that came down from heaven.”

JN-044 · Parallels

Comparing the passages (H-056, SR-0382). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 6:37, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-637/

Collective neuter, emphatic negation and turn away in the context of coming.

JN-045 · John 6:41–42 The question about his origin

Preceding context / John 6:40

My Father’s will is that everyone who sees the Son and believes in him should have eternal life, and I myself will raise them up on the last day.”

Grumbling about Jesus · John 6:41

John 6:41

Greek: adopted SBLGNT text.

Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ,

Word-order interlinear

were grumbling | therefore | the | Jews | about | him | because | he said | I | am | the | bread | the | having come down | from | the | heaven

Close English

The Jews therefore were grumbling about him because he said, “I am the bread that came down from heaven.”

Fluent English

The Jews began to grumble about him because he said, “I am the bread that came down from heaven.”

Section notes

The narrator introduces the crowd’s objection and their quotation of Jesus.

Joseph’s son · John 6:42

John 6:42

Greek: adopted SBLGNT text.

καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

Word-order interlinear

and | they were saying | not | this one | is | Jesus | the | son | of Joseph | whose | we | know | the | father | and | the | mother | how | now | does he say | that | from | the | heaven | I have come down

Close English

And they were saying, “Is this not Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?”

Fluent English

They said, “Isn’t this Jesus, Joseph’s son? We know his father and mother. How can he now say, ‘I have come down from heaven’?”

Section notes

The crowd, rather than Jesus, asks this question. The full narrative frame and their quoted objection remain in this selected passage.

Following context / John 6:43

Jesus answered, “Stop grumbling among yourselves.

JN-045 · Parallels

Comparing the passages (H-056, SR-0383)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-046 · John 6:43–47 Drawn by the Father

Preceding context / John 6:42

They said, “Isn’t this Jesus, Joseph’s son? We know his father and mother. How can he now say, ‘I have come down from heaven’?”

Do not grumble · John 6:43

John 6:43

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ’ ἀλλήλων.

Word-order interlinear

answered | Jesus | and | said | to them | not | grumble | with | one another

Close English

Jesus answered and said to them, “Do not grumble among yourselves.

Fluent English

Jesus answered, “Stop grumbling among yourselves.

Section notes

The reply addresses their grumbling among themselves.

Coming and being raised · John 6:44

John 6:44

Greek: adopted SBLGNT text.

οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

Word-order interlinear

no one | can | come | to | me | if | not | the | Father | the one | having sent | me | draws | him | and I | will raise | him | on | the | last | day

Close English

No one can come to me unless the Father who sent me draws that person, and I will raise that person up on the last day.

Fluent English

No one can come to me unless the Father who sent me draws them, and I will raise them up on the last day.

Section notes

Draw retains the image of the Father bringing a person to Jesus. The English does not add a claim about the mechanism or degree of compulsion.

Taught by God · John 6:45

John 6:45

Greek: adopted SBLGNT text.

ἔστιν γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

Word-order interlinear

it is | written | in | the | prophets | and | they will be | all | taught | by God | everyone | who | has heard | from | the | Father | and | has learned | comes | to | me

Close English

It is written in the prophets, ‘And they will all be taught by God.’ Everyone who has heard from the Father and learned comes to me.

Fluent English

The prophets say, ‘They will all be taught by God.’ Everyone who listens to the Father and learns from him comes to me.

Section notes

The quotation recalls Isaiah 54:13. Hearing and learning are both retained.

Seeing the Father · John 6:46

John 6:46

Greek: adopted SBLGNT text.

οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.

Word-order interlinear

not | that | the | Father | has seen | anyone | if | not | the one | being | from | the | God | this one | has seen | the | Father

Close English

Not that anyone has seen the Father except the one who is from God; this one has seen the Father.

Fluent English

This does not mean that anyone has seen the Father. Only the one who is from God has seen the Father.

Section notes

The exception is the one who is from God. This verse qualifies the preceding language of learning from the Father.

Belief and life · John 6:47

John 6:47

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

Word-order interlinear

truly | truly | I say | to you | the one | believing | has | life | eternal

Close English

Truly, truly, I say to you, the one who believes has eternal life.”

Fluent English

Truly, I tell you, whoever believes has eternal life.”

Section notes

The adopted Greek says the one who believes without adding in me. Has remains present tense.

Following context / John 6:48

“I am the bread of life.

JN-046 · Parallels

Comparing the passages (H-056, SR-0384). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 6:44, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-644/

The drawing image and the Father’s initiative in coming to Jesus.

JN-047 · John 6:48–51 The living bread

Preceding context / John 6:47

Truly, I tell you, whoever believes has eternal life.”

The bread of life · John 6:48–49

John 6:48

Greek: adopted SBLGNT text.

ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς·

Word-order interlinear

I | am | the | bread | of the | life

Close English

“I am the bread of life.

Fluent English

“I am the bread of life.

John 6:49

Greek: adopted SBLGNT text.

οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·

Word-order interlinear

the | fathers | of you | ate | in | the | wilderness | the | manna | and | died

Close English

Your fathers ate the manna in the wilderness and died.

Fluent English

Your ancestors ate manna in the wilderness, and they died.

Section notes

Fathers means the ancestors in the wilderness; the fluent layer makes that reference explicit. The contrast retains the statement that they died.

Bread from heaven · John 6:50

John 6:50

Greek: adopted SBLGNT text.

οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ·

Word-order interlinear

this | is | the | bread | the | from | the | heaven | coming down | so that | someone | from | it | may eat | and | not | die

Close English

This is the bread that comes down from heaven, so that someone may eat from it and not die.

Fluent English

This is the bread that comes down from heaven, so that anyone may eat it and not die.

Section notes

Comes down renders the present participle here; came down renders the aorist participle in verse 51.

For the life of the world · John 6:51

John 6:51

Greek: adopted SBLGNT text.

ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

Word-order interlinear

I | am | the | bread | the | living | the | from | the | heaven | having come down | if | anyone | eats | from | this | the | bread | he will live | into | the | age | and | the | bread | also | which | I | will give | the | flesh | of me | is | for | the | of the | world | life

Close English

I am the living bread that came down from heaven. If anyone eats from this bread, that person will live forever; and the bread that I will give is my flesh for the life of the world.”

Fluent English

I am the living bread that came down from heaven. Anyone who eats this bread will live forever. The bread I will give is my flesh, given for the life of the world.”

Section notes

Living bread and my flesh are both retained. The final given in the fluent layer restates will give to make the English relation clear; it is not an additional Greek verb. No interpretation of the eating image is inserted into the translation.

Following context / John 6:52

Then the Jews argued with one another, saying, “How can this man give us his flesh to eat?”

JN-047 · Parallels

Comparing the passages (H-056, SR-0385)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-048 · John 6:53–58 Flesh, blood and life

Preceding context / John 6:52

Then the Jews argued with one another, saying, “How can this man give us his flesh to eat?”

Life within you · John 6:53

John 6:53

Greek: adopted SBLGNT text.

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

Word-order interlinear

said | therefore | to them | the | Jesus | truly | truly | I say | to you | if | not | you eat | the | flesh | of the | Son | of the | Man | and | drink | his | the | blood | not | you have | life | in | yourselves

Close English

Jesus therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves.

Fluent English

Jesus told them, “Truly, I tell you, unless you eat the Son of Man’s flesh and drink his blood, you have no life in you.

Section notes

The condition retains both eating the flesh and drinking the blood. The English does not replace the imagery with a doctrinal explanation.

Life and the last day · John 6:54

John 6:54

Greek: adopted SBLGNT text.

ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

Word-order interlinear

the one | eating | my | the | flesh | and | drinking | my | the | blood | has | life | eternal | and I | will raise | him | on the | last | day

Close English

The one who eats my flesh and drinks my blood has eternal life, and I will raise that person up on the last day.

Fluent English

Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up on the last day.

Section notes

The eating verb changes to trōgō. It can describe eating without requiring the English gnaw or chew; eat preserves readable English while this note records the lexical change.

True food and drink · John 6:55

John 6:55

Greek: adopted SBLGNT text.

ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ⸀ἀληθής ἐστι πόσις.

Word-order interlinear

the | for | flesh | of me | true | is | food | and | the | blood | of me | true | is | drink

Close English

For my flesh is true food, and my blood is true drink.

Fluent English

My flesh is true food, and my blood is true drink.

Section notes

Both predicates use the adjective true. The sign ⸀ before the second adjective in the Greek is an apparatus marker, not an additional word; it has no separate English gloss.

Remaining in one another · John 6:56

John 6:56

Greek: adopted SBLGNT text.

ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ.

Word-order interlinear

the one | eating | my | the | flesh | and | drinking | my | the | blood | in | me | remains | and I | in | him

Close English

The one who eats my flesh and drinks my blood remains in me, and I in that person.

Fluent English

Whoever eats my flesh and drinks my blood remains in me, and I remain in them.

Section notes

Remains renders menō. The fluent layer repeats remain in the second clause to supply the verb understood in Greek.

The living Father · John 6:57

John 6:57

Greek: adopted SBLGNT text.

καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι’ ἐμέ.

Word-order interlinear

just as | sent | me | the | living | Father | and I | live | because of | the | Father | also | the one | eating | me | that one too | will live | because of | me

Close English

Just as the living Father sent me and I live because of the Father, so the one who eats me will also live because of me.

Fluent English

The living Father sent me, and I live because of the Father. In the same way, whoever eats me will live because of me.

Section notes

Because of renders dia with the accusative in both clauses. The relationship to the Father and the corresponding relationship to Jesus remain parallel.

Bread and lasting life · John 6:58

John 6:58

Greek: adopted SBLGNT text.

οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

Word-order interlinear

this | is | the | bread | the | from | heaven | having come down | not | as | ate | the | fathers | and | died | the one | eating | this | the | bread | will live | into | the | age

Close English

This is the bread that came down from heaven, not as the fathers ate and died. The one who eats this bread will live forever.”

Fluent English

This is the bread that came down from heaven. Your ancestors ate and died, but whoever eats this bread will live forever.”

Section notes

The adopted verse does not repeat the noun manna. Your ancestors clarifies the implied reference of the fathers in this address.

Following context / John 6:59

He said these things while teaching in a synagogue in Capernaum.

JN-048 · Parallels

Comparing the passages (H-056, SR-0386)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 6:54, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-654/

The eating verb need not be rendered gnaw or chew.

SBL Greek New Testament, John 6

https://biblia.com/bible/sblgnt/john/6

Comparison of the Greek text, including the adjective true in 6:55.

JN-049 · John 6:61–63 The Spirit gives life

Preceding context / John 6:60

When many of his disciples heard this, they said, “This teaching is hard. Who can listen to it?”

An offensive saying · John 6:61

John 6:61

Greek: adopted SBLGNT text.

εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει;

Word-order interlinear

knowing | but | the | Jesus | in | himself | that | are grumbling | about | this | the | disciples | of him | he said | to them | this | you | causes to stumble

Close English

But Jesus, knowing in himself that his disciples were grumbling about this, said to them, “Does this cause you to stumble?

Fluent English

Jesus knew that his disciples were grumbling about this, so he asked them, “Does this offend you?

Section notes

The verb translated offend also carries the image of causing someone to stumble. The close layer preserves that image.

Ascending · John 6:62

John 6:62

Greek: adopted SBLGNT text.

ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

Word-order interlinear

if | then | you see | the | Son | of the | Man | ascending | where | he was | the | before

Close English

Then what if you see the Son of Man ascending where he was before?

Fluent English

Then what if you see the Son of Man ascending to where he was before?

Section notes

The Greek leaves the consequence of the if clause unspoken. What if preserves the open question without supplying an answer.

Spirit and life · John 6:63

John 6:63

Greek: adopted SBLGNT text.

τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν.

Word-order interlinear

the | Spirit | is | the one | giving life | the | flesh | not | benefits | anything | the | words | which | I | have spoken | to you | spirit | are | and | life | are

Close English

It is the Spirit that gives life; the flesh benefits nothing. The words that I have spoken to you are spirit and are life.

Fluent English

The Spirit gives life; the flesh is of no help. The words I have spoken to you are spirit and life.

Section notes

Capitalization of Spirit is an English editorial choice. The translation retains flesh and spirit rather than substituting an explanation of the contrast.

Following context / John 6:64

But some of you do not believe.” Jesus knew from the beginning who did not believe and who would betray him.

JN-049 · Parallels

Comparing the passages (H-056, SR-0387)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-050 · John 6:64 Some do not believe

Preceding context / John 6:63

The Spirit gives life; the flesh is of no help. The words I have spoken to you are spirit and life.

Belief and betrayal · John 6:64

John 6:64

Greek: adopted SBLGNT text.

ἀλλὰ εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.

Word-order interlinear

but | there are | from | you | some | who | not | believe | knew | for | from | beginning | the | Jesus | who | are | the ones | not | believing | and | who | is | the one | going to betray | him

Close English

But there are some among you who do not believe.” For Jesus knew from the beginning who the ones not believing were and who the one who would betray him was.

Fluent English

But some of you do not believe.” Jesus knew from the beginning who did not believe and who would betray him.

Section notes

Only the first sentence is Jesus’ speech. The explanation of his knowledge belongs to the narrator and remains outside the quotation.

Following context / John 6:65

He continued, “This is why I told you that no one can come to me unless the Father enables them to do so.”

JN-050 · Parallels

Comparing the passages (H-056, SR-0388)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-051 · John 6:65 Given by the Father

Preceding context / John 6:64

But some of you do not believe.” Jesus knew from the beginning who did not believe and who would betray him.

Coming to Jesus · John 6:65

John 6:65

Greek: adopted SBLGNT text.

καὶ ἔλεγεν· Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

Word-order interlinear

and | he was saying | because of | this | I have said | to you | that | no one | can | come | to | me | if | not | it is | given | to him | from | the | Father

Close English

And he was saying, “For this reason I have told you that no one can come to me unless it has been given to that person from the Father.”

Fluent English

He continued, “This is why I told you that no one can come to me unless the Father enables them to do so.”

Section notes

The close layer preserves the passive has been given. Enables them to do so makes the implied ability to come explicit in fluent English.

Following context / John 6:66

After this, many of his disciples turned back and no longer walked with him.

JN-051 · Parallels

Comparing the passages (H-056, SR-0389)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-052 · John 6:67 The question to the Twelve

Preceding context / John 6:66

After this, many of his disciples turned back and no longer walked with him.

Leaving too · John 6:67

John 6:67

Greek: adopted SBLGNT text.

εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

Word-order interlinear

said | therefore | the | Jesus | to the | twelve | not | also | you | want | to go away

Close English

Jesus therefore said to the Twelve, “You do not also want to go away, do you?”

Fluent English

Then Jesus asked the Twelve, “You don’t want to leave too, do you?”

Section notes

The Greek question is framed with a negative expectation. The English tag question retains that form.

Following context / John 6:68

Simon Peter answered him, “Lord, to whom would we go? You have the words of eternal life,

JN-052 · Parallels

Comparing the passages (H-056, SR-0390)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-053 · John 6:70 One of the Twelve

Preceding context / John 6:69

and we have come to believe and know that you are the Holy One of God.”

Choice and betrayal · John 6:70

John 6:70

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.

Word-order interlinear

answered | to them | the | Jesus | not | I | you | the | twelve | chose | and | from | you | one | a devil | is

Close English

Jesus answered them, “Did I not choose you, the Twelve? And one of you is a devil.”

Fluent English

Jesus answered, “Didn’t I choose you, the Twelve? Yet one of you is a devil.”

Section notes

A devil preserves the force of diabolos here. The following narrator’s comment identifies Judas; the translation does not insert his name into Jesus’ speech. The preceding context retains the adopted title Holy One of God.

Following context / John 6:71

He was speaking about Judas, the son of Simon Iscariot. Judas, one of the Twelve, was going to betray him.

JN-053 · Parallels

Comparing the passages (H-056, SR-0391)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-054 · John 7:6–8 The time for the festival

Preceding context / John 7:5

Even his brothers did not believe in him.

My time and yours · John 7:6

John 7:6

Greek: adopted SBLGNT text.

λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

Word-order interlinear

says | therefore | to them | the | Jesus | the | time | the | my | not yet | is here | the | but | time | the | your | always | is | ready

Close English

Jesus therefore says to them, “My time is not yet here, but your time is always ready.

Fluent English

Jesus told them, “My time has not yet arrived, but any time is right for you.

Section notes

Time renders kairos, the fitting or appointed time. The contrast concerns his time and theirs; the fluent any time expresses the force of always ready.

The world’s hatred · John 7:7

John 7:7

Greek: adopted SBLGNT text.

οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

Word-order interlinear

not | can | the | world | hate | you | me | but | it hates | because | I | testify | about | it | that | the | works | of it | evil | are

Close English

The world cannot hate you, but it hates me because I testify about it that its works are evil.

Fluent English

The world cannot hate you. It hates me because I testify that what it does is evil.

Section notes

The contrast between you and me is explicit. Testify retains the language of witness used earlier in the Gospel.

Going up · John 7:8

John 7:8

Greek: adopted SBLGNT text.

ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὔπω πεπλήρωται.

Word-order interlinear

you | go up | to | the | festival | I | not | am going up | to | the | festival | this | because | the | my | time | not yet | has been fulfilled

Close English

You go up to the festival. I am not going up to this festival, because my time has not yet been fulfilled.”

Fluent English

You go up to the festival. I am not going up to this festival, because my time has not yet fully come.”

Section notes

The adopted Greek has not going up, not not yet going up. Not yet occurs in the final clause about his time. Some witnesses read not yet with going up; that variant is not silently inserted here. Go up is the usual language for going to Jerusalem.

Following context / John 7:9

After saying this, he stayed in Galilee.

JN-054 · Parallels

Comparing the passages (H-070, SR-0392)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 7:8, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-78/

Going up, the contrasting pronouns, and the not/not yet textual variant.

SBL Greek New Testament, John 7

https://biblia.com/bible/sblgnt/john/7

The adopted not in 7:8 and not yet in its final clause.

JN-055 · John 7:16–19 Teaching from the sender

Preceding context / John 7:15

The Jews were amazed and said, “How does this man have such learning without having studied?”

Whose teaching? · John 7:16

John 7:16

Greek: adopted SBLGNT text.

ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

Word-order interlinear

answered | therefore | to them | the | Jesus | and | said | the | my | teaching | not | is | mine | but | of the one | having sent | me

Close English

Jesus therefore answered them and said, “My teaching is not mine but belongs to the one who sent me.

Fluent English

Jesus answered, “My teaching comes from the one who sent me, rather than from me.

Section notes

My teaching names what Jesus teaches; not mine denies that it originates with him independently of the sender. In the preceding context, learning concerns his knowledge as a teacher, not simply the ability to read.

Willing to do God’s will · John 7:17

John 7:17

Greek: adopted SBLGNT text.

ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ’ ἐμαυτοῦ λαλῶ.

Word-order interlinear

if | anyone | wants | the | will | of him | to do | he will know | concerning | the | teaching | whether | from | the | God | it is | or | I | from | myself | am speaking

Close English

If anyone wants to do his will, that person will know about the teaching, whether it is from God or whether I speak from myself.

Fluent English

Anyone who wants to do God’s will will know whether my teaching comes from God or whether I am speaking on my own.

Section notes

Wants to do preserves the willing orientation expressed by the Greek. God’s makes the antecedent of his explicit in the fluent layer.

Whose honor? · John 7:18

John 7:18

Greek: adopted SBLGNT text.

ὁ ἀφ’ ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

Word-order interlinear

the one | from | himself | speaking | the | glory | the | own | seeks | the one | but | seeking | the | glory | of the one | having sent | him | this one | true | is | and | unrighteousness | in | him | not | is

Close English

The one who speaks from himself seeks his own glory; but the one who seeks the glory of the one who sent him is true, and there is no unrighteousness in him.

Fluent English

Someone who speaks on their own seeks their own honor. But someone who seeks the honor of the one who sent them is truthful, and there is no wrongdoing in them.

Section notes

Glory is rendered honor in the fluent layer, in the setting of seeking recognition. The contrast between self-directed speech and the sender’s honor is retained.

The law and the threat · John 7:19

John 7:19

Greek: adopted SBLGNT text.

Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;

Word-order interlinear

not | Moses | has given | to you | the | law | and | no one | of | you | does | the | law | why | me | do you seek | to kill

Close English

Has not Moses given you the law? And none of you does the law. Why do you seek to kill me?”

Fluent English

Didn’t Moses give you the law? Yet none of you obeys it. Why are you trying to kill me?”

Section notes

Does the law means obeys it. The question about killing is retained as a direct question; it is not softened to general hostility.

Following context / John 7:20

The crowd answered, “You have a demon! Who is trying to kill you?”

JN-055 · Parallels

Comparing the passages (H-071, SR-0393). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 7:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-715/

Learning in the context of teaching and formal study.

JN-056 · John 7:21–24 The Sabbath and right judgment

Preceding context / John 7:20

The crowd answered, “You have a demon! Who is trying to kill you?”

One work · John 7:21

John 7:21

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἓν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

Word-order interlinear

answered | Jesus | and | said | to them | one | work | I did | and | all | you marvel

Close English

Jesus answered and said to them, “I did one work, and you all marvel.

Fluent English

Jesus answered, “I did one work, and you are all amazed.

Section notes

Work is retained rather than replacing it with miracle. In context the saying looks back to the healing discussed in chapter 5.

Circumcision on the Sabbath · John 7:22

John 7:22

Greek: adopted SBLGNT text.

διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν— οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ’ ἐκ τῶν πατέρων— καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

Word-order interlinear

because of | this | Moses | has given | to you | the | circumcision | not | that | from | the | Moses | it is | but | from | the | fathers | and | on | Sabbath | you circumcise | a person

Close English

For this reason Moses has given you circumcision—not that it is from Moses, but from the fathers—and on a Sabbath you circumcise a person.

Fluent English

Moses gave you circumcision—though it originated with the ancestors, rather than with Moses—and so you circumcise a boy even on the Sabbath.

Section notes

The opening because of this can be linked with the amazement in verse 21 or with the argument in verse 22. The close layer retains its position; the fluent and so connects the practice with the command. Boy makes the usual setting of circumcision explicit, while the close layer retains the broader word person.

A whole person made well · John 7:23

John 7:23

Greek: adopted SBLGNT text.

εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

Word-order interlinear

if | circumcision | receives | a person | on | Sabbath | so that | not | may be broken | the | law | of Moses | at me | are you angry | because | a whole | person | healthy | I made | on | Sabbath

Close English

If a person receives circumcision on a Sabbath so that the law of Moses may not be broken, are you angry with me because I made a whole person healthy on a Sabbath?

Fluent English

If a boy can be circumcised on the Sabbath so that Moses’ law is not broken, why are you angry with me for making a person completely well on the Sabbath?

Section notes

The contrast concerns circumcision and making a whole person healthy. Completely well expresses the scope of whole in fluent English. The question’s why is supplied to make its argumentative force natural.

Judging fairly · John 7:24

John 7:24

Greek: adopted SBLGNT text.

μὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

Word-order interlinear

not | judge | according to | appearance | but | the | righteous | judgment | judge

Close English

Do not judge according to appearance, but judge with righteous judgment.”

Fluent English

Stop judging by appearances; judge fairly.”

Section notes

The Greek repeats the judgment root. The close layer preserves that repetition; judge fairly gives the command in natural English.

Following context / John 7:25

Then some people from Jerusalem said, “Isn’t this the man they are trying to kill?

JN-056 · Parallels

Comparing the passages (H-071, SR-0394). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 7:22, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-722/

Causal linkage, the origin of circumcision, and the usual circumcision setting.

JN-057 · John 7:28–29 The one who sent me

Preceding context / John 7:27

“But we know where this man comes from. When the Messiah comes, no one will know where he comes from.”

Knowing his origin · John 7:28

John 7:28

Greek: adopted SBLGNT text.

ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

Word-order interlinear

cried out | therefore | in | the | temple | teaching | the | Jesus | and | saying | both me | you know | and | you know | from where | I am | and | from | myself | not | I have come | but | is | true | the one | having sent | me | whom | you | not | know

Close English

Jesus therefore cried out while teaching in the temple, saying, “You know me, and you know where I am from. And I have not come from myself, but the one who sent me is true, whom you do not know.

Fluent English

While teaching in the temple, Jesus called out, “You know me and where I come from. Yet I have not come on my own. The one who sent me is true, and you do not know him.

Section notes

The opening is printed as a statement, following the adopted punctuation. It can also be heard as a challenging or ironic question; the contrast with not knowing the sender is explicit. Temple means the temple precincts here.

Knowing the sender · John 7:29

John 7:29

Greek: adopted SBLGNT text.

ἐγὼ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι κἀκεῖνός με ἀπέστειλεν.

Word-order interlinear

I | know | him | because | from | him | I am | and that one | me | sent

Close English

I know him, because I am from him and he sent me.”

Fluent English

I know him because I come from him, and he sent me.”

Section notes

I know contrasts with you do not know in verse 28. The sender is not named again in the Greek.

Following context / John 7:30

Then they tried to arrest him, but no one laid a hand on him, because his hour had not yet come.

JN-057 · Parallels

Comparing the passages (H-071, SR-0395)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-058 · John 7:33–34 A little longer

Preceding context / John 7:32

The Pharisees heard the crowd murmuring these things about him, and the chief priests and Pharisees sent officers to arrest him.

Returning to the sender · John 7:33

John 7:33

Greek: adopted SBLGNT text.

εἶπεν οὖν ὁ Ἰησοῦς· Ἔτι χρόνον μικρὸν μεθ’ ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

Word-order interlinear

said | therefore | the | Jesus | still | time | a little | with | you | I am | and | I go | to | the one | having sent | me

Close English

Jesus therefore said, “I am with you for a little time longer, and I go to the one who sent me.

Fluent English

Jesus said, “I will be with you a little longer, and then I am going to the one who sent me.

Section notes

The close layer retains the present am and go. The fluent future wording makes the short remaining time clear.

Seeking and not finding · John 7:34

John 7:34

Greek: adopted SBLGNT text.

ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

Word-order interlinear

you will seek | me | and | not | find | and | where | am | I | you | not | can | come

Close English

You will seek me and will not find me, and where I am you cannot come.”

Fluent English

You will look for me and not find me, and you cannot come where I am.”

Section notes

Me after find is understood from the preceding clause. The same English wording is retained when the hearers quote this saying in verse 36.

Following context / John 7:35

The Jews said to one another, “Where is he going that we will not find him? Surely he is not going to our people scattered among the Greeks and teaching the Greeks?

JN-058 · Parallels

Comparing the passages (H-071, SR-0396)
This comparison establishes no direct parallel in the four Gospels.
Gospel of Thomas, saying 38 and Gospel of Thomas, saying 59 are thematic comparisons, not claims of identical wording.

JN-059 · John 7:36 The hearers repeat the saying

Preceding context / John 7:35

The Jews said to one another, “Where is he going that we will not find him? Surely he is not going to our people scattered among the Greeks and teaching the Greeks?

What does he mean? · John 7:36

John 7:36

Greek: adopted SBLGNT text.

τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπε· Ζητήσετέ με καὶ οὐχ εὑρήσετε, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Word-order interlinear

what | is | the | saying | this | which | he said | you will seek | me | and | not | find | and | where | am | I | you | not | can | come

Close English

“What is this saying that he said, ‘You will seek me and will not find me, and where I am you cannot come’?”

Fluent English

“What does he mean by saying, ‘You will look for me and not find me, and you cannot come where I am’?”

Section notes

This verse is the hearers’ question quoting Jesus. The full question is preserved, rather than presenting their words as a new direct speech by Jesus. The preceding context’s our people scattered among the Greeks explains the diaspora expression.

Following context / John 7:37

On the last and greatest day of the festival, Jesus stood and called out, “If anyone is thirsty, let them come to me and drink.

JN-059 · Parallels

Comparing the passages (H-071, SR-0397)
This comparison establishes no direct parallel in the four Gospels.
Gospel of Thomas, saying 38 is a thematic comparison, not a claim of identical wording.

JN-060 · John 7:37–38 Rivers of living water

Preceding context / John 7:36

“What does he mean by saying, ‘You will look for me and not find me, and you cannot come where I am’?”

Come and drink · John 7:37

John 7:37

Greek: adopted SBLGNT text.

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων· Ἐάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω.

Word-order interlinear

on | but | the | last | day | the | great | of the | festival | stood | the | Jesus | and | cried out | saying | if | anyone | thirsts | let him come | to | me | and | let him drink

Close English

On the last day, the great day of the festival, Jesus stood and cried out, saying, “If anyone thirsts, let that person come to me and drink.

Fluent English

On the last and greatest day of the festival, Jesus stood and called out, “If anyone is thirsty, let them come to me and drink.

Section notes

The adopted punctuation closes the invitation at the end of this verse. Other punctuation can connect the one who believes in verse 38 with the invitation to drink. The main English follows the adopted division.

Water flowing from within · John 7:38

John 7:38

Greek: adopted SBLGNT text.

ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

Word-order interlinear

the one | believing | in | me | as | said | the | Scripture | rivers | out of | the | belly | of him | will flow | of water | living

Close English

The one who believes in me—as the Scripture said, rivers of living water will flow out of that person’s belly.”

Fluent English

Whoever believes in me will have rivers of living water flowing from within, as Scripture says.”

Section notes

Belly is the concrete Greek word; from within gives the image in fluent English. The main translation takes the pronoun as referring to the believer. An alternative interpretation relates the outflow to Jesus. No single exact scriptural quotation is identified by the verse.

In the following context, given is supplied in English. The Greek literally says that the Spirit was not yet; the wording is understood in relation to the promised reception of the Spirit.

Following context / John 7:39

He said this about the Spirit, whom those who believed in him were going to receive. The Spirit had not yet been given, because Jesus had not yet been glorified.

JN-060 · Parallels

Comparing the passages (H-072, SR-0398)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 7:38, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-738/

Alternative punctuation, the referent of the pronoun, and the image of water from within.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 7:39, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-739/

The supplied English given in the narrative explanation about the Spirit.

JN-061 · John 8:7 The first stone

Preceding context / John 8:6 [DOUBLE-BRACKETED PASSAGE IN SBLGNT]

They said this to test him, so that they could bring a charge against him. But Jesus bent down and wrote on the ground with his finger, paying no attention to them.

Without sin · John 8:7

John 8:7

Greek: SBLGNT, within the double-bracketed passage John 7:53–8:11.

ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτον ἐπ’ αὐτὴν τὸν λίθον βαλέτω.

Word-order interlinear

as | but | they persisted | asking | him | having straightened up | he said | to | them | the one | without sin | among you | first | at | her | the | stone | let him throw

Close English

But as they persisted in asking him, he straightened up and said to them, “Let the one among you who is without sin be first to throw the stone at her.”

Fluent English

When they kept questioning him, he straightened up and said, “Let whichever of you is without sin be the first to throw a stone at her.”

Section notes

John 7:53–8:11 is a double-bracketed passage in SBLGNT. Its earliest manuscript attestation and its place within John are disputed; the selected verses are retained here with that status identified.

Without sin is left unrestricted; the translation does not narrow it to adultery. The preceding context retains the adopted phrase about paying no attention, without supplying what Jesus wrote.

Following context / John 8:8 [DOUBLE-BRACKETED PASSAGE IN SBLGNT]

Then he bent down again and wrote on the ground.

JN-061 · Parallels

Comparing the passages (H-073, SR-0399)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-062 · John 8:10–11 The woman and her accusers

Preceding context / John 8:9 [DOUBLE-BRACKETED PASSAGE IN SBLGNT]

When they heard this and their consciences convicted them, they went out one by one, beginning with the oldest. Jesus was left alone, with the woman still standing there.

Has no one condemned you? · John 8:10

John 8:10

Greek: SBLGNT, within the double-bracketed passage John 7:53–8:11.

ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ· Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; Οὐδείς σε κατέκρινεν;

Word-order interlinear

having straightened up | but | the | Jesus | and | no one | having seen | except | the | woman | said | to her | where | are | those | the | accusers | of you | no one | you | condemned

Close English

Jesus straightened up and, seeing no one except the woman, said to her, “Where are those accusers of yours? Has no one condemned you?”

Fluent English

Jesus straightened up. Seeing only the woman, he asked her, “Where are your accusers? Has no one condemned you?”

Section notes

This adopted text explicitly mentions seeing no one except the woman and asks where her accusers are. The preceding context also includes the reference to their consciences.

Go, and sin no longer · John 8:11

John 8:11

Greek: SBLGNT, within the double-bracketed passage John 7:53–8:11.

ἡ δὲ εἶπεν· Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· Οὐδὲ ἐγώ σε κρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.

Word-order interlinear

she | but | said | no one | sir | said | but | the | Jesus | neither | I | you | judge | go | and | no longer | sin

Close English

She said, “No one, sir.” Jesus said, “Neither do I judge you. Go, and sin no longer.”

Fluent English

“No one, sir,” she answered. Jesus said, “I do not condemn you either. Go, and do not sin anymore.”

Section notes

The woman’s address kyrie is rendered sir here; Lord is also possible. Verse 10 uses condemn; verse 11 uses the broader judge, rendered condemn in the fluent layer because of the judicial setting. The command does not name a specific sin.

Following context / John 8:12

Jesus spoke to them again: “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

JN-062 · Parallels

Comparing the passages (H-073, SR-0400)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

SBLGNT, John 8, published Greek text

https://biblia.com/bible/sblgnt/john/8

The double-bracketed passage and its exact adopted wording.

SBLGNT reverse interlinear, John, textual note at 7:53–8:11

https://www.sblgnt.com/download/revint/64-John.pdf

The manuscript status and placement of the passage.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:11, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-811/

The form of address and the final command.

JN-063 · John 8:12 The light of the world

Preceding context / John 8:11 [DOUBLE-BRACKETED PASSAGE IN SBLGNT]

“No one, sir,” she answered. Jesus said, “I do not condemn you either. Go, and do not sin anymore.”

Following the light · John 8:12

John 8:12

Greek: adopted SBLGNT text.

Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ’ ἕξει τὸ φῶς τῆς ζωῆς.

Word-order interlinear

again | therefore | to them | spoke | the | Jesus | saying | I | am | the | light | of the | world | the one | following | me | not | ever | will walk | in | the | darkness | but | will have | the | light | of the | life

Close English

Then Jesus spoke to them again, saying, “I am the light of the world. The one who follows me will certainly not walk in the darkness, but will have the light of life.”

Fluent English

Jesus spoke to them again: “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.”

Section notes

The emphatic Greek negative expresses a firm promise. Light of life retains the compact relation between light and life without expanding it into a single explanation. The preceding context is within the double-bracketed passage; verse 12 is outside it.

Following context / John 8:13

The Pharisees said to him, “You are testifying about yourself. Your testimony is not valid.”

JN-063 · Parallels

Comparing the passages (H-074, SR-0401)
This comparison establishes no direct parallel in the four Gospels.
Thomas saying 77 is a composite comparison and Gospel of Thomas, saying 83 a thematic comparison.

JN-064 · John 8:14–19 Testimony and the Father

Preceding context / John 8:13

The Pharisees said to him, “You are testifying about yourself. Your testimony is not valid.”

Knowing where I come from · John 8:14

John 8:14

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

Word-order interlinear

answered | Jesus | and | said | to them | even if | I | testify | about | myself | true | is | the | testimony | of me | because | I know | from where | I came | and | where | I am going | you | but | not | know | from where | I come | or | where | I am going

Close English

Jesus answered and said to them, “Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I come from or where I am going.

Fluent English

Jesus answered them, “Even when I testify about myself, my testimony is valid. I know where I came from and where I am going, but you do not know where I come from or where I am going.

Section notes

True testimony is rendered valid in the fluent layer to bring out the legal challenge in the preceding context.

Judgment by human standards · John 8:15

John 8:15

Greek: adopted SBLGNT text.

ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

Word-order interlinear

you | according to | the | flesh | judge | I | not | judge | anyone

Close English

You judge according to the flesh; I judge no one.

Fluent English

You judge by human standards; I pass judgment on no one.

Section notes

According to the flesh becomes by human standards; the wording does not add an ethical judgment about the body.

Two witnesses · John 8:16–17

John 8:16

Greek: adopted SBLGNT text.

καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.

Word-order interlinear

and | if | I judge | but | I | the | judgment | the | my | true | is | because | alone | not | I am | but | I | and | the one | having sent | me | Father

Close English

But even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me are together.

Fluent English

But even if I do judge, my judgment is true, because I am not alone: the Father who sent me is with me.

John 8:17

Greek: adopted SBLGNT text.

καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.

Word-order interlinear

and | in | the | law | also | the | your | it is written | that | of two | people | the | testimony | true | is

Close English

And in your law it is also written that the testimony of two people is true.

Fluent English

Your own law also says that the testimony of two people is valid.

Section notes

In verse 16, are together and is with me supply the relation implied by the Greek’s unfinished contrast, not alone, but I and the Father. Verse 17 invokes the law’s requirement for corroborating testimony.

The Father’s testimony · John 8:18

John 8:18

Greek: adopted SBLGNT text.

ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

Word-order interlinear

I | am | the one | testifying | about | myself | and | testifies | about | me | the one | having sent | me | Father

Close English

I am the one who testifies about myself, and the Father who sent me testifies about me.”

Fluent English

I testify about myself, and the Father who sent me also testifies about me.”

Section notes

The two witnesses named here are Jesus and the Father who sent him.

Knowing the Father · John 8:19

John 8:19

Greek: adopted SBLGNT text.

ἔλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς· Οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.

Word-order interlinear

they were saying | therefore | to him | where | is | the | Father | of you | answered | Jesus | neither | me | you know | nor | the | Father | of me | if | me | you knew | also | the | Father | of me | would | you know

Close English

So they were saying to him, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.”

Fluent English

Then they asked him, “Where is your Father?” Jesus replied, “You know neither me nor my Father. If you knew me, you would know my Father too.”

Section notes

The hearers’ question and Jesus’ answer remain distinct. The conditional sentence makes knowing the Father dependent on knowing Jesus.

Following context / John 8:20

He spoke these words in the treasury while teaching in the temple. Yet no one arrested him, because his hour had not yet come.

JN-064 · Parallels

Comparing the passages (H-074, SR-0402). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-815/

According to the flesh and the scope of judging.

JN-065 · John 8:21 Where I am going

Preceding context / John 8:20

He spoke these words in the treasury while teaching in the temple. Yet no one arrested him, because his hour had not yet come.

Departure and sin · John 8:21

John 8:21

Greek: adopted SBLGNT text.

Εἶπεν οὖν πάλιν αὐτοῖς· Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

Word-order interlinear

he said | therefore | again | to them | I | am going away | and | you will seek | me | and | in | the | sin | of you | you will die | where | I | am going | you | not | are able | to come

Close English

Then he said to them again, “I am going away, and you will seek me, and you will die in your sin. Where I am going, you cannot come.”

Fluent English

He told them again, “I am going away. You will look for me, and you will die in your sin. You cannot come where I am going.”

Section notes

Sin is singular here, while verse 24 uses the plural sins. Both forms are retained.

Following context / John 8:22

His Jewish hearers asked, “He is not going to kill himself, is he? Is that why he says, ‘You cannot come where I am going’?”

JN-065 · Parallels

Comparing the passages (H-074, SR-0403)
This comparison establishes no direct parallel in the four Gospels.
Thomas saying 59 is a thematic comparison.

JN-066 · John 8:22 The hearers question his departure

Preceding context / John 8:21

He told them again, “I am going away. You will look for me, and you will die in your sin. You cannot come where I am going.”

A mistaken explanation · John 8:22

John 8:22

Greek: adopted SBLGNT text.

ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Word-order interlinear

they were saying | therefore | the | Jews | surely not | will he kill | himself | because | he says | where | I | am going | you | not | are able | to come

Close English

So the Jews were saying, “Surely he will not kill himself, since he says, ‘Where I am going, you cannot come’?”

Fluent English

His Jewish hearers asked, “He is not going to kill himself, is he? Is that why he says, ‘You cannot come where I am going’?”

Section notes

This complete main verse belongs to the hearers, who quote Jesus inside their question. Jewish hearers makes the local group explicit; the Greek designation does not mean that every Jewish person is speaking.

Following context / John 8:23

He told them, “You are from below; I am from above. You belong to this world; I do not belong to this world.

JN-066 · Parallels

Comparing the passages (H-074, SR-0404)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-067 · John 8:23–24 From above and from below

Preceding context / John 8:22

His Jewish hearers asked, “He is not going to kill himself, is he? Is that why he says, ‘You cannot come where I am going’?”

Two origins · John 8:23

John 8:23

Greek: adopted SBLGNT text.

καὶ ἔλεγεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

Word-order interlinear

and | he was saying | to them | you | from | the things | below | are | I | from | the things | above | am | you | from | this | the | world | are | I | not | am | from | the | world | this

Close English

And he was saying to them, “You are from below; I am from above. You are from this world; I am not from this world.

Fluent English

He told them, “You are from below; I am from above. You belong to this world; I do not belong to this world.

Section notes

From becomes belong to in the fluent repetition about this world, expressing the relation of origin and affiliation.

Believing that I am · John 8:24

John 8:24

Greek: adopted SBLGNT text.

εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

Word-order interlinear

I said | therefore | to you | that | you will die | in | the | sins | of you | if | for | not | you believe | that | I | am | you will die | in | the | sins | of you

Close English

Therefore I told you that you will die in your sins, for if you do not believe that I am, you will die in your sins.”

Fluent English

That is why I told you that you will die in your sins. Unless you believe that I am he, you will die in your sins.”

Section notes

The Greek I am has no stated complement. The close layer retains that form; the fluent layer supplies he for English self-identification. The expression also permits scriptural and theological resonances that should not be replaced by an added title.

The following context follows the adopted question mark in 8:25. Another interpretation takes the reply as a statement about what Jesus has been telling them from the beginning.

Following context / John 8:25

They asked him, “Who are you?” Jesus replied, “Why do I speak to you at all?”

JN-067 · Parallels

Comparing the passages (H-074, SR-0405)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-824/

The plural sins and the expression I am.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-825/

Alternative interpretations of the following reply.

JN-068 · John 8:25–26 Who are you?

Preceding context / John 8:24

That is why I told you that you will die in your sins. Unless you believe that I am he, you will die in your sins.”

A disputed reply · John 8:25

John 8:25

Greek: adopted SBLGNT text.

ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν;

Word-order interlinear

they were saying | therefore | to him | you | who | are | said | to them | the | Jesus | the | beginning | for | what | even | I speak | to you

Close English

So they were saying to him, “Who are you?” Jesus said to them, “Why do I even speak to you at all?”

Fluent English

They asked him, “Who are you?” Jesus replied, “Why do I speak to you at all?”

Section notes

The Greek construction is difficult. The adopted punctuation makes the reply a question. The phrase glossed the beginning is taken adverbially as at all; the separate words glossed for and what together supply why. An alternative reads a statement identifying Jesus with what he has been telling them from the beginning. The glosses expose the wording without pretending that its interpretation is certain.

What I heard from him · John 8:26

John 8:26

Greek: adopted SBLGNT text.

πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.

Word-order interlinear

many things | I have | about | you | to speak | and | to judge | but | the one | having sent | me | true | is | and I | what | I heard | from | him | these things | I speak | to | the | world

Close English

“I have many things to speak and to judge concerning you, but the one who sent me is true, and what I heard from him, these things I speak to the world.”

Fluent English

“I have much to say about you and much to judge. But the one who sent me is truthful, and I tell the world what I heard from him.”

Section notes

The repeated speaking language is retained. True describes the sender as truthful here, rather than the legal validity of testimony in 8:14.

Following context / John 8:27

They did not understand that he was speaking to them about the Father.

JN-068 · Parallels

Comparing the passages (H-074, SR-0406)
This comparison establishes no direct parallel in the four Gospels.
Thomas saying 43 and Gospel of Thomas, saying 91 are composite comparisons.

JN-069 · John 8:28–29 When you lift up the Son of Man

Preceding context / John 8:27

They did not understand that he was speaking to them about the Father.

Then you will know · John 8:28

John 8:28

Greek: adopted SBLGNT text.

εἶπεν οὖν ὁ Ἰησοῦς· Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ.

Word-order interlinear

said | therefore | the | Jesus | when | you lift up | the | Son | of the | Man | then | you will know | that | I | am | and | from | myself | I do | nothing | but | just as | taught | me | the | Father | these things | I speak

Close English

Then Jesus said, “When you lift up the Son of Man, then you will know that I am, and that I do nothing from myself, but speak these things just as the Father taught me.

Fluent English

Jesus said, “When you lift up the Son of Man, you will know that I am he. I do nothing on my own; I speak as the Father taught me.

Section notes

Lift up retains the image instead of replacing it with crucify. The expression I am is rendered in the same way as in 8:24; he is supplied only in the fluent layer.

Not left alone · John 8:29

John 8:29

Greek: adopted SBLGNT text.

καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστιν· οὐκ ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

Word-order interlinear

and | the one | having sent | me | with | me | is | not | he left | me | alone | because | I | the things | pleasing | to him | do | always

Close English

And the one who sent me is with me. He has not left me alone, because I always do the things pleasing to him.”

Fluent English

The one who sent me is with me. He has not left me alone, because I always do what pleases him.”

Section notes

The Greek gives a continuing relation: the sender is with Jesus, who always does what pleases him.

Following context / John 8:30

As he said these things, many believed in him.

JN-069 · Parallels

Comparing the passages (H-074, SR-0407). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-825/

Question, statement and exclamation as competing interpretations.

JN-070 · John 8:31–32 The truth will set you free

Preceding context / John 8:30

As he said these things, many believed in him.

Remaining in his word · John 8:31

John 8:31

Greek: adopted SBLGNT text.

Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μού ἐστε,

Word-order interlinear

was saying | therefore | the | Jesus | to | the | having believed | him | Jews | if | you | remain | in | the | word | the | my | truly | disciples | of me | you are

Close English

Then Jesus was saying to the Jews who had believed him, “If you remain in my word, you are truly my disciples,

Fluent English

Jesus said to the Jewish people who had believed him, “If you hold to my teaching, you are truly my disciples.

Section notes

Had believed follows the completed form in the narrative. Remaining in my word is rendered holding to my teaching, retaining the condition attached to true discipleship.

Knowing the truth · John 8:32

John 8:32

Greek: adopted SBLGNT text.

καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

Word-order interlinear

and | you will know | the | truth | and | the | truth | will free | you

Close English

and you will know the truth, and the truth will set you free.”

Fluent English

You will know the truth, and the truth will set you free.”

Section notes

The connective and continues the condition and promise from the preceding verse. The fluent layer starts a new sentence without detaching it from that setting.

Following context / John 8:33

They answered him, “We are Abraham’s descendants and have never been anyone’s slaves. How can you say, ‘You will be free’?”

JN-070 · Parallels

Comparing the passages (H-074, SR-0408)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-071 · John 8:33 Abraham’s descendants

Preceding context / John 8:32

You will know the truth, and the truth will set you free.”

The hearers’ claim · John 8:33

John 8:33

Greek: adopted SBLGNT text.

ἀπεκρίθησαν πρὸς αὐτόν· Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

Word-order interlinear

they answered | to | him | seed | of Abraham | we are | and | to no one | we have been enslaved | ever | how | you | say | that | free | you will become

Close English

They answered him, “We are Abraham’s seed and have never been enslaved to anyone. How do you say, ‘You will become free’?”

Fluent English

They answered him, “We are Abraham’s descendants and have never been anyone’s slaves. How can you say, ‘You will be free’?”

Section notes

Seed is the collective image for descendants. The statement about never having been enslaved belongs to the speakers; it is not presented as an independent historical claim by the narrator. Their wording about becoming free differs from the preceding promise to set them free.

Following context / John 8:34

Jesus answered, “Truly, truly, I tell you: everyone who sins is a slave to sin.

JN-071 · Parallels

Comparing the passages (H-074, SR-0409)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-072 · John 8:34–38 Freedom and the Father

Preceding context / John 8:33

They answered him, “We are Abraham’s descendants and have never been anyone’s slaves. How can you say, ‘You will be free’?”

A slave to sin · John 8:34

John 8:34

Greek: adopted SBLGNT text.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας·

Word-order interlinear

answered | them | the | Jesus | truly | truly | I say | to you | that | everyone | the one | doing | the | sin | a slave | is | of the | sin

Close English

Jesus answered them, “Truly, truly, I say to you that everyone who commits sin is a slave of sin.

Fluent English

Jesus answered, “Truly, truly, I tell you: everyone who sins is a slave to sin.

Section notes

The image is slavery, not voluntary service. The repeated truly preserves the doubled introductory formula.

The slave and the son · John 8:35–36

John 8:35

Greek: adopted SBLGNT text.

ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

Word-order interlinear

the | but | slave | not | remains | in | the | house | into | the | age | the | son | remains | into | the | age

Close English

Now the slave does not remain in the house forever; the son remains forever.

Fluent English

A slave does not remain in the household forever, but a son does.

John 8:36

Greek: adopted SBLGNT text.

ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

Word-order interlinear

if | therefore | the | Son | you | frees | really | free | you will be

Close English

So if the Son sets you free, you will really be free.

Fluent English

So if the Son sets you free, you will be free indeed.

Section notes

House becomes household to express a person’s place within it. The general contrast between slave and son leads to the specific Son in verse 36. Capitalization is an English interpretive convention.

No room for my word · John 8:37

John 8:37

Greek: adopted SBLGNT text.

οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

Word-order interlinear

I know | that | seed | of Abraham | you are | but | you seek | me | to kill | because | the | word | the | my | not | has room | in | you

Close English

I know that you are Abraham’s seed, but you seek to kill me, because my word has no room in you.

Fluent English

I know you are Abraham’s descendants. Yet you are trying to kill me because you have no room for my teaching.

Section notes

The Greek’s image of the word finding no room becomes the hearers having no room for the teaching in fluent English. Jesus acknowledges their descent from Abraham before contrasting their conduct.

What each has received · John 8:38

John 8:38

Greek: adopted SBLGNT text.

ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

Word-order interlinear

what | I | have seen | with | the | Father | I speak | and | you | therefore | what | you heard | from | the | father | do

Close English

I speak what I have seen with the Father; so you also do what you heard from the father.”

Fluent English

I speak about what I have seen in my Father’s presence, while you do what you heard from your father.”

Section notes

Both Greek phrases say the father. My and your are supplied in the fluent layer to express the contrast taken here. The final verb can also be a command; that reading would ask the hearers to do what they heard from the Father. The main translation follows the indicative reading.

Following context / John 8:39

“Abraham is our father,” they answered. Jesus said to them, “If you were really Abraham’s children, you would do what Abraham did.

JN-072 · Parallels

Comparing the passages (H-074, SR-0410)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:38, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-838/

The two references to the father and the indicative/imperative ambiguity.

JN-073 · John 8:39–41 Abraham’s children and their conduct

Preceding context / John 8:38

I speak about what I have seen in my Father’s presence, while you do what you heard from your father.”

If you were Abraham’s children · John 8:39

John 8:39

Greek: adopted SBLGNT text.

Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε·

Word-order interlinear

they answered | and | said | to him | the | father | of us | Abraham | is | says | to them | the | Jesus | if | children | of | Abraham | you are | the | works | of | Abraham | you would do

Close English

They answered and said to him, “Our father is Abraham.” Jesus says to them, “If you are Abraham’s children, you would do the works of Abraham.

Fluent English

“Abraham is our father,” they answered. Jesus said to them, “If you were really Abraham’s children, you would do what Abraham did.

Section notes

The adopted Greek combines a present condition, if you are, with a past-form consequence, you would do. The close layer keeps that mixed construction visible; the fluent layer expresses its challenge with if you were really. The verse distinguishes conduct from the ancestry acknowledged in 8:37.

What Abraham did not do · John 8:40

John 8:40

Greek: adopted SBLGNT text.

νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

Word-order interlinear

now | but | you seek | me | to kill | a man | who | the | truth | to you | I have spoken | which | I heard | from | the | God | this | Abraham | not | did

Close English

But now you seek to kill me, a man who has spoken to you the truth that I heard from God. Abraham did not do this.

Fluent English

Instead, you are trying to kill me, a man who has told you the truth I heard from God. Abraham did nothing like this.

Section notes

The contrast concerns an attempt to kill the speaker who tells the truth. The English retains both the human speaker and the source of what he has heard.

One Father · John 8:41

John 8:41

Greek: adopted SBLGNT text.

ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν τὸν θεόν.

Word-order interlinear

you | do | the | works | of the | father | of you | they said | to him | we | from | sexual immorality | not | have been born | one | Father | we have | the | God

Close English

You do the works of your father.” They said to him, “We have not been born of sexual immorality. We have one Father, God.”

Fluent English

You are doing what your own father does.” They said to him, “We were not born from an illicit union. We have one Father—God.”

Section notes

The final reply belongs to the hearers. Sexual immorality describes an illicit sexual relation; illicit union conveys that sense here. Whether the speakers also imply spiritual unfaithfulness or cast an insinuation at Jesus is not settled by the translation.

Following context / John 8:42

Jesus said to them, “If God were your Father, you would love me, because I came from God and am here. I have not come on my own; he sent me.

JN-073 · Parallels

Comparing the passages (H-074, SR-0411). This comparison establishes no direct parallel in the four Gospels. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:39, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-839/

The mixed conditional construction and the reference to conduct.

JN-074 · John 8:42–47 Truth and fatherhood

Preceding context / John 8:41

You are doing what your own father does.” They said to him, “We were not born from an illicit union. We have one Father—God.”

If God were your Father · John 8:42

John 8:42

Greek: adopted SBLGNT text.

εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλεν.

Word-order interlinear

said | to them | the | Jesus | if | the | God | Father | of you | were | you loved | would | me | I | for | from | the | God | came out | and | am here | neither | for | from | myself | have I come | but | that one | me | sent

Close English

Jesus said to them, “If God were your Father, you would love me, for I came out from God and am here. For I have not come from myself, but he sent me.

Fluent English

Jesus said to them, “If God were your Father, you would love me, because I came from God and am here. I have not come on my own; he sent me.

Section notes

The sentence contrasts being sent by God with coming on one’s own. Came and am here preserve the movement and present arrival expressed by the two Greek verbs.

Hearing and understanding · John 8:43

John 8:43

Greek: adopted SBLGNT text.

διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

Word-order interlinear

for | what | the | speech | the | my | not | do you understand | because | not | you are able | to hear | the | word | the | my

Close English

Why do you not understand my speech? Because you cannot hear my word.

Fluent English

Why do you not understand what I am saying? Because you cannot listen to my teaching.

Section notes

Hear becomes listen to in fluent English, since the dispute concerns receiving the teaching, not the physical ability to hear sounds.

The father of lies · John 8:44

John 8:44

Greek: adopted SBLGNT text.

ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

Word-order interlinear

you | from | the | father | the | devil | are | and | the | desires | of the | father | of you | you want | to do | that one | a murderer | was | from | beginning | and | in | the | truth | not | has stood | because | not | is | truth | in | him | whenever | he speaks | the | lie | from | the | his own things | he speaks | because | a liar | he is | and | the | father | of it

Close English

You are from your father the devil, and you want to do your father’s desires. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. Whenever he speaks the lie, he speaks from what is his own, because he is a liar and its father.

Fluent English

You belong to your father, the devil, and you want to carry out your father’s desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks from his own nature, because he is a liar and the father of lies.

Section notes

The address you continues the specific dispute with these interlocutors; it is not a statement about an entire people. Fatherhood here is linked to desires and conduct.

From what is his own is rendered from his own nature. The final pronoun may be read as it or him; the main translation takes it as referring to lying and gives father of lies.

Speaking the truth · John 8:45–46

John 8:45

Greek: adopted SBLGNT text.

ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

Word-order interlinear

I | but | because | the | truth | I say | not | you believe | me

Close English

But because I speak the truth, you do not believe me.

Fluent English

Yet because I tell the truth, you do not believe me.

John 8:46

Greek: adopted SBLGNT text.

τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;

Word-order interlinear

who | of | you | convicts | me | concerning | sin | if | truth | I speak | for | what | you | not | believe | me

Close English

Which of you convicts me of sin? If I speak truth, why do you not believe me?

Fluent English

Which of you can prove me guilty of sin? If I tell the truth, why do you not believe me?

Section notes

Because is retained in verse 45: the sentence gives telling the truth as the reason for their unbelief. Convict means establish guilt, rendered prove guilty in the fluent question.

Listening to God’s words · John 8:47

John 8:47

Greek: adopted SBLGNT text.

ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

Word-order interlinear

the one | being | from | the | God | the | words | of the | God | hears | for | this | you | not | hear | because | from | the | God | not | you are

Close English

The one who is from God hears the words of God. For this reason you do not hear: because you are not from God.”

Fluent English

Whoever belongs to God listens to God’s words. You do not listen because you do not belong to God.”

Section notes

The same relation expressed by from in the close layer becomes belongs to in fluent English. The following accusation belongs to the opponents.

Following context / John 8:48

His Jewish opponents answered, “Are we not right to say that you are a Samaritan and have a demon?”

JN-074 · Parallels

Comparing the passages (H-074, SR-0412)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:44, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-844/

The conduct and fatherhood imagery, from one’s own, and the final pronoun.

JN-075 · John 8:49–50 Honor and judgment

Preceding context / John 8:48

His Jewish opponents answered, “Are we not right to say that you are a Samaritan and have a demon?”

Honoring the Father · John 8:49

John 8:49

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

Word-order interlinear

answered | Jesus | I | a demon | not | have | but | I honor | the | Father | of me | and | you | dishonor | me

Close English

Jesus answered, “I do not have a demon, but I honor my Father, and you dishonor me.

Fluent English

Jesus answered, “I do not have a demon. I honor my Father, but you dishonor me.

Section notes

Honor and dishonor are paired verbs. The reply directly answers the preceding accusation.

The one who seeks and judges · John 8:50

John 8:50

Greek: adopted SBLGNT text.

ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

Word-order interlinear

I | but | not | seek | the | glory | of me | there is | the one | seeking | and | judging

Close English

But I do not seek my glory; there is one who seeks it and judges.”

Fluent English

I am not seeking honor for myself. There is one who seeks it and judges.”

Section notes

Glory is rendered honor in the fluent layer. The one who seeks and judges is left unnamed in the sentence; it supplies the object of seeks, which is implicit in Greek.

Following context / John 8:51

“Truly, truly, I tell you: whoever keeps my word will never see death.”

JN-075 · Parallels

Comparing the passages (H-074, SR-0413)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-076 · John 8:51 Never see death

Preceding context / John 8:50

I am not seeking honor for myself. There is one who seeks it and judges.”

Keeping my word · John 8:51

John 8:51

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

Word-order interlinear

truly | truly | I say | to you | if | anyone | the | my | word | keeps | death | not | ever | will see | into | the | age

Close English

“Truly, truly, I say to you: if anyone keeps my word, that person will certainly never see death.”

Fluent English

“Truly, truly, I tell you: whoever keeps my word will never see death.”

Section notes

Keep retains the relation of holding to and observing the word. See death is an image for experiencing death; the translation leaves the image in place.

Following context / John 8:52

His Jewish opponents said, “Now we know you have a demon. Abraham died, and so did the prophets, yet you say, ‘Whoever keeps my word will never taste death.’

JN-076 · Parallels

Comparing the passages (H-074, SR-0414)
This comparison establishes no direct parallel in the four Gospels.
Thomas saying 1 is a thematic comparison; Gospel of Thomas, saying 111 is a composite comparison.

JN-077 · John 8:52 The hearers repeat the promise

Preceding context / John 8:51

“Truly, truly, I tell you: whoever keeps my word will never see death.”

Never taste death? · John 8:52

John 8:52

Greek: adopted SBLGNT text.

εἶπον αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα·

Word-order interlinear

said | to him | the | Jews | now | we have known | that | a demon | you have | Abraham | died | and | the | prophets | and | you | say | if | anyone | the | word | of me | keeps | not | ever | will taste | death | into | the | age

Close English

The Jews said to him, “Now we know that you have a demon. Abraham died, and the prophets, and you say, ‘If anyone keeps my word, that person will certainly never taste death.’

Fluent English

His Jewish opponents said, “Now we know you have a demon. Abraham died, and so did the prophets, yet you say, ‘Whoever keeps my word will never taste death.’

Section notes

The hearers say taste death where Jesus said see death. Their altered wording is preserved, and their accusation remains explicitly their speech. The following context continues their question.

Following context / John 8:53

Are you greater than our father Abraham, who died? The prophets died too. Who do you make yourself out to be?”

JN-077 · Parallels

Comparing the passages (H-074, SR-0415)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-078 · John 8:54–56 Honor from the Father and Abraham’s joy

Preceding context / John 8:53

Are you greater than our father Abraham, who died? The prophets died too. Who do you make yourself out to be?”

The one you call our God · John 8:54

John 8:54

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν,

Word-order interlinear

answered | Jesus | if | I | glorify | myself | the | glory | of me | nothing | is | it is | the | Father | of me | the one | glorifying | me | whom | you | say | that | God | of us | he is

Close English

Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God,’

Fluent English

Jesus answered, “If I honor myself, that honor is worth nothing. My Father is the one who honors me—the one you call ‘our God.’

Section notes

The adopted Greek has our God. Quotation within Jesus’ speech preserves that first-person wording as the hearers’ own designation. Glory and glorify become honor in the fluent layer.

Knowing him and keeping his word · John 8:55

John 8:55

Greek: adopted SBLGNT text.

καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· κἂν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

Word-order interlinear

and | not | you have known | him | I | but | know | him | and if | I say | that | not | I know | him | I will be | like | you | a liar | but | I know | him | and | the | word | of him | I keep

Close English

and you have not known him, but I know him. And if I say that I do not know him, I will be a liar like you. But I know him and keep his word.

Fluent English

You have not come to know him, but I know him. If I said I did not know him, I would be a liar like you. I do know him, and I keep his word.

Section notes

The first clause uses the perfect of come to know; Jesus’ own knowledge is expressed by a different verb, know. The conditional in fluent English is idiomatically framed as If I said … I would be.

Abraham saw my day · John 8:56

John 8:56

Greek: adopted SBLGNT text.

Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.

Word-order interlinear

Abraham | the | father | of you | rejoiced | that | he might see | the | day | the | my | and | he saw | and | rejoiced

Close English

Abraham your father rejoiced that he might see my day, and he saw it and was glad.”

Fluent English

Your father Abraham rejoiced at the prospect of seeing my day. He saw it and was glad.”

Section notes

At the prospect of seeing expresses the relation between rejoicing and the following purpose or expectation clause. The verse does not itself identify an episode in Abraham’s life; none is added here.

Following context / John 8:57

His Jewish hearers said, “You are not yet fifty years old, and you have seen Abraham?”

JN-078 · Parallels

Comparing the passages (H-074, SR-0416)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-079 · John 8:58 Before Abraham came into being

Preceding context / John 8:57

His Jewish hearers said, “You are not yet fifty years old, and you have seen Abraham?”

I am · John 8:58

John 8:58

Greek: adopted SBLGNT text.

εἶπεν αὐτοῖς Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.

Word-order interlinear

said | to them | Jesus | truly | truly | I say | to you | before | Abraham | came to be | I | am

Close English

Jesus said to them, “Truly, truly, I say to you: before Abraham came to be, I am.”

Fluent English

Jesus told them, “Truly, truly, I tell you: before Abraham came into being, I am.”

Section notes

The contrast between Abraham’s coming into being and Jesus’ present-tense I am is preserved in both layers. The fluent wording remains deliberately unusual in English so that this significant grammatical contrast is not lost.

Following context / John 8:59

Then they picked up stones to throw at him, but Jesus hid himself and left the temple.

JN-079 · Parallels

Comparing the passages (H-074, SR-0417)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:54, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-854/

Honor/glory and the first-person expression our God.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 8:58, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-858/

Coming into being and the present I am.

JN-080 · John 9:3–5 The works of God and the light

Preceding context / John 9:2

His disciples asked him, “Rabbi, who sinned—this man or his parents—that he was born blind?”

Neither this man nor his parents · John 9:3

John 9:3

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

Word-order interlinear

answered | Jesus | neither | this one | sinned | nor | the | parents | of him | but | so that | may be revealed | the | works | of | God | in | him

Close English

Jesus answered, “Neither this man sinned nor his parents, but so that the works of God might be revealed in him.

Fluent English

Jesus answered, “His blindness did not result from his sin or his parents’ sin. Rather, God’s works are to be revealed in him.

Section notes

The reply concerns the cause proposed by the disciples, not a claim that the man and his parents had never sinned. The fluent layer makes that relation explicit.

The Greek continues with but so that, without a stated main clause. The close layer preserves the ellipsis; the fluent layer expresses the purpose without inserting a claim that God caused the blindness. Alternative punctuation joins the purpose clause to the work required in verse 4.

Work while it is day · John 9:4

John 9:4

Greek: adopted SBLGNT text.

ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

Word-order interlinear

us | it is necessary | to work | the | works | of the one | having sent | me | while | day | it is | comes | night | when | no one | is able | to work

Close English

We must work the works of the one who sent me while it is day. Night is coming, when no one can work.

Fluent English

We must do the work of the one who sent me while it is day. Night is coming, when no one can work.

Section notes

The adopted text says we must, followed by the one who sent me. The plural subject and singular object are retained. The fluent singular work is collective for the Greek plural works.

The light of the world · John 9:5

John 9:5

Greek: adopted SBLGNT text.

ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.

Word-order interlinear

whenever | in | the | world | I am | light | I am | of the | world

Close English

While I am in the world, I am the light of the world.”

Fluent English

As long as I am in the world, I am the light of the world.”

Section notes

The temporal wording relates the image of light to Jesus’ presence in the world. The following narrative describes his action toward the man.

Following context / John 9:6

After saying this, he spat on the ground, made mud with the saliva, and spread the mud on the man’s eyes.

JN-080 · Parallels

Comparing the passages (H-075, SR-0418)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 9:3, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-93/

The scope of the reply, the unstated main clause and alternative punctuation.

JN-081 · John 9:7 Go and wash

Preceding context / John 9:6

After saying this, he spat on the ground, made mud with the saliva, and spread the mud on the man’s eyes.

The pool of Siloam · John 9:7

John 9:7

Greek: adopted SBLGNT text.

καὶ εἶπεν αὐτῷ· Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.

Word-order interlinear

and | he said | to him | go | wash | in | the | pool | of | Siloam | which | is interpreted | Sent | he went away | therefore | and | washed | and | came | seeing

Close English

And he said to him, “Go, wash in the pool of Siloam”—which is translated Sent. So he went away and washed, and came back seeing.

Fluent English

He told him, “Go and wash in the pool of Siloam” (the name means Sent). The man went and washed, then came back able to see.

Section notes

The explanation of Siloam belongs to the narrator, not to Jesus’ spoken instruction. The complete verse includes the man’s departure, washing and return.

Following context / John 9:8

His neighbors and those who had seen him begging before asked, “Is this not the man who used to sit and beg?”

JN-081 · Parallels

Comparing the passages (H-075, SR-0419)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-082 · John 9:11 The man reports the healing

Preceding context / John 9:10

They asked him, “How were your eyes opened?”

What Jesus told him · John 9:11

John 9:11

Greek: adopted SBLGNT text.

ἀπεκρίθη ἐκεῖνος· Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὕπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

Word-order interlinear

answered | that one | the | man | the one | called | Jesus | mud | made | and | spread on | of me | the | eyes | and | said | to me | that | go | to | the | Siloam | and | wash | having gone away | therefore | and | having washed | I gained sight

Close English

He answered, “The man called Jesus made mud and spread it on my eyes, and said to me, ‘Go to Siloam and wash.’ So I went and washed, and gained sight.”

Fluent English

He answered, “The man named Jesus made mud and put it on my eyes. He told me, ‘Go to Siloam and wash.’ So I went, washed, and could see.”

Section notes

The entire main verse is the man’s report, containing a quotation of Jesus. His shorter instruction says go to Siloam, without repeating pool. Gained sight avoids implying that the man born blind had previously been able to see.

Following context / John 9:12

They asked, “Where is he?” He said, “I do not know.”

JN-082 · Parallels

Comparing the passages (H-075, SR-0420)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-083 · John 9:35 Do you believe in the Son of Man?

Preceding context / John 9:34

They answered him, “You were born entirely in sins, and you are teaching us?” Then they threw him out.

Jesus finds the man · John 9:35

John 9:35

Greek: adopted SBLGNT text.

Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;

Word-order interlinear

heard | Jesus | that | they threw | him | outside | and | having found | him | he said | you | believe | in | the | Son | of the | Man

Close English

Jesus heard that they had thrown him out, and finding him, said, “Do you believe in the Son of Man?”

Fluent English

Jesus heard that they had thrown the man out. When he found him, he asked, “Do you believe in the Son of Man?”

Section notes

The adopted text reads Son of Man; some manuscripts instead read Son of God. The title is retained as given. Thrown out preserves the narrative wording without adding a formal procedure of expulsion.

Following context / John 9:36

He answered, “Who is he, sir, so that I may believe in him?”

JN-083 · Parallels

Comparing the passages (H-075, SR-0421)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-084 · John 9:37 The one speaking with you

Preceding context / John 9:36

He answered, “Who is he, sir, so that I may believe in him?”

You have seen him · John 9:37

John 9:37

Greek: adopted SBLGNT text.

εἶπεν αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.

Word-order interlinear

said | to him | the | Jesus | both | you have seen | him | and | the one | speaking | with | you | that one | is

Close English

Jesus said to him, “You have both seen him, and the one speaking with you is he.”

Fluent English

Jesus said, “You have seen him. He is the one speaking with you.”

Section notes

The reply joins seeing and speaking. In the following context, the verb can describe bowing in homage or worship; bowed before him in worship renders the gesture and its religious force in this setting. The address kyrie is rendered sir in the question and Lord in the response.

Following context / John 9:38

He said, “I believe, Lord,” and bowed before him in worship.

JN-084 · Parallels

Comparing the passages (H-075, SR-0422)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 9:35, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-935/

The Son of Man reading and the narrative sequence.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 9:38, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-938/

Bowing and worship in the following context.

JN-085 · John 9:39 Seeing and blindness

Preceding context / John 9:38

He said, “I believe, Lord,” and bowed before him in worship.

For judgment I came · John 9:39

John 9:39

Greek: adopted SBLGNT text.

καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

Word-order interlinear

and | said | the | Jesus | for | judgment | I | into | the | world | this | came | so that | those | not | seeing | may see | and | those | seeing | blind | may become

Close English

And Jesus said, “For judgment I came into this world, so that those who do not see may see, and those who see may become blind.”

Fluent English

Jesus said, “I came into this world for judgment, so that those who do not see may see and those who see may become blind.”

Section notes

The purpose clause and the reversal between seeing and blindness remain explicit. In this exchange, the image develops beyond physical eyesight.

Following context / John 9:40

Some Pharisees who were with him heard this and asked, “We are not blind too, are we?”

JN-085 · Parallels

Comparing the passages (H-075, SR-0423)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-086 · John 9:41 Your sin remains

Preceding context / John 9:40

Some Pharisees who were with him heard this and asked, “We are not blind too, are we?”

The claim to see · John 9:41

John 9:41

Greek: adopted SBLGNT text.

εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

Word-order interlinear

said | to them | the | Jesus | if | blind | you were | not | would | you have | sin | now | but | you say | that | we see | the | sin | of you | remains

Close English

Jesus said to them, “If you were blind, you would not have sin. But now you say, ‘We see’; your sin remains.”

Fluent English

Jesus told them, “If you were blind, you would not be guilty of sin. But now that you say, ‘We see,’ your sin remains.”

Section notes

Have sin becomes be guilty of sin in fluent English. The conditional responds to the Pharisees’ claim to see; it does not assign moral guilt to people on the basis of physical visual ability.

JN-086 · Parallels

Comparing the passages (H-075, SR-0424)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-087 · John 10:1–5 The shepherd and the familiar voice

Entering through the gate · John 10:1–2

John 10:1

Greek: adopted SBLGNT text.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής·

Word-order interlinear

truly | truly | I say | to you | the one | not | entering | through | the | gate | into | the | enclosure | of the | sheep | but | climbing up | elsewhere | that one | a thief | is | and | a robber

Close English

“Truly, truly, I say to you: the one who does not enter the sheep enclosure through the gate, but climbs in elsewhere, is a thief and a robber.

Fluent English

“Truly, truly, I tell you: anyone who climbs into the sheep pen some other way instead of going through the gate is a thief and a robber.

John 10:2

Greek: adopted SBLGNT text.

ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.

Word-order interlinear

the one | but | entering | through | the | gate | a shepherd | is | of the | sheep

Close English

But the one entering through the gate is the shepherd of the sheep.

Fluent English

The one who enters through the gate is the sheep’s shepherd.

Section notes

Gate names the entrance to the sheep enclosure in this scene. The two terms thief and robber are retained rather than collapsed into one.

Calling his own by name · John 10:3

John 10:3

Greek: adopted SBLGNT text.

τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἐξάγει αὐτά.

Word-order interlinear

to this one | the | gatekeeper | opens | and | the | sheep | the | voice | of him | hear | and | the | own | sheep | he calls | by | name | and | leads out | them

Close English

The gatekeeper opens for him, and the sheep hear his voice, and he calls his own sheep by name and leads them out.

Fluent English

The gatekeeper opens for him. The sheep listen to his voice, and he calls his own sheep by name and leads them out.

Section notes

The voice belongs to the shepherd, who calls the sheep individually by name. The fluent layer divides the sentence without changing the sequence.

Following the familiar voice · John 10:4

John 10:4

Greek: adopted SBLGNT text.

ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·

Word-order interlinear

when | the | own | all | he brings out | ahead | of them | he goes | and | the | sheep | him | follow | because | they know | the | voice | of him

Close English

When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice.

Fluent English

Once he has brought out all his own sheep, he goes ahead of them. They follow him because they recognize his voice.

Section notes

The neuter plural sheep takes a singular verb in Greek but a plural verb in English. Recognize conveys knowing the familiar voice.

A stranger’s voice · John 10:5

John 10:5

Greek: adopted SBLGNT text.

ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

Word-order interlinear

a stranger | but | not | ever | they will follow | but | they will flee | from | him | because | not | they know | of the | strangers | the | voice

Close English

But they will certainly not follow a stranger; they will flee from him because they do not know the voice of strangers.”

Fluent English

They will never follow a stranger. They will run away from him because they do not recognize strangers’ voices.”

Section notes

The emphatic negative is retained. The following narrative calls the saying a figure of speech.

Following context / John 10:6

Jesus used this figure of speech with them, but they did not understand what he was telling them.

JN-087 · Parallels

Comparing the passages (H-075, SR-0425)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-088 · John 10:7–16 The gate and the good shepherd

Preceding context / John 10:6

Jesus used this figure of speech with them, but they did not understand what he was telling them.

The gate for the sheep · John 10:7–8

John 10:7

Greek: adopted SBLGNT text.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

Word-order interlinear

said | therefore | again | to them | the | Jesus | truly | truly | I say | to you | that | I | am | the | gate | of the | sheep

Close English

So Jesus said to them again, “Truly, truly, I say to you: I am the gate of the sheep.

Fluent English

So Jesus said again, “Truly, truly, I tell you: I am the gate for the sheep.

John 10:8

Greek: adopted SBLGNT text.

πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λῃσταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

Word-order interlinear

all | who | came | before | me | thieves | are | and | robbers | but | not | heard | them | the | sheep

Close English

All who came before me are thieves and robbers, but the sheep did not listen to them.

Fluent English

All who came before me are thieves and robbers, but the sheep did not listen to them.

Section notes

The gate image is now applied to Jesus. All who came before me retains the broad wording; the translation does not add a list of people or identify all earlier prophets as thieves.

Life in abundance · John 10:9–10

John 10:9

Greek: adopted SBLGNT text.

ἐγώ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.

Word-order interlinear

I | am | the | gate | through | me | if | anyone | enters | he will be saved | and | will enter | and | will go out | and | pasture | will find

Close English

I am the gate. If anyone enters through me, he will be saved, and will go in and go out and find pasture.

Fluent English

I am the gate. Anyone who enters through me will be saved. They will go in and out and find pasture.

John 10:10

Greek: adopted SBLGNT text.

ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

Word-order interlinear

the | thief | not | comes | if | not | so that | he may steal | and | slaughter | and | destroy | I | came | so that | life | they may have | and | abundance | they may have

Close English

The thief comes only to steal and slaughter and destroy. I came so that they may have life and have it abundantly.

Fluent English

The thief comes only to steal, slaughter and destroy. I came so they may have life in abundance.

Section notes

Saved preserves the verb’s range in this setting of safety and life. Going in and out continues the sheep image. Slaughter retains the specific force of the verb beside steal and destroy.

The good shepherd · John 10:11

John 10:11

Greek: adopted SBLGNT text.

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

Word-order interlinear

I | am | the | shepherd | the | good | the | shepherd | the | good | the | life | of him | lays down | for | the | sheep

Close English

I am the good shepherd. The good shepherd lays down his life for the sheep.

Fluent English

I am the good shepherd. The good shepherd lays down his life for the sheep.

Section notes

Life renders psyche here. The statement concerns laying down one’s life for the sheep.

The hired hand and the wolf · John 10:12–13

John 10:12

Greek: adopted SBLGNT text.

ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει— καὶ ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει—

Word-order interlinear

the | hired hand | and | not | being | a shepherd | whose | not | are | the | sheep | his own | sees | the | wolf | coming | and | leaves | the | sheep | and | flees | and | the | wolf | seizes | them | and | scatters

Close English

The hired hand, who is not a shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and flees—and the wolf seizes them and scatters them—

Fluent English

The hired hand is not the shepherd and does not own the sheep. When he sees the wolf coming, he abandons the sheep and runs away—and the wolf attacks them and scatters them—

John 10:13

Greek: adopted SBLGNT text.

ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

Word-order interlinear

because | a hired hand | he is | and | not | it matters | to him | about | the | sheep

Close English

because he is a hired hand and does not care about the sheep.

Fluent English

because he works for pay and does not care about the sheep.

Section notes

The parenthesis about the wolf is retained across the verse boundary; because in 10:13 explains the hired hand’s flight.

Knowing his own · John 10:14–15

John 10:14

Greek: adopted SBLGNT text.

ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,

Word-order interlinear

I | am | the | shepherd | the | good | and | I know | the | mine | and | know | me | the | mine

Close English

I am the good shepherd, and I know my own and my own know me,

Fluent English

I am the good shepherd. I know my sheep, and my sheep know me,

John 10:15

Greek: adopted SBLGNT text.

καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

Word-order interlinear

just as | knows | me | the | Father | and I | know | the | Father | and | the | life | of me | I lay down | for | the | sheep

Close English

just as the Father knows me and I know the Father; and I lay down my life for the sheep.

Fluent English

just as the Father knows me and I know the Father. And I lay down my life for the sheep.

Section notes

The mutual knowing of shepherd and sheep is compared with the mutual knowing of Father and Son. The comparison and the repeated laying down of life remain explicit.

One flock, one shepherd · John 10:16

John 10:16

Greek: adopted SBLGNT text.

καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.

Word-order interlinear

and | other | sheep | I have | which | not | are | from | the | enclosure | this | and those | it is necessary | for me | to bring | and | the | voice | of me | they will hear | and | they will become | one | flock | one | shepherd

Close English

And I have other sheep that are not of this enclosure. I must bring them too, and they will hear my voice, and they will become one flock, one shepherd.

Fluent English

I have other sheep that are not from this pen. I must bring them too. They will listen to my voice, and they will become one flock with one shepherd.

Section notes

Enclosure (aule) and flock (poimne) are distinct words. The conclusion is one flock, not one enclosure. With in fluent makes the relation to one shepherd explicit. Other sheep is left without an added identification.

Following context / John 10:17

This is why the Father loves me: I lay down my life so that I may take it up again.

JN-088 · Parallels

Comparing the passages (SR-0426)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 10:16, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1016/

Enclosure and flock, the other sheep and the plural verb.

JN-089 · John 10:17–18 Authority to lay down and take up life

Preceding context / John 10:16

I have other sheep that are not from this pen. I must bring them too. They will listen to my voice, and they will become one flock with one shepherd.

The Father’s love and the gift of life · John 10:17

John 10:17

Greek: adopted SBLGNT text.

διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

Word-order interlinear

because of | this | me | the | Father | loves | because | I | lay down | the | life | of me | so that | again | I may take | it

Close English

For this reason the Father loves me: because I lay down my life so that I may take it again.

Fluent English

This is why the Father loves me: I lay down my life so that I may take it up again.

Section notes

The explanatory because and the purpose clause are both retained. Taking life again can also be understood as receiving it again; take up is used consistently here.

Of my own will · John 10:18

John 10:18

Greek: adopted SBLGNT text.

οὐδεὶς αἴρει αὐτὴν ἀπ’ ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτὴν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

Word-order interlinear

no one | takes | it | from | me | but | I | lay down | it | from | myself | authority | I have | to lay down | it | and | authority | I have | again | to take | it | this | the | command | I received | from | the | Father | of me

Close English

No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This command I received from my Father.”

Fluent English

No one takes my life from me. I lay it down of my own will. I have authority to lay it down and authority to take it up again. I received this command from my Father.”

Section notes

The adopted text has the present takes. Of my own will renders the idiom from myself. Authority conveys exousia in relation to the Father’s command; the wording does not imply that no one will physically kill Jesus.

Following context / John 10:19

These words again caused a division among the Jews.

JN-089 · Parallels

Comparing the passages (SR-0427)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 10:18, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1018/

Present tense, voluntary action and the sense of authority.

JN-090 · John 10:25–29 My sheep hear my voice

Preceding context / John 10:24

The Jews gathered around him and asked, “How long will you keep us in suspense? If you are the Messiah, tell us plainly.”

The works bear witness · John 10:25

John 10:25

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

Word-order interlinear

answered | them | the | Jesus | I told | you | and | not | you believe | the | works | which | I | do | in | the | name | of the | Father | of me | these | bear witness | about | me

Close English

Jesus answered them, “I told you, and you do not believe. The works I do in my Father’s name bear witness about me.

Fluent English

Jesus answered, “I have told you, but you do not believe. The works I do in my Father’s name testify about me.

Section notes

The speakers in the preceding context are the group gathered around Jesus. The works provide testimony to his identity.

Not belonging to the sheep · John 10:26

John 10:26

Greek: adopted SBLGNT text.

ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.

Word-order interlinear

but | you | not | believe | because | not | you are | from | the | sheep | the | mine

Close English

But you do not believe because you are not of my sheep.

Fluent English

But you do not believe because you do not belong to my sheep.

Section notes

The causal direction is retained: unbelief is explained by not belonging to the sheep. The translation does not reverse the clauses.

Life and the protecting hand · John 10:27–28

John 10:27

Greek: adopted SBLGNT text.

τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,

Word-order interlinear

the | sheep | the | mine | the | voice | of me | hear | and I | know | them | and | they follow | me

Close English

My sheep hear my voice, and I know them, and they follow me;

Fluent English

My sheep listen to my voice. I know them, and they follow me.

John 10:28

Greek: adopted SBLGNT text.

κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.

Word-order interlinear

and I | give | to them | life | eternal | and | not | ever | they may perish | into | the | age | and | not | will snatch | anyone | them | from | the | hand | of me

Close English

and I give them eternal life, and they will certainly never perish, and no one will snatch them from my hand.

Fluent English

I give them eternal life. They will never perish, and no one will snatch them from my hand.

Section notes

Hearing, being known and following remain distinct. Never renders the emphatic negative with the expression into the age. The image of the hand is preserved.

What the Father has given · John 10:29

John 10:29

Greek: adopted SBLGNT text.

ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μεῖζων ἐστίν, καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός.

Word-order interlinear

the | Father | of me | what | he has given | to me | than all | greater | is | and | no one | can | snatch | from | the | hand | of the | Father

Close English

My Father, with regard to what he has given me, is greater than all, and no one can snatch from the Father’s hand.

Fluent English

As for what my Father has given me, he is greater than all, and no one can snatch it from his hand.

Section notes

The adopted Greek combines neuter ho (what) with masculine meizon (greater), agreeing with Father. Its syntax is difficult. This translation takes the intervening clause as an accusative of respect: with regard to what he has given me. The fluent wording follows the same tentative construal and supplies it after snatch. Other readings use who with greater, or make what was given the subject of is greater. These are textual alternatives, not the displayed Greek; the present construal is tentative.

Following context / John 10:30

I and the Father are one.”

JN-090 · Parallels

Comparing the passages (H-076, SR-0428)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-091 · John 10:30 I and the Father are one

Preceding context / John 10:29

As for what my Father has given me, he is greater than all, and no one can snatch it from his hand.

The Father and I · John 10:30

John 10:30

Greek: adopted SBLGNT text.

ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

Word-order interlinear

I | and | the | Father | one | we are

Close English

I and the Father are one.”

Fluent English

I and the Father are one.”

Section notes

One is neuter in Greek, while are is plural. The English preserves the assertion of unity without replacing it with one person or specifying the full nature of that unity.

Following context / John 10:31

So the Jews again picked up stones to stone him.

JN-091 · Parallels

Comparing the passages (H-076, SR-0429)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

SBL Greek New Testament, John 10:29 and textual apparatus

https://biblia.com/bible/sblgnt/john/10

The adopted ho / meizon combination and competing readings.

Wieland Willker, A Textual Commentary on the Greek Gospels, vol. 4: John (2015), TVU 181, pp. 331–335

https://www.willker.de/wie/TCG/TC-John.pdf

The difficult syntax of the mixed-gender reading and the accusative-of-respect interpretation.

JN-092 · John 10:32 For which good work?

Preceding context / John 10:31

So the Jews again picked up stones to stone him.

Works from the Father · John 10:32

John 10:32

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;

Word-order interlinear

answered | them | the | Jesus | many | works | good | I showed | you | from | the | Father | for | which | of them | work | me | do you stone

Close English

Jesus answered them, “I showed you many good works from the Father. For which of those works do you stone me?”

Fluent English

Jesus said to them, “I have shown you many good works from the Father. Which of them are you stoning me for?”

Section notes

The present are you stoning follows the form of the question. The context shows the stones have been picked up; it does not narrate a completed stoning.

Following context / John 10:33

The Jews answered him, “We are not stoning you for a good work, but for blasphemy, because you, a human being, make yourself God.”

JN-092 · Parallels

Comparing the passages (H-076, SR-0430)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-093 · John 10:34–38 Scripture and the witness of the works

Preceding context / John 10:33

The Jews answered him, “We are not stoning you for a good work, but for blasphemy, because you, a human being, make yourself God.”

You are gods · John 10:34

John 10:34

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα· Θεοί ἐστε;

Word-order interlinear

answered | them | the | Jesus | not | is | written | in | the | law | of you | that | I | said | gods | you are

Close English

Jesus answered them, “Is it not written in your law, ‘I said, you are gods’?

Fluent English

Jesus answered, “Doesn’t your law say, ‘I said, you are gods’?

Section notes

The citation is from Psalm 82:6 (81:6 in Greek numbering). Law is used broadly enough here to introduce words from the Psalms. The quotation is retained without inserting a particular identification of its addressees.

The one whom the Father sent · John 10:35–36

John 10:35

Greek: adopted SBLGNT text.

εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή,

Word-order interlinear

if | those | he called | gods | to | whom | the | word | of the | God | came | and | not | can | be broken | the | Scripture

Close English

If he called those to whom the word of God came gods—and Scripture cannot be broken—

Fluent English

If God called those who received his word gods—and Scripture cannot be set aside—

John 10:36

Greek: adopted SBLGNT text.

ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον· Υἱὸς τοῦ θεοῦ εἰμι;

Word-order interlinear

whom | the | Father | sanctified | and | sent | into | the | world | you | say | that | you blaspheme | because | I said | Son | of the | God | I am

Close English

do you say to the one whom the Father sanctified and sent into the world, ‘You blaspheme,’ because I said, ‘I am the Son of God’?

Fluent English

why do you accuse the one whom the Father set apart and sent into the world of blasphemy because I said, ‘I am the Son of God’?

Section notes

The conditional argument continues across the verse boundary. He is made explicit as God in fluent. Cannot be set aside conveys the force of cannot be broken. Set apart renders sanctified without suggesting a change from prior sinfulness. The claim is Son of God.

Believe the works · John 10:37–38

John 10:37

Greek: adopted SBLGNT text.

εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι·

Word-order interlinear

if | not | I do | the | works | of the | Father | of me | not | believe | me

Close English

If I do not do the works of my Father, do not believe me.

Fluent English

If I am not doing my Father’s works, do not believe me.

John 10:38

Greek: adopted SBLGNT text.

εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.

Word-order interlinear

if | but | I do | even if | me | not | you believe | the | works | believe | so that | you may know | and | keep knowing | that | in | me | the | Father | and I | in | the | Father

Close English

But if I do them, even if you do not believe me, believe the works, so that you may know and continue to know that the Father is in me and I am in the Father.”

Fluent English

But if I do them, believe the works even if you do not believe me. Then you may come to know and remain sure that the Father is in me and I am in the Father.”

Section notes

The first command remains conditional. In 10:38 two forms of know reinforce the appeal; the close layer makes the contrast between coming to know and continuing to know visible. The reciprocal in me / in the Father is retained.

Following context / John 10:39

So they again tried to seize him, but he escaped from their grasp.

JN-093 · Parallels

Comparing the passages (H-076, SR-0431)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 10:35, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1035/

The conditional argument and the force of Scripture cannot be broken.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 10:38, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1038/

The two forms of know and the relations between the clauses.

JN-094 · John 11:4 Illness and the glory of God

Preceding context / John 11:3

So the sisters sent word to him: “Lord, the one you love is ill.”

The final outcome · John 11:4

John 11:4

Greek: adopted SBLGNT text.

ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς.

Word-order interlinear

having heard | but | the | Jesus | said | this | the | illness | not | is | toward | death | but | for | the | glory | of the | God | so that | may be glorified | the | Son | of the | God | through | it

Close English

When Jesus heard, he said, “This illness is not for death but for the glory of God, so that the Son of God may be glorified through it.”

Fluent English

When Jesus heard the news, he said, “Death will not be the final outcome of this illness. It is for God’s glory, so that the Son of God may be glorified through it.”

Section notes

Not for death is rendered in fluent as death not being the final outcome; it does not deny the death narrated later. Through it retains the pronoun, most naturally referring to the illness.

Following context / John 11:5

Jesus loved Martha, her sister and Lazarus.

JN-094 · Parallels

Comparing the passages (H-099, SR-0432)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-095 · John 11:7 Let us go back

Preceding context / John 11:6

So when he heard that Lazarus was ill, he stayed where he was for two more days.

Returning to Judea · John 11:7

John 11:7

Greek: adopted SBLGNT text.

ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

Word-order interlinear

then | after | this | he says | to the | disciples | let us go | into | the | Judea | again

Close English

Then, after this, he says to the disciples, “Let us go to Judea again.”

Fluent English

After that he said to the disciples, “Let’s go back to Judea.”

Section notes

The historical present says is retained in close and rendered as past narration in fluent. The disciples’ question belongs to the following context.

Following context / John 11:8

The disciples said, “Rabbi, the Jews were just trying to stone you, and you are going back there?”

JN-095 · Parallels

Comparing the passages (H-099, SR-0433)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-096 · John 11:9–10 Walking in the light

Preceding context / John 11:8

The disciples said, “Rabbi, the Jews were just trying to stone you, and you are going back there?”

The hours of daylight · John 11:9

John 11:9

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

Word-order interlinear

answered | Jesus | not | twelve | hours | are | of the | day | if | anyone | walks | in | the | day | not | he stumbles | because | the | light | of the | world | this | he sees

Close English

Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

Fluent English

Jesus answered, “Aren’t there twelve hours of daylight? Anyone walking in daylight does not stumble, because they see this world’s light.

Section notes

The day is pictured as twelve daylight hours. Singular they in fluent represents the indefinite anyone.

Walking at night · John 11:10

John 11:10

Greek: adopted SBLGNT text.

ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

Word-order interlinear

if | but | anyone | walks | in | the | night | he stumbles | because | the | light | not | is | in | him

Close English

But if anyone walks in the night, he stumbles, because the light is not in him.”

Fluent English

But anyone walking at night stumbles, because there is no light within them.”

Section notes

In him is retained as within them in fluent. It is not replaced with a claim that the traveler lacks a torch; the saying connects physical light with the deeper image of light within.

Following context / John 11:11

After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going to wake him.”

JN-096 · Parallels

Comparing the passages (H-099, SR-0434)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-097 · John 11:11 Our friend has fallen asleep

Preceding context / John 11:10

But anyone walking at night stumbles, because there is no light within them.”

I am going to wake him · John 11:11

John 11:11

Greek: adopted SBLGNT text.

ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

Word-order interlinear

these things | he said | and | after | this | he says | to them | Lazarus | the | friend | of us | has fallen asleep | but | I go | so that | I may awaken | him

Close English

He said these things, and after this he says to them, “Lazarus our friend has fallen asleep, but I am going to awaken him.”

Fluent English

After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going to wake him.”

Section notes

The sleep image is retained so that the disciples’ misunderstanding remains intelligible. Jesus explains it plainly in 11:14. The following recover renders saved in the context of illness.

Following context / John 11:12

The disciples replied, “Lord, if he has fallen asleep, he will recover.”

JN-097 · Parallels

Comparing the passages (H-099, SR-0435)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 11:4, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-114-2/

The final outcome of the illness and the pronoun through it.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 11:10, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1110/

Retaining the light within the person.

JN-098 · John 11:14–15 Lazarus has died

Preceding context / John 11:13

Jesus had been speaking about Lazarus’s death, but they thought he meant ordinary sleep.

Speaking plainly · John 11:14

John 11:14

Greek: adopted SBLGNT text.

τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανεν,

Word-order interlinear

then | therefore | said | to them | the | Jesus | plainly | Lazarus | died

Close English

Then Jesus said to them plainly, “Lazarus died,

Fluent English

Then Jesus told them plainly, “Lazarus has died.

Section notes

The plain statement explains the earlier sleep image. Has died in fluent expresses the present consequence of the Greek past tense.

For your sake · John 11:15

John 11:15

Greek: adopted SBLGNT text.

καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.

Word-order interlinear

and | I rejoice | because of | you | so that | you may believe | that | not | I was | there | but | let us go | to | him

Close English

and I rejoice for your sake, so that you may believe, that I was not there. But let us go to him.”

Fluent English

For your sake I am glad I was not there, so that you may believe. But let’s go to him.”

Section notes

The gladness is connected with Jesus’s absence and the disciples’ coming to belief; it is not translated as delight in Lazarus’s death. Thomas’s words remain a separate speaker’s response.

Following context / John 11:16

Then Thomas, called the Twin, said to his fellow disciples, “Let’s go too, so that we may die with him.”

JN-098 · Parallels

Comparing the passages (H-099, SR-0436)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-099 · John 11:23 Your brother will rise

Preceding context / John 11:22

“Even now I know that God will give you whatever you ask him.”

The promise to Martha · John 11:23

John 11:23

Greek: adopted SBLGNT text.

λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

Word-order interlinear

says | to her | the | Jesus | will rise | the | brother | of you

Close English

Jesus says to her, “Your brother will rise.”

Fluent English

Jesus told her, “Your brother will rise again.”

Section notes

Rise again is an idiomatic rendering of the single Greek verb. Martha’s following answer interprets it in relation to the last day.

Following context / John 11:24

Martha replied, “I know he will rise again in the resurrection on the last day.”

JN-099 · Parallels

Comparing the passages (H-099, SR-0437)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-100 · John 11:25–26 The resurrection and the life

Preceding context / John 11:24

Martha replied, “I know he will rise again in the resurrection on the last day.”

Living even through death · John 11:25

John 11:25

Greek: adopted SBLGNT text.

εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,

Word-order interlinear

said | to her | the | Jesus | I | am | the | resurrection | and | the | life | the one | believing | in | me | even if | he dies | will live

Close English

Jesus said to her, “I am the resurrection and the life. The one believing in me will live even if he dies,

Fluent English

Jesus said to her, “I am the resurrection and the life. Whoever believes in me will live, even if they die.

Section notes

The adopted text includes and the life. Even if they die retains the concession; the translation does not remove death from the statement.

Do you believe this? · John 11:26

John 11:26

Greek: adopted SBLGNT text.

καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;

Word-order interlinear

and | everyone | the one | living | and | believing | in | me | not | ever | may die | into | the | age | you believe | this

Close English

and everyone living and believing in me will certainly never die. Do you believe this?”

Fluent English

And everyone who lives and believes in me will never die. Do you believe this?”

Section notes

Never preserves the emphatic denial with into the age. The two sayings hold together death and enduring life; the rendering keeps that tension rather than adding a systematic explanation. You addresses Martha individually.

Following context / John 11:27

She said, “Yes, Lord. I have come to believe that you are the Messiah, the Son of God, the one coming into the world.”

JN-100 · Parallels

Comparing the passages (H-099, SR-0438)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 11:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1125/

Resurrection and life, the adopted longer reading and the death concession.

JN-101 · John 11:34 Where have you laid him?

Preceding context / John 11:33

When Jesus saw her weeping and the Jews who had come with her also weeping, he was indignant in spirit and deeply troubled.

Come and see · John 11:34

John 11:34

Greek: adopted SBLGNT text.

καὶ εἶπεν· Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε.

Word-order interlinear

and | he said | where | have you laid | him | they say | to him | Lord | come | and | see

Close English

And he said, “Where have you laid him?” They say to him, “Lord, come and see.”

Fluent English

He asked, “Where have you laid him?” They replied, “Lord, come and see.”

Section notes

The complete verse includes both Jesus’s question and the reply of those with him. The preceding indignant renders a forceful emotion verb. The narrative does not specify the object of that indignation.

Following context / John 11:35

Jesus wept.

JN-101 · Parallels

Comparing the passages (H-099, SR-0439)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-102 · John 11:39 Take away the stone

Preceding context / John 11:38

Again deeply stirred with indignation, Jesus came to the tomb. It was a cave with a stone lying against its entrance.

Martha’s objection · John 11:39

John 11:39

Greek: adopted SBLGNT text.

λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· Κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.

Word-order interlinear

says | the | Jesus | remove | the | stone | says | to him | the | sister | of the one | having died | Martha | Lord | already | he smells | of the fourth day | for | he is

Close English

Jesus says, “Remove the stone.” Martha, the sister of the one who had died, says to him, “Lord, he already smells, for it is his fourth day.”

Fluent English

Jesus said, “Take away the stone.” Martha, the dead man’s sister, said, “Lord, by now there is a stench. He has been dead four days.”

Section notes

The full verse includes Martha’s reply. Of the fourth day describes the interval since death; fluent supplies dead to make the idiom clear. Her statement anticipates the smell when the tomb is opened.

Following context / John 11:40

Jesus said to her, “Didn’t I tell you that if you believe, you will see God’s glory?”

JN-102 · Parallels

Comparing the passages (H-099, SR-0440)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-103 · John 11:40 You will see God’s glory

Preceding context / John 11:39

Jesus said, “Take away the stone.” Martha, the dead man’s sister, said, “Lord, by now there is a stench. He has been dead four days.”

The question to Martha · John 11:40

John 11:40

Greek: adopted SBLGNT text.

λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;

Word-order interlinear

says | to her | the | Jesus | not | I said | to you | that | if | you believe | you will see | the | glory | of the | God

Close English

Jesus says to her, “Did I not tell you that if you believe, you will see the glory of God?”

Fluent English

Jesus said to her, “Didn’t I tell you that if you believe, you will see God’s glory?”

Section notes

The conditional if you believe is retained. God’s glory is not reduced to a physical brightness.

Following context / John 11:41

So they took away the stone. Jesus looked up and said, “Father, I thank you for hearing me.

JN-103 · Parallels

Comparing the passages (H-099, SR-0441)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-104 · John 11:41 Father, I thank you

Preceding context / John 11:40

Jesus said to her, “Didn’t I tell you that if you believe, you will see God’s glory?”

The stone is removed · John 11:41

John 11:41

Greek: adopted SBLGNT text.

ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου,

Word-order interlinear

they removed | therefore | the | stone | the | but | Jesus | lifted | the | eyes | upward | and | said | Father | I thank | you | because | you heard | me

Close English

So they removed the stone. And Jesus lifted his eyes upward and said, “Father, I thank you that you heard me,

Fluent English

So they took away the stone. Jesus looked up and said, “Father, I thank you for hearing me.

Section notes

The narrative removal of the stone belongs to the main verse and remains in all three layers. The thanksgiving addresses the Father; the following context explains why Jesus speaks aloud.

Following context / John 11:42

I knew that you always hear me, but I said this for the crowd standing here, so that they may believe you sent me.”

JN-104 · Parallels

Comparing the passages (H-099, SR-0442)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 11:33, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1133/

The forceful emotion verb in the narrative context.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 11:39, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1139/

The fourth-day expression and Martha’s objection.

JN-105 · John 11:42 So that they may believe

Preceding context / John 11:41

So they took away the stone. Jesus looked up and said, “Father, I thank you for hearing me.

The prayer and the crowd · John 11:42

John 11:42

Greek: adopted SBLGNT text.

ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

Word-order interlinear

I | but | knew | that | always | me | you hear | but | because of | the | crowd | the one | standing around | I said | so that | they may believe | that | you | me | sent

Close English

I knew that you always hear me, but I said this because of the crowd standing around, so that they may believe that you sent me.”

Fluent English

I knew that you always hear me, but I said this for the crowd standing here, so that they may believe you sent me.”

Section notes

The prayer distinguishes the Father’s constant hearing from the public purpose of these spoken words. Sent me retains the commission at the center of the statement.

Following context / John 11:43

After saying this, he called out loudly, “Lazarus, come out!”

JN-105 · Parallels

Comparing the passages (H-099, SR-0443)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-106 · John 11:43 Lazarus, come out!

Preceding context / John 11:42

I knew that you always hear me, but I said this for the crowd standing here, so that they may believe you sent me.”

The loud call · John 11:43

John 11:43

Greek: adopted SBLGNT text.

καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω.

Word-order interlinear

and | these things | having said | with a voice | loud | he cried out | Lazarus | here | outside

Close English

And after saying these things, he cried out with a loud voice, “Lazarus, come out here!”

Fluent English

After saying this, he called out loudly, “Lazarus, come out!”

Section notes

The Greek command is compressed: here, outside. Come out makes its imperative force natural in English; the loudness belongs to the narrator’s introduction.

Following context / John 11:44

The dead man came out with his feet and hands bound in strips of cloth and his face wrapped in a cloth. Jesus told them, “Unwrap him and let him go.”

JN-106 · Parallels

Comparing the passages (H-099, SR-0444)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-107 · John 11:44 Unbind him and let him go

Preceding context / John 11:43

After saying this, he called out loudly, “Lazarus, come out!”

Lazarus comes out · John 11:44

John 11:44

Greek: adopted SBLGNT text.

ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

Word-order interlinear

came out | the one | having died | bound | the | feet | and | the | hands | with strips | and | the | face | of him | with a cloth | was wrapped | says | to them | the | Jesus | unbind | him | and | let | him | go

Close English

The one who had died came out, his feet and hands bound with strips of cloth, and his face was wrapped in a cloth. Jesus says to them, “Unbind him and let him go.”

Fluent English

The dead man came out with his feet and hands bound in strips of cloth and his face wrapped in a cloth. Jesus told them, “Unwrap him and let him go.”

Section notes

The whole verse includes the emergence and burial wrappings before Jesus’s command. Unwrap in fluent interprets unbind in this material setting. Let him go is retained without adding a destination.

Following context / John 11:45

Many of the Jews who had come to Mary and seen what Jesus did believed in him.

JN-107 · Parallels

Comparing the passages (H-099, SR-0445)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-108 · John 12:7–8 The day of my burial

Preceding context / John 12:6

He said this because he was a thief, not because he cared about the poor. He kept the money box and used to take what was put into it.

Leave her alone · John 12:7

John 12:7

Greek: adopted SBLGNT text.

εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·

Word-order interlinear

said | therefore | the | Jesus | leave | her | so that | for | the | day | of the | burial | of me | she may keep | it

Close English

So Jesus said, “Leave her alone, so that she may keep it for the day of my burial.

Fluent English

Jesus said, “Leave her alone. Let her keep it for the day of my burial.

Section notes

The adopted text has so that she may keep it, not the variant she has kept it. The relation to the anointing already described is difficult. Both English layers retain keep and the pronoun rather than supplying leftover perfume, a remembered action or a past act of saving. The parallel in Mark is not substituted for John’s wording.

The poor and Jesus’s presence · John 12:8

John 12:8

Greek: adopted SBLGNT text.

τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

Word-order interlinear

the | poor | for | always | you have | with | yourselves | me | but | not | always | you have

Close English

For you always have the poor with you, but you do not always have me.”

Fluent English

You will always have the poor with you, but you will not always have me.”

Section notes

The present have is retained in close; fluent uses the future to express the continuing contrast. The statement does not add a prohibition against helping the poor.

Following context / John 12:9

A large crowd of Jews learned that Jesus was there. They came not only because of him but also to see Lazarus, whom he had raised from the dead.

JN-108 · Parallels

Comparing the passages (H-105, H-124a, SR-0141)
This comparison lists related sayings Matthew 26:10–13 and Mark 14:6–9.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 12:7, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-127-2/

The difficult keep clause and limits of interpretive expansion.

JN-109 · John 12:23–26 The hour and the grain of wheat

Preceding context / John 12:22

Philip went and told Andrew; then Andrew and Philip went and told Jesus.

The hour has come · John 12:23

John 12:23

Greek: adopted SBLGNT text.

ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

Word-order interlinear

the | but | Jesus | answers | them | saying | has come | the | hour | so that | may be glorified | the | Son | of the | Man

Close English

Jesus answers them, saying, “The hour has come for the Son of Man to be glorified.

Fluent English

Jesus answered them, “The hour has come for the Son of Man to be glorified.

Section notes

The hour and glorification continue the preceding conversation. The title Son of Man is retained.

The grain that dies · John 12:24

John 12:24

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

Word-order interlinear

truly | truly | I say | to you | if | not | the | grain | of the | wheat | having fallen | into | the | earth | dies | it | alone | remains | if | but | it dies | much | fruit | it bears

Close English

Truly, truly, I say to you: unless the grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

Fluent English

Truly, truly, I tell you: unless a grain of wheat falls into the ground and dies, it remains a single grain. But if it dies, it produces much fruit.

Section notes

The image keeps both falling into the ground and dying. Much fruit retains the metaphor rather than replacing it with a numerical harvest.

Loving and hating life · John 12:25

John 12:25

Greek: adopted SBLGNT text.

ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

Word-order interlinear

the one | loving | the | life | of him | loses | it | and | the one | hating | the | life | of him | in | the | world | this | for | life | eternal | will keep | it

Close English

The one loving his life loses it, and the one hating his life in this world will keep it for eternal life.

Fluent English

Whoever loves their life loses it, and whoever hates their life in this world will keep it for eternal life.

Section notes

The strong love/hate contrast is retained. It concerns allegiance and the surrender of self-preservation in this world; it is not presented as an instruction to harm oneself. Loses is present; will keep is future.

Serving and following · John 12:26

John 12:26

Greek: adopted SBLGNT text.

ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ.

Word-order interlinear

if | me | anyone | serves | me | let him follow | and | where | am | I | there | also | the | servant | the | mine | will be | if | anyone | me | serves | will honor | him | the | Father

Close English

If anyone serves me, let him follow me; and where I am, there my servant will be also. If anyone serves me, the Father will honor him.

Fluent English

Anyone who serves me must follow me. Where I am, my servant will be too. The Father will honor anyone who serves me.

Section notes

The command to follow, the promise of shared presence and the Father’s honor remain distinct.

Following context / John 12:27

“Now my soul is troubled. What shall I say? Father, save me from this hour. Yet this is why I have come to this hour.

JN-109 · Parallels

Comparing the passages (H-107, SR-0446)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-110 · John 12:27–28 Father, glorify your name

Preceding context / John 12:26

Anyone who serves me must follow me. Where I am, my servant will be too. The Father will honor anyone who serves me.

The troubled soul · John 12:27

John 12:27

Greek: adopted SBLGNT text.

Νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

Word-order interlinear

now | the | soul | of me | has been troubled | and | what | shall I say | Father | save | me | from | the | hour | this | but | because of | this | I came | into | the | hour | this

Close English

“Now my soul is troubled, and what shall I say? Father, save me from this hour. But for this reason I came to this hour.

Fluent English

“Now my soul is troubled. What shall I say? Father, save me from this hour. Yet this is why I have come to this hour.

Section notes

The adopted punctuation presents Father, save me as a petition after What shall I say? Another punctuation takes the petition as a question considered and rejected. The translation follows the displayed punctuation and retains the subsequent yet. Soul expresses the troubled person, not a separate body part.

The voice from heaven · John 12:28

John 12:28

Greek: adopted SBLGNT text.

πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω.

Word-order interlinear

Father | glorify | of you | the | name | came | therefore | a voice | from | the | heaven | both | I glorified | and | again | I will glorify

Close English

Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.”

Fluent English

Father, glorify your name.” Then a voice came from heaven: “I have glorified it, and I will glorify it again.”

Section notes

The verse changes from Jesus’s petition to narration and then to the heavenly voice. Separate quotation boundaries preserve those roles. It supplies the implied object of glorify.

Following context / John 12:29

The crowd standing there heard it and said it had thundered. Others said, “An angel has spoken to him.”

JN-110 · Parallels

Comparing the passages (H-107, SR-0447)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-111 · John 12:30–32 Judgment and being lifted up

Preceding context / John 12:29

The crowd standing there heard it and said it had thundered. Others said, “An angel has spoken to him.”

The voice and the judgment · John 12:30–31

John 12:30

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· Οὐ δι’ ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι’ ὑμᾶς.

Word-order interlinear

answered | Jesus | and | said | not | because of | me | the | voice | this | has come | but | because of | you

Close English

Jesus answered and said, “This voice has come not for my sake but for yours.

Fluent English

Jesus answered, “This voice came for your sake, not mine.

John 12:31

Greek: adopted SBLGNT text.

νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·

Word-order interlinear

now | judgment | is | of the | world | this | now | the | ruler | of the | world | this | will be cast | outside

Close English

Now is the judgment of this world; now the ruler of this world will be cast out.

Fluent English

Now this world faces judgment. Now the ruler of this world will be driven out.

Section notes

The repeated now remains. Ruler of this world retains the title without replacing it with an added name.

Drawing everyone · John 12:32

John 12:32

Greek: adopted SBLGNT text.

κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

Word-order interlinear

and I | if | I am lifted up | from | the | earth | all | I will draw | to | myself

Close English

And I, if I am lifted up from the earth, will draw all people to myself.”

Fluent English

And when I am lifted up from the earth, I will draw everyone to myself.”

Section notes

If is retained in close; when in fluent reads the condition in light of the following explanation of Jesus’s death. Lifted up preserves the image that can join crucifixion and exaltation. The adopted masculine all is rendered all people / everyone, without adding a restriction to particular groups.

Following context / John 12:33

He said this to indicate the kind of death he was going to die.

JN-111 · Parallels

Comparing the passages (H-107, SR-0448)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 12:27, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1227/

Petition versus question punctuation and the troubled soul.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 12:32, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1232/

Lifted up and the masculine all.

JN-112 · John 12:34 · Context: the crowd’s question The crowd asks about the Son of Man

Preceding context / John 12:33

He said this to indicate the kind of death he was going to die.

The crowd’s question — contextual passage · John 12:34

John 12:34

Greek: adopted SBLGNT text.

ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

Word-order interlinear

answered | therefore | him | the | crowd | we | heard | from | the | law | that | the | Messiah | remains | into | the | age | and | how | say | you | that | it is necessary | to be lifted up | the | Son | of the | Man | who | is | this | the | Son | of the | Man

Close English

So the crowd answered him, “We heard from the law that the Messiah remains forever. How do you say that the Son of Man must be lifted up? Who is this Son of Man?”

Fluent English

The crowd replied, “We have heard from the law that the Messiah remains forever. How can you say the Son of Man must be lifted up? Who is this Son of Man?”

Section notes

This entire main verse is the crowd’s speech, not a saying spoken by Jesus. It is included as a contextual passage. The crowd’s report and its two questions remain together; the reference to law is not replaced with an inferred single source.

Following context / John 12:35

Jesus said, “The light will be among you a little longer. Walk while you have the light, so that darkness does not overtake you. Anyone walking in darkness does not know where they are going.

JN-112 · Parallels

Comparing the passages (H-107, SR-0449)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-113 · John 12:35–36 Believe in the light

Preceding context / John 12:34

The crowd replied, “We have heard from the law that the Messiah remains forever. How can you say the Son of Man must be lifted up? Who is this Son of Man?”

Walking while the light remains · John 12:35

John 12:35

Greek: adopted SBLGNT text.

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστιν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

Word-order interlinear

said | therefore | to them | the | Jesus | still | a little | time | the | light | among | you | is | walk | while | the | light | you have | so that | not | darkness | you | may overtake | and | the one | walking | in | the | darkness | not | knows | where | he goes

Close English

So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, so that darkness may not overtake you; the one walking in darkness does not know where he is going.

Fluent English

Jesus said, “The light will be among you a little longer. Walk while you have the light, so that darkness does not overtake you. Anyone walking in darkness does not know where they are going.

Section notes

Among you renders en hymin collectively. The image of darkness overtaking the walker is retained.

Children of light · John 12:36

John 12:36

Greek: adopted SBLGNT text.

ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ᾽ αὐτῶν.

Word-order interlinear

while | the | light | you have | believe | in | the | light | so that | sons | of light | you may become | these things | spoke | Jesus | and | having gone away | he hid | from | them

Close English

While you have the light, believe in the light, so that you may become sons of light.” Jesus spoke these things, and going away, hid from them.

Fluent English

While you have the light, believe in it, so that you may become children of light.” After saying this, Jesus went away and hid from them.

Section notes

Sons of light is preserved in close and rendered children of light in fluent. The phrase expresses belonging and likeness. The final sentence is narration about Jesus’s departure and concealment, not part of his quotation.

Following context / John 12:37

Although he had performed so many signs in front of them, they did not believe in him.

JN-113 · Parallels

Comparing the passages (H-107, SR-0450)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-114 · John 12:44–50 The Father’s message and eternal life

Preceding context / John 12:43

For they loved human praise more than praise from God.

Believing and seeing · John 12:44–45

John 12:44

Greek: adopted SBLGNT text.

Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με,

Word-order interlinear

Jesus | but | cried out | and | said | the one | believing | in | me | not | believes | in | me | but | in | the one | having sent | me

Close English

Jesus cried out and said, “The one believing in me does not believe in me but in the one who sent me,

Fluent English

Jesus called out, “Whoever believes in me believes not only in me but in the one who sent me.

John 12:45

Greek: adopted SBLGNT text.

καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

Word-order interlinear

and | the one | seeing | me | sees | the one | having sent | me

Close English

and the one seeing me sees the one who sent me.

Fluent English

Whoever sees me sees the one who sent me.

Section notes

Fluent adds only to make explicit the relation between believing in Jesus and believing in his sender. Close retains the sharper not/but wording. The parallel between believing and seeing remains.

Light in the world · John 12:46

John 12:46

Greek: adopted SBLGNT text.

ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

Word-order interlinear

I | light | into | the | world | have come | so that | everyone | the one | believing | in | me | in | the | darkness | not | may remain

Close English

I have come into the world as light, so that everyone believing in me may not remain in darkness.

Fluent English

I have come into the world as light, so that no one who believes in me will remain in darkness.

Section notes

The negation applies to remaining in darkness. No one who believes in fluent makes the scope clear without changing the condition.

Hearing and keeping the words · John 12:47

John 12:47

Greek: adopted SBLGNT text.

καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ᾽ ἵνα σώσω τὸν κόσμον.

Word-order interlinear

and | if | anyone | of me | hears | the | words | and | not | keeps | I | not | judge | him | not | for | I came | so that | I may judge | the | world | but | so that | I may save | the | world

Close English

And if anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.

Fluent English

If anyone hears my words but does not obey them, I do not judge them. I came to save the world, not to judge it.

Section notes

The adopted verb is keep, rendered obey in fluent, rather than the variant believe. The purpose of saving and the present I do not judge remain alongside the following statement about judgment.

The word that judges · John 12:48

John 12:48

Greek: adopted SBLGNT text.

ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ·

Word-order interlinear

the one | rejecting | me | and | not | receiving | the | words | of me | has | the one | judging | him | the | word | which | I spoke | that | will judge | him | on | the | last | day

Close English

The one rejecting me and not receiving my words has one who judges him: the word I spoke will judge him on the last day,

Fluent English

Anyone who rejects me and does not accept my words has a judge: the message I have spoken will judge them on the last day.

Section notes

Words renders plural rhemata; word in close and message in fluent render singular logos. The last day remains explicit.

The Father’s command · John 12:49–50

John 12:49

Greek: adopted SBLGNT text.

ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω.

Word-order interlinear

because | I | from | myself | not | spoke | but | the one | having sent | me | Father | himself | to me | a command | has given | what | I should say | and | what | I should speak

Close English

because I did not speak from myself, but the Father who sent me has himself given me a command concerning what I should say and what I should speak.

Fluent English

For I have not spoken on my own. The Father who sent me has himself commanded me what to say and what to speak.

John 12:50

Greek: adopted SBLGNT text.

καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

Word-order interlinear

and | I know | that | the | command | of him | life | eternal | is | what | therefore | I | speak | just as | has said | to me | the | Father | so | I speak

Close English

And I know that his command is eternal life. What I speak, therefore, I speak just as the Father has told me.”

Fluent English

I know that his command is eternal life. So I speak exactly as the Father has told me.”

Section notes

The Father’s command governs the content of Jesus’s speech. Say and speak are both retained in 12:49; the last verse retains the identification of the command with eternal life.

JN-114 · Parallels

Comparing the passages (H-107, SR-0451)
This comparison establishes no direct parallel in the four Gospels.
No direct Thomas counterpart is established.

JN-115 · John 13:7 Understanding later

Preceding context / John 13:6

He came to Simon Peter, who asked him, “Lord, are you going to wash my feet?”

John 13:7

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

Word-order interlinear

answered | Jesus | and | said | to him | what | I | am doing | you | not | know | now | you will understand | but | after | these things

Close English

Jesus answered and said to him, “What I am doing you do not know now, but you will understand after these things.”

Fluent English

Jesus replied, “You do not understand what I am doing now, but you will understand later.”

Section notes

Now and later mark the contrast. After these things is left temporally open; the verse does not itself specify one later event.

Following context / John 13:8

Peter said, “You will never wash my feet!” Jesus answered, “Unless I wash you, you have no share with me.”

JN-115 · Parallels

Comparing the passages (H-123, SR-0452)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

JN-116 · John 13:8 A share with Jesus

Preceding context / John 13:7

Jesus replied, “You do not understand what I am doing now, but you will understand later.”

John 13:8

Greek: adopted SBLGNT text.

λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.

Word-order interlinear

says | to him | Peter | not | ever | will you wash | of me | the | feet | to | the | age | answered | Jesus | to him | if | not | I wash | you | not | you have | a share | with | me

Close English

Peter says to him, “You will never wash my feet.” Jesus answered him, “Unless I wash you, you have no share with me.”

Fluent English

Peter said, “You will never wash my feet!” Jesus answered, “Unless I wash you, you have no share with me.”

Section notes

Peter’s refusal is emphatic. Share translates meros; the verse says with me, not merely a share in an activity. The complete verse retains Peter as the first speaker.

Following context / John 13:9

Simon Peter said, “Lord, then not just my feet, but my hands and head as well!”

JN-116 · Parallels

Comparing the passages (H-123, SR-0453)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

JN-117 · John 13:10 Bathed and clean

Preceding context / John 13:9

Simon Peter said, “Lord, then not just my feet, but my hands and head as well!”

John 13:10

Greek: adopted SBLGNT text.

λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ’ ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ’ οὐχὶ πάντες.

Word-order interlinear

says | to him | the | Jesus | the one | having bathed | not | has | need | except | only | the | feet | to wash | but | is | clean | entirely | and | you | clean | are | but | not | all

Close English

Jesus says to him, “The one who has bathed has no need to wash except the feet, but is entirely clean. And you are clean, but not all of you.”

Fluent English

Jesus told him, “Someone who has bathed needs only to wash their feet; the rest of their body is clean. You are clean, though not all of you.”

Section notes

The Greek distinguishes bathing from washing a part of the body. The adopted text includes except the feet. You in the final clause is plural; not all prepares the narrator’s explanation. The rest of their body in fluent unfolds entirely clean in this comparison.

Following context / John 13:11

He knew who would betray him. That was why he said, “Not all of you are clean.”

JN-117 · Parallels

Comparing the passages (H-123, SR-0454)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

JN-118 · John 13:11 The narrator explains the exception

Preceding context / John 13:10

Jesus told him, “Someone who has bathed needs only to wash their feet; the rest of their body is clean. You are clean, though not all of you.”

John 13:11

Greek: adopted SBLGNT text.

ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροί ἐστε.

Word-order interlinear

he knew | for | the one | handing over | him | for | this | he said | that | not | all | clean | you are

Close English

For he knew the one handing him over; for this reason he said, “Not all of you are clean.”

Fluent English

He knew who would betray him. That was why he said, “Not all of you are clean.”

Section notes

This is the narrator’s explanation containing a quotation of Jesus, not a new uninterrupted speech by Jesus. The source passage is retained as a complete verse.

Following context / John 13:12

After washing their feet, putting on his outer clothes and reclining at the table, he spoke to them again: “Do you understand what I have done for you?

JN-118 · Parallels

Comparing the passages (H-123, SR-0455)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

JN-119 · John 13:12–20 An example of service

Preceding context / John 13:11

He knew who would betray him. That was why he said, “Not all of you are clean.”

Teacher and Lord · John 13:12–14

John 13:12

Greek: adopted SBLGNT text.

Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;

Word-order interlinear

when | therefore | he washed | the | feet | of them | and | took | the | garments | of him | and | reclined | again | he said | to them | do you understand | what | I have done | to you

Close English

When, therefore, he had washed their feet and taken his garments and reclined, he said to them again, “Do you understand what I have done to you?

Fluent English

After washing their feet, putting on his outer clothes and reclining at the table, he spoke to them again: “Do you understand what I have done for you?

John 13:13

Greek: adopted SBLGNT text.

ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.

Word-order interlinear

you | call | me | the | Teacher | and | the | Lord | and | rightly | you say | I am | for

Close English

You call me Teacher and Lord, and you speak rightly, for I am.

Fluent English

You call me Teacher and Lord, and you are right: that is what I am.

John 13:14

Greek: adopted SBLGNT text.

εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·

Word-order interlinear

if | therefore | I | washed | of you | the | feet | the | Lord | and | the | Teacher | also | you | ought | of one another | to wash | the | feet

Close English

If, therefore, I, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet.

Fluent English

So if I, your Lord and Teacher, have washed your feet, you too should wash one another’s feet.

Section notes

The scene keeps washing, clothing and reclining before Jesus’s question. The adopted punctuation places again with the renewed speech. Teacher and Lord identify the one who has served.

Doing what one knows · John 13:15–17

John 13:15

Greek: adopted SBLGNT text.

ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.

Word-order interlinear

an example | for | I gave | to you | so that | just as | I | did | to you | also | you | may do

Close English

For I gave you an example, so that you also may do just as I did to you.

Fluent English

I have given you an example so that you will do as I have done for you.

John 13:16

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

Word-order interlinear

truly | truly | I say | to you | not | is | a slave | greater | than the | master | of him | nor | an envoy | greater | than the one | having sent | him

Close English

Truly, truly, I say to you: a slave is not greater than his master, nor an envoy greater than the one who sent him.

Fluent English

Truly, truly, I tell you: a slave is not greater than his master, and a messenger is not greater than the one who sent him.

John 13:17

Greek: adopted SBLGNT text.

εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

Word-order interlinear

if | these things | you know | blessed | you are | if | you do | them

Close English

If you know these things, you are blessed if you do them.

Fluent English

Now that you know these things, you are blessed if you put them into practice.

Section notes

Doulos is rendered slave, and apostolos here describes an envoy or messenger. Verse 17 joins knowing to doing; knowledge alone is not the stated condition of blessing.

Scripture and recognition · John 13:18–19

John 13:18

Greek: adopted SBLGNT text.

οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ.

Word-order interlinear

not | about | all | of you | I speak | I | know | whom | I chose | but | so that | the | Scripture | may be fulfilled | the one | eating | of me | the | bread | lifted | against | me | the | heel | of him

Close English

I am not speaking about all of you. I know whom I chose. But this is so that the Scripture may be fulfilled: ‘The one eating my bread lifted his heel against me.’

Fluent English

I am not speaking about all of you; I know whom I have chosen. But this fulfills Scripture: ‘The one who ate my bread has raised his heel against me.’

John 13:19

Greek: adopted SBLGNT text.

ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι.

Word-order interlinear

from | now | I tell | you | before | the | happening | so that | you may believe | when | it happens | that | I | am

Close English

I tell you from now, before it happens, so that when it happens you may believe that I am.

Fluent English

I am telling you now, before it happens, so that when it does happen, you may believe that I am he.

Section notes

The bread and raised heel remain the images of the scriptural quotation. I am in close follows the uncompleted Greek expression; he in fluent supplies the English predicate, as in John 8:24.

Receiving the one sent · John 13:20

John 13:20

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

Word-order interlinear

truly | truly | I say | to you | the one | receiving | ever | anyone | I send | me | receives | the one | and | me | receiving | receives | the one | having sent | me

Close English

Truly, truly, I say to you: the one receiving anyone I send receives me, and the one receiving me receives the one who sent me.”

Fluent English

Truly, truly, I tell you: whoever welcomes anyone I send welcomes me, and whoever welcomes me welcomes the one who sent me.”

Section notes

Receiving is expressed as welcoming in fluent. The chain is anyone Jesus sends, Jesus himself, and the one who sent Jesus.

Following context / John 13:21

After saying this, Jesus became deeply troubled and declared, “Truly, truly, I tell you: one of you will betray me.”

JN-119 · Parallels

Comparing the passages (H-123, SR-0456)
John 13:20 is compared with Luke 10:16 and Matt. 10:40.
Luke speaks of hearing and rejecting; John and Matthew of receiving.
These are related formulations, not identical wording.
No direct Thomas counterpart is established.

JN-120 · John 13:21 One of you will betray me

Preceding context / John 13:20

Truly, truly, I tell you: whoever welcomes anyone I send welcomes me, and whoever welcomes me welcomes the one who sent me.”

John 13:21

Greek: adopted SBLGNT text.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

Word-order interlinear

these things | having said | the | Jesus | was troubled | in the | spirit | and | testified | and | said | truly | truly | I say | to you | that | one | of | you | will hand over | me

Close English

After saying these things, Jesus was troubled in spirit, and testified and said, “Truly, truly, I say to you that one of you will hand me over.”

Fluent English

After saying this, Jesus became deeply troubled and declared, “Truly, truly, I tell you: one of you will betray me.”

Section notes

The narrator describes Jesus as troubled in spirit before the declaration. Hand over in close becomes betray in fluent; the doubled truly is retained.

Following context / John 13:22

The disciples looked at one another, unsure whom he meant.

JN-120 · Parallels

Comparing the passages (H-123, SR-0143)
Close parallel in the four Gospelss: Matt. 26:21 and Mark 14:18.
John preserves his own introductory description and doubled amen.
No direct Thomas counterpart is established.

JN-121 · John 13:26 The dipped bread

Preceding context / John 13:25

Leaning back against Jesus’s chest, that disciple asked him, “Lord, who is it?”

John 13:26

Greek: adopted SBLGNT text.

ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν τὸ ψωμίον δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.

Word-order interlinear

answers | the | Jesus | that one | is | to whom | I | will dip | the | morsel | and | give | to him | having dipped | therefore | the | morsel | he gives | to Judas | of Simon | Iscariot

Close English

Jesus answers, “It is the one for whom I will dip the morsel and give it to him.” So, after dipping the morsel, he gives it to Judas, son of Simon Iscariot.

Fluent English

Jesus answered, “It is the one to whom I will give this piece of bread after dipping it.” Then he dipped the bread and gave it to Judas, son of Simon Iscariot.

Section notes

The complete verse includes both the answer and the narrator’s action. Son of supplies the English relation in Judas, son of Simon; the adopted genitive Iscariot is retained with Simon.

Following context / John 13:27

After Judas received the bread, Satan entered him. Jesus told him, “Do what you are doing quickly.”

JN-121 · Parallels

Comparing the passages (H-123, SR-0457)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

JN-122 · John 13:27 Do it quickly

Preceding context / John 13:26

Jesus answered, “It is the one to whom I will give this piece of bread after dipping it.” Then he dipped the bread and gave it to Judas, son of Simon Iscariot.

John 13:27

Greek: adopted SBLGNT text.

καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὃ ποιεῖς ποίησον τάχιον.

Word-order interlinear

and | after | the | morsel | then | entered | into | that one | the | Satan | says | therefore | to him | the | Jesus | what | you do | do | more quickly

Close English

And after the morsel, then Satan entered into him. Jesus therefore says to him, “What you are doing, do more quickly.”

Fluent English

After Judas received the bread, Satan entered him. Jesus told him, “Do what you are doing quickly.”

Section notes

The narrator’s statement about Satan precedes Jesus’s command. More quickly is the literal comparative; quickly in fluent conveys its urgent force without inventing a comparison partner.

Following context / John 13:28

None of those reclining at the table understood why he had said this to him.

JN-122 · Parallels

Comparing the passages (H-123, SR-0458)
No exact counterpart to this saying is established.
No direct Thomas counterpart is established.

JN-123 · John 13:31–33 Glory and departure

Preceding context / John 13:30

After receiving the bread, Judas went out at once. It was night.

The Son and the Father glorified · John 13:31–32

John 13:31

Greek: adopted SBLGNT text.

Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·

Word-order interlinear

when | therefore | he went out | says | Jesus | now | was glorified | the | Son | of the | Man | and | the | God | was glorified | in | him

Close English

When, therefore, he had gone out, Jesus says, “Now the Son of Man has been glorified, and God has been glorified in him.

Fluent English

After Judas went out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him.

John 13:32

Greek: adopted SBLGNT text.

εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

Word-order interlinear

if | the | God | was glorified | in | him | also | the | God | will glorify | him | in | himself | and | immediately | will glorify | him

Close English

If God has been glorified in him, God will also glorify him in himself, and will glorify him immediately.

Fluent English

If God has been glorified in him, God will also glorify the Son in himself, and he will do so at once.

Section notes

The completed form in 13:31 is retained alongside the future in 13:32. The translation does not turn the sequence into a dated timetable.

The adopted text contains the initial if-clause of 13:32 without brackets; other Greek witnesses omit it. Himself is taken to refer to God. Fluent makes the object, the Son, explicit.

With you a little longer · John 13:33

John 13:33

Greek: adopted SBLGNT text.

τεκνία, ἔτι μικρὸν μεθ’ ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

Word-order interlinear

little children | still | a little | with | you | I am | you will seek | me | and | just as | I said | to the | Jews | that | where | I | am going | you | not | can | come | also | to you | I say | now

Close English

Little children, I am with you a little longer. You will seek me; and just as I said to the Jews, ‘Where I am going you cannot come,’ I also say to you now.

Fluent English

My children, I will be with you only a little longer. You will look for me, and I now tell you what I told the Jews: ‘You cannot come where I am going.’

Section notes

Little children is an affectionate address; fluent uses my children. The reported words to the Jews and the present address to the disciples remain distinct.

Following context / John 13:34

I give you a new commandment: love one another. As I have loved you, you too must love one another.

JN-123 · Parallels

Comparing the passages (H-123, SR-0459)
The source associates Gospel of Thomas, saying 38 and Gospel of Thomas, saying 59 thematically.
These links do not establish identical sayings.

JN-124 · John 13:34–35 The new commandment

Preceding context / John 13:33

My children, I will be with you only a little longer. You will look for me, and I now tell you what I told the Jews: ‘You cannot come where I am going.’

Love one another · John 13:34

John 13:34

Greek: adopted SBLGNT text.

ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

Word-order interlinear

a commandment | new | I give | to you | that | you love | one another | just as | I loved | you | that | also | you | love | one another

Close English

I give you a new commandment, that you love one another; just as I loved you, you also are to love one another.

Fluent English

I give you a new commandment: love one another. As I have loved you, you too must love one another.

Section notes

Love one another is deliberately repeated. As I have loved you gives the comparison.

The sign of discipleship · John 13:35

John 13:35

Greek: adopted SBLGNT text.

ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

Word-order interlinear

by | this | will know | everyone | that | my | disciples | you are | if | love | you have | among | one another

Close English

By this everyone will know that you are my disciples, if you have love among one another.”

Fluent English

If you love one another, everyone will recognize you as my disciples.”

Section notes

This verse concerns how others recognize the disciples. Fluent moves the if-clause to the beginning while retaining its condition.

Following context / John 13:36

Simon Peter asked, “Lord, where are you going?” Jesus replied, “You cannot follow me where I am going now, but you will follow later.”

JN-124 · Parallels

Comparing the passages (H-123, SR-0460)
Gospel of Thomas, saying 25 is a thematic comparison, not a direct verbal counterpart.

JN-125 · John 13:36 You will follow later

Preceding context / John 13:35

If you love one another, everyone will recognize you as my disciples.”

John 13:36

Greek: adopted SBLGNT text.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς· Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.

Word-order interlinear

says | to him | Simon | Peter | Lord | where | are you going | answered | Jesus | where | I am going | not | you can | me | now | follow | you will follow | but | later

Close English

Simon Peter says to him, “Lord, where are you going?” Jesus answered, “Where I am going you cannot follow me now, but you will follow later.”

Fluent English

Simon Peter asked, “Lord, where are you going?” Jesus replied, “You cannot follow me where I am going now, but you will follow later.”

Section notes

The question belongs to Peter and the answer to Jesus. The promise says later; a specific manner of Peter’s death is not added here.

Following context / John 13:37

Peter asked him, “Lord, why can I not follow you now? I will lay down my life for you.”

JN-125 · Parallels

Comparing the passages (H-123, SR-0461)
Gospel of Thomas, saying 24 is retained as a composite comparison, not identified as an exact parallel.

JN-126 · John 13:38 Peter’s denial foretold

Preceding context / John 13:37

Peter asked him, “Lord, why can I not follow you now? I will lay down my life for you.”

John 13:38

Greek: adopted SBLGNT text.

ἀποκρίνεται Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

Word-order interlinear

answers | Jesus | the | life | of you | for | me | will you lay down | truly | truly | I say | to you | not | ever | a rooster | will crow | until | when | you deny | me | three times

Close English

Jesus answers, “Will you lay down your life for me? Truly, truly, I say to you: a rooster will certainly not crow until you deny me three times.”

Fluent English

Jesus answered, “Will you lay down your life for me? Truly, truly, I tell you: before the rooster crows, you will deny me three times.”

Section notes

Jesus repeats Peter’s pledge as a question. The prediction retains three denials and the rooster’s crow; it does not import Mark’s two crowings.

JN-126 · Parallels

Comparing the passages (H-123, SR-0148)
Close parallel in the four Gospelss: Matt. 26:34, Mark 14:30 and Luke 22:34.
Their differing formulations remain distinct.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 13:32, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1332/

On the initial conditional clause, the reflexive pronoun and the manuscript difference. The Greek text follows SBLGNT.

JN-127 · John 14:1 Do not let your hearts be troubled

John 14:1

Greek: adopted SBLGNT text.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

Word-order interlinear

not | let be troubled | of you | the | heart | believe | in | the | God | also | in | me | believe

Close English

“Let your heart not be troubled. Believe in God; believe also in me.

Fluent English

“Do not let your hearts be troubled. Believe in God, and believe in me too.

Section notes

Both instances of pisteuete can grammatically be commands or statements. Here both are taken as commands. Another reading takes the first as you believe and the second as an appeal. Greek heart is singular with a plural possessive; fluent uses hearts. No preceding context was selected.

Following context / John 14:2

My Father’s house has many places to live. If that were not so, I would have told you, for I am going to prepare a place for you.

JN-127 · Parallels

Comparing the passages (H-123, SR-0462)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-128 · John 14:2–4 A place in the Father’s house

Preceding context / John 14:1

“Do not let your hearts be troubled. Believe in God, and believe in me too.

Many dwelling places · John 14:2

John 14:2

Greek: adopted SBLGNT text.

ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν·

Word-order interlinear

in | the | house | of the | Father | of me | dwelling places | many | are | if | but | not | I said | would | to you | because | I am going | to prepare | a place | for you

Close English

In my Father’s house are many dwelling places. But if not, I would have told you, because I am going to prepare a place for you.

Fluent English

My Father’s house has many places to live. If that were not so, I would have told you, for I am going to prepare a place for you.

Section notes

Monai denotes places to dwell; it does not specify grand houses. The same noun returns in 14:23.

The adopted punctuation is declarative. Hoti is read causally, because/for. A different punctuation would ask whether Jesus would have said he was going to prepare a place. This alternative is noted without changing the adopted punctuation.

Coming again and the way · John 14:3–4

John 14:3

Greek: adopted SBLGNT text.

καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.

Word-order interlinear

and | if | I go | and | prepare | a place | for you | again | I am coming | and | I will take | you | to | myself | so that | where | am | I | also | you | may be

Close English

And if I go and prepare a place for you, I am coming again and will take you to myself, so that where I am you also may be.

Fluent English

If I go and prepare a place for you, I will come back and take you to be with me, so that you too may be where I am.

John 14:4

Greek: adopted SBLGNT text.

καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

Word-order interlinear

and | where | I | am going | you know | the | way

Close English

And you know the way to where I am going.”

Fluent English

You know the way to where I am going.”

Section notes

The coming and taking to himself remain the stated promise. No particular timetable is inserted. Verse 4 follows the shorter wording: knowing the way, not two separate assertions about knowing the destination and the way.

Following context / John 14:5

Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”

JN-128 · Parallels

Comparing the passages (H-123, SR-0463)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-129 · John 14:6–7 The way, the truth and the life

Preceding context / John 14:5

Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”

John 14:6

Greek: adopted SBLGNT text.

λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι’ ἐμοῦ.

Word-order interlinear

says | to him | the | Jesus | I | am | the | way | and | the | truth | and | the | life | no one | comes | to | the | Father | except | only | through | me

Close English

Jesus says to him, “I am the way and the truth and the life. No one comes to the Father except through me.

Fluent English

Jesus answered him, “I am the way, the truth and the life. No one comes to the Father except through me.

John 14:7

Greek: adopted SBLGNT text.

εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ᾔδειτε· ἀπ’ ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν.

Word-order interlinear

if | you had known | me | also | the | Father | of me | would | you have known | from | now | you know | him | and | have seen | him

Close English

If you had known me, you would also have known my Father. From now on you know him and have seen him.”

Fluent English

If you had known me, you would have known my Father too. From now on you do know him and have seen him.”

Section notes

The three nouns in 14:6 remain distinct and joined. The exclusion in the following sentence is retained.

The adopted text of 14:7 has a past counterfactual condition: if you had known me, you would have known my Father. Some witnesses instead give a promise, if you have known me, you will know my Father. The present assertion in the second half remains alongside the adopted counterfactual.

Following context / John 14:8

Philip said to him, “Lord, show us the Father, and that will be enough for us.”

JN-129 · Parallels

Comparing the passages (H-123, SR-0464)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-130 · John 14:9–21 The Father’s works and the Spirit of truth

Preceding context / John 14:8

Philip said to him, “Lord, show us the Father, and that will be enough for us.”

Seeing the Father · John 14:9–11

John 14:9

Greek: adopted SBLGNT text.

λέγει αὐτῷ ὁ Ἰησοῦς· Τοσούτῳ χρόνῳ μεθ’ ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;

Word-order interlinear

says | to him | the | Jesus | so long | a time | with | you | I am | and | not | you have known | me | Philip | the one | having seen | me | has seen | the | Father | how | you | say | show | to us | the | Father

Close English

Jesus says to him, “I have been with you so long, and you have not known me, Philip? The one who has seen me has seen the Father. How do you say, ‘Show us the Father’?

Fluent English

Jesus said, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?

John 14:10

Greek: adopted SBLGNT text.

οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.

Word-order interlinear

not | do you believe | that | I | in | the | Father | and | the | Father | in | me | is | the | words | which | I | say | to you | from | myself | not | I speak | the | but | Father | in | me | remaining | does | the | works | of him

Close English

Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak from myself; the Father remaining in me does his works.

Fluent English

Do you not believe that I am in the Father and the Father is in me? I do not speak these words to you on my own. The Father who remains in me does his works.

John 14:11

Greek: adopted SBLGNT text.

πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

Word-order interlinear

believe | me | that | I | in | the | Father | and | the | Father | in | me | if | but | not | because of | the | works | themselves | believe

Close English

Believe me that I am in the Father and the Father in me; but if not, believe because of the works themselves.

Fluent English

Believe me when I say that I am in the Father and the Father is in me. Otherwise, believe on the evidence of the works themselves.

Section notes

Jesus addresses Philip in the singular, then speaks to the disciples in the plural. Words and works remain distinct. The mutual in-language is retained without replacing it with a theological paraphrase.

Works and asking in Jesus’s name · John 14:12–14

John 14:12

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

Word-order interlinear

truly | truly | I say | to you | the one | believing | in | me | the | works | which | I | do | that one also | will do | and | greater | than these | will do | because | I | to | the | Father | am going

Close English

Truly, truly, I say to you: the one believing in me will also do the works that I do, and will do greater than these, because I am going to the Father.

Fluent English

Truly, truly, I tell you: whoever believes in me will do the works I do, and even greater works, because I am going to the Father.

John 14:13

Greek: adopted SBLGNT text.

καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ·

Word-order interlinear

and | what | ever | may | you ask | in | the | name | of me | this | I will do | so that | may be glorified | the | Father | in | the | Son

Close English

And whatever you ask in my name, this I will do, so that the Father may be glorified in the Son.

Fluent English

Whatever you ask in my name, I will do, so that the Father may be glorified in the Son.

John 14:14

Greek: adopted SBLGNT text.

ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

Word-order interlinear

if | anything | you ask | me | in | the | name | of me | I | will do

Close English

If you ask me anything in my name, I will do it.

Fluent English

If you ask me for anything in my name, I will do it.

Section notes

Greater works remains a comparison without an added measure of greater. The purpose is the Father’s glorification in the Son. The adopted 14:14 explicitly includes ask me.

Another Advocate · John 14:15–17

John 14:15

Greek: adopted SBLGNT text.

Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·

Word-order interlinear

if | you love | me | the | commandments | the | of me | you will keep

Close English

If you love me, you will keep my commandments.

Fluent English

If you love me, you will obey my commandments.

John 14:16

Greek: adopted SBLGNT text.

κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ᾖ μεθ’ ὑμῶν εἰς τὸν αἰῶνα,

Word-order interlinear

and I | will ask | the | Father | and | another | Advocate | he will give | to you | so that | he may be | with | you | to | the | age

Close English

And I will ask the Father, and he will give you another Advocate, so that he may be with you forever,

Fluent English

I will ask the Father, and he will give you another Advocate to be with you forever:

John 14:17

Greek: adopted SBLGNT text.

τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

Word-order interlinear

the | Spirit | of the | truth | which | the | world | not | can | receive | because | not | it sees | it | nor | knows | you | know | it | because | beside | you | it remains | and | in | you | will be

Close English

the Spirit of truth, whom the world cannot receive because it does not see him or know him. You know him, because he remains with you and will be in you.

Fluent English

the Spirit of truth. The world cannot receive him, because it neither sees nor knows him. You know him, because he remains with you and will be in you.

Section notes

The adopted 14:15 has the future you will keep, not an imperative. Keep becomes obey in fluent.

Advocate renders parakletos, a title encompassing help and representation; no single English word captures every use. The Spirit is identified as the Spirit of truth. The adopted 14:17 has will be in you, alongside remains with you.

Not left as orphans · John 14:18–20

John 14:18

Greek: adopted SBLGNT text.

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.

Word-order interlinear

not | I will leave | you | orphans | I am coming | to | you

Close English

I will not leave you orphans; I am coming to you.

Fluent English

I will not leave you as orphans. I am coming to you.

John 14:19

Greek: adopted SBLGNT text.

ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

Word-order interlinear

still | a little | and | the | world | me | no longer | sees | you | but | see | me | because | I | live | also | you | will live

Close English

A little longer, and the world no longer sees me, but you see me. Because I live, you also will live.

Fluent English

In a little while the world will no longer see me, but you will see me. Because I live, you will live too.

John 14:20

Greek: adopted SBLGNT text.

ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν.

Word-order interlinear

on | that | the | day | will know | you | that | I | in | the | Father | of me | and | you | in | me | and I | in | you

Close English

On that day you will know that I am in my Father, and you in me, and I in you.

Fluent English

On that day you will know that I am in my Father, that you are in me, and that I am in you.

Section notes

The orphan image is retained. The present I live grounds the future you will live. The mutual relations of Father, Jesus and disciples remain explicit; no single later event is made the exclusive meaning of that day.

Love and keeping the commandments · John 14:21

John 14:21

Greek: adopted SBLGNT text.

ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

Word-order interlinear

the one | having | the | commandments | of me | and | keeping | them | that one | is | the one | loving | me | the one | and | loving | me | will be loved | by | the | Father | of me | and I | will love | him | and | will reveal | to him | myself

Close English

The one who has my commandments and keeps them is the one who loves me. And the one who loves me will be loved by my Father, and I will love that person and reveal myself to them.”

Fluent English

Whoever has my commandments and obeys them loves me. My Father will love the one who loves me, and I too will love that person and reveal myself to them.”

Section notes

Having and keeping the commandments are both expressed. Revealing myself remains the action promised, without specifying its manner.

Following context / John 14:22

Judas, not Iscariot, said to him, “Lord, what has happened that you intend to reveal yourself to us and not to the world?”

JN-130 · Parallels

Comparing the passages (H-123, SR-0465)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-131 · John 14:23–31 Making a home and leaving peace

Preceding context / John 14:22

Judas, not Iscariot, said to him, “Lord, what has happened that you intend to reveal yourself to us and not to the world?”

The Father and Son make their home · John 14:23–24

John 14:23

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα.

Word-order interlinear

answered | Jesus | and | said | to him | if | anyone | loves | me | the | word | of me | he will keep | and | the | Father | of me | will love | him | and | to | him | we will come | and | a dwelling | with | him | we will make

Close English

Jesus answered and said to him, “If anyone loves me, that person will keep my word, and my Father will love them, and we will come to them and make our dwelling with them.

Fluent English

Jesus replied, “Anyone who loves me will obey my message. My Father will love that person, and we will come and make our home with them.

John 14:24

Greek: adopted SBLGNT text.

ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

Word-order interlinear

the one | not | loving | me | the | words | of me | not | keeps | and | the | word | which | you hear | not | is | mine | but | of the one | having sent | me | Father

Close English

The one who does not love me does not keep my words. And the word you hear is not mine, but belongs to the Father who sent me.

Fluent English

Anyone who does not love me does not obey my words. The message you hear belongs to the Father who sent me, not to me.

Section notes

We in 14:23 refers to Jesus and the Father. Dwelling/home repeats the noun behind dwelling places in 14:2. Singular word/message and plural words are distinguished.

Teaching and remembrance · John 14:25–26

John 14:25

Greek: adopted SBLGNT text.

Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·

Word-order interlinear

these things | I have spoken | to you | with | you | remaining

Close English

I have spoken these things to you while remaining with you.

Fluent English

I have told you these things while I am still with you.

John 14:26

Greek: adopted SBLGNT text.

ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

Word-order interlinear

the | but | Advocate | the | Spirit | the | Holy | whom | will send | the | Father | in | the | name | of me | that one | you | will teach | all things | and | will remind | you | all things | which | I said | to you

Close English

But the Advocate, the Holy Spirit whom the Father will send in my name, will teach you all things and remind you of everything I said to you.

Fluent English

The Advocate, the Holy Spirit whom the Father will send in my name, will teach you everything and remind you of all I have told you.

Section notes

The Advocate is expressly identified as the Holy Spirit. Teaching and reminding are separate actions; the reminder concerns what Jesus has said.

Peace and the return to the Father · John 14:27–29

John 14:27

Greek: adopted SBLGNT text.

εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.

Word-order interlinear

peace | I leave | to you | peace | the | of me | I give | to you | not | as | the | world | gives | I | give | to you | not | let be troubled | of you | the | heart | nor | let be afraid

Close English

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Let your heart not be troubled or afraid.

Fluent English

I leave you peace; I give you my own peace. I do not give as the world gives. Do not let your hearts be troubled or afraid.

John 14:28

Greek: adopted SBLGNT text.

ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μού ἐστιν.

Word-order interlinear

you heard | that | I | said | to you | I am going away | and | I am coming | to | you | if | you loved | me | you rejoiced | would | because | I am going | to | the | Father | because | the | Father | greater | than me | is

Close English

You heard that I said to you, ‘I am going away and coming to you.’ If you loved me, you would have rejoiced that I am going to the Father, because the Father is greater than I.

Fluent English

You heard me say, ‘I am going away, and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, because the Father is greater than I am.

John 14:29

Greek: adopted SBLGNT text.

καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

Word-order interlinear

and | now | I have told | you | before | it happens | so that | when | it happens | you may believe

Close English

And now I have told you before it happens, so that when it happens you may believe.

Fluent English

I have told you this now, before it happens, so that when it does happen you may believe.

Section notes

The command about troubled hearts repeats 14:1. The Father is greater than I is translated directly; a doctrinal explanation is not inserted into Jesus’s words. The advance announcement is linked to belief when the event occurs.

The ruler of the world and obedience · John 14:30–31

John 14:30

Greek: adopted SBLGNT text.

οὐκέτι πολλὰ λαλήσω μεθ’ ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,

Word-order interlinear

no longer | many things | I will speak | with | you | is coming | for | the | of the | world | ruler | and | in | me | not | he has | anything

Close English

I will no longer speak much with you, for the ruler of the world is coming, and he has nothing in me;

Fluent English

I will not speak with you much longer, because the ruler of the world is coming. He has no claim on me.

John 14:31

Greek: adopted SBLGNT text.

ἀλλ’ ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατὴρ οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

Word-order interlinear

but | so that | may know | the | world | that | I love | the | Father | and | just as | commanded | me | the | Father | thus | I do | rise | let us go | from here

Close English

but so that the world may know that I love the Father, I do just as the Father commanded me. Rise, let us go from here.”

Fluent English

But I do exactly what the Father commanded me so that the world may know that I love him. Get up; let us go.”

Section notes

He has nothing in me is rendered he has no claim on me in fluent. Verse 31 has a compressed purpose construction; the translation connects the world’s knowing to Jesus’s obedient action. Let us go is a direct invitation; a later destination is not supplied.

JN-131 · Parallels

Comparing the passages (H-123, SR-0466)
The relationship is scenic; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

NET Bible translators' notes, John 14

https://bible.org/sites/bible.org/resources/netbible/joh14_notes.htm

On grammatical alternatives at 14:1–2, the textual forms at 14:7 and 14:17, and the scope of parakletos. The adopted Greek readings remain controlling.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 14:7, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-147-2/

On the promise/counterfactual textual distinction. The counterfactual wording follows the adopted SBLGNT source.

JN-132 · John 15:1–8 The true vine

The vine and its cultivator · John 15:1–3

John 15:1

Greek: adopted SBLGNT text.

Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν·

Word-order interlinear

I | am | the | vine | the | true | and | the | Father | of me | the | cultivator | is

Close English

“I am the true vine, and my Father is the cultivator.

Fluent English

“I am the true vine, and my Father tends the vineyard.

John 15:2

Greek: adopted SBLGNT text.

πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

Word-order interlinear

every | branch | in | me | not | bearing | fruit | he removes | it | and | every | one | fruit | bearing | he prunes | it | so that | fruit | more | it may bear

Close English

Every branch in me that does not bear fruit he removes, and every one that bears fruit he prunes so that it may bear more fruit.

Fluent English

He removes every branch in me that bears no fruit, and he prunes every fruitful branch so that it will bear more.

John 15:3

Greek: adopted SBLGNT text.

ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

Word-order interlinear

already | you | clean | are | because of | the | word | which | I have spoken | to you

Close English

You are already clean because of the word I have spoken to you.

Fluent English

You are already clean because of the message I have spoken to you.

Section notes

Cultivator becomes tends the vineyard in fluent. The vine image is preserved throughout.

Removes and prunes are distinct actions. The Greek pruning verb is related to clean in 15:3; the note preserves the wordplay that English pruning alone cannot show.

Remaining and bearing fruit · John 15:4–6

John 15:4

Greek: adopted SBLGNT text.

μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ’ ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

Word-order interlinear

remain | in | me | and I | in | you | just as | the | branch | not | can | fruit | bear | from | itself | if | not | it remains | in | the | vine | so | neither | you | if | not | in | me | you remain

Close English

Remain in me, and I in you. Just as the branch cannot bear fruit from itself unless it remains in the vine, neither can you unless you remain in me.

Fluent English

Remain in me, and I will remain in you. A branch cannot bear fruit on its own unless it remains in the vine, and neither can you unless you remain in me.

John 15:5

Greek: adopted SBLGNT text.

ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

Word-order interlinear

I | am | the | vine | you | the | branches | the one | remaining | in | me | and I | in | that one | this one | bears | fruit | much | because | apart from | me | not | you can | do | anything

Close English

I am the vine; you are the branches. The one who remains in me, and I in that person, bears much fruit, because apart from me you can do nothing.

Fluent English

I am the vine; you are the branches. Whoever remains in me, with me remaining in them, bears abundant fruit. Apart from me you can do nothing.

John 15:6

Greek: adopted SBLGNT text.

ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

Word-order interlinear

if | not | anyone | remains | in | me | was thrown | outside | like | the | branch | and | was withered | and | they gather | them | and | into | the | fire | they throw | and | it burns

Close English

If anyone does not remain in me, that person is thrown outside like the branch and withers; they gather such branches and throw them into the fire, and they burn.

Fluent English

Anyone who does not remain in me is thrown out like a branch and withers. Such branches are gathered, thrown into the fire and burned.

Section notes

Remain consistently renders meno. In 15:4, will remain supplies the verb left unstated in and I in you. Verse 6 keeps the discarded branch and burning imagery; the unspecified gatherers are not identified.

The past forms in the Greek of 15:6 portray the outcome as accomplished; close and fluent use present tense for the general condition.

Asking and discipleship · John 15:7–8

John 15:7

Greek: adopted SBLGNT text.

ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν·

Word-order interlinear

if | you remain | in | me | and | the | words | of me | in | you | remain | what | ever | you wish | ask | and | it will happen | for you

Close English

If you remain in me and my words remain in you, ask whatever you wish, and it will happen for you.

Fluent English

If you remain in me and my words remain in you, ask for whatever you wish, and it will be done for you.

John 15:8

Greek: adopted SBLGNT text.

ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

Word-order interlinear

in | this | was glorified | the | Father | of me | that | fruit | much | you bear | and | become | my | disciples

Close English

In this my Father has been glorified: that you bear much fruit and become my disciples.

Fluent English

My Father is glorified when you bear abundant fruit and become my disciples.

Section notes

The promise about asking retains the conditions of remaining and the words remaining. The adopted 15:8 coordinates bearing fruit and becoming disciples; no alternative future verb is imported.

Following context / John 15:9

As the Father has loved me, I have loved you. Remain in my love.

JN-132 · Parallels

Comparing the passages (H-123, SR-0467)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-133 · John 15:9–17 Remaining in love

Preceding context / John 15:8

My Father is glorified when you bear abundant fruit and become my disciples.

Love, obedience and joy · John 15:9–11

John 15:9

Greek: adopted SBLGNT text.

καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

Word-order interlinear

just as | loved | me | the | Father | I also | you | loved | remain | in | the | love | the | of me

Close English

Just as the Father loved me, I also loved you. Remain in my love.

Fluent English

As the Father has loved me, I have loved you. Remain in my love.

John 15:10

Greek: adopted SBLGNT text.

ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

Word-order interlinear

if | the | commandments | of me | you keep | you will remain | in | the | love | of me | just as | I | the | commandments | of the | Father | of me | have kept | and | remain | of him | in | the | love

Close English

If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love.

Fluent English

If you obey my commandments, you will remain in my love, just as I have obeyed my Father’s commandments and remain in his love.

John 15:11

Greek: adopted SBLGNT text.

ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

Word-order interlinear

these things | I have spoken | to you | so that | the | joy | the | of me | in | you | may be | and | the | joy | of you | may be made full

Close English

I have spoken these things to you so that my joy may be in you and your joy may be made full.

Fluent English

I have told you these things so that my joy may be in you and your joy may be complete.

Section notes

The comparison moves from the Father’s love for Jesus to Jesus’s love for the disciples. Remaining in love and keeping the commandments stay linked.

Friends and self-giving love · John 15:12–15

John 15:12

Greek: adopted SBLGNT text.

Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς·

Word-order interlinear

this | is | the | commandment | the | of me | that | you love | one another | just as | I loved | you

Close English

This is my commandment, that you love one another just as I loved you.

Fluent English

This is my commandment: love one another as I have loved you.

John 15:13

Greek: adopted SBLGNT text.

μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

Word-order interlinear

greater | than this | love | no one | has | that | someone | the | life | of them | lay down | for | the | friends | of them

Close English

No one has greater love than this, that someone lay down their life for their friends.

Fluent English

No love is greater than laying down one’s life for one’s friends.

John 15:14

Greek: adopted SBLGNT text.

ὑμεῖς φίλοι μού ἐστε ἐὰν ποιῆτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν.

Word-order interlinear

you | friends | of me | are | if | you do | what | I | command | to you

Close English

You are my friends if you do what I command you.

Fluent English

You are my friends if you do what I command you.

John 15:15

Greek: adopted SBLGNT text.

οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.

Word-order interlinear

no longer | I call | you | slaves | because | the | slave | not | knows | what | does | of him | the | master | you | but | I have called | friends | because | all things | which | I heard | from | the | Father | of me | I made known | to you

Close English

I no longer call you slaves, because the slave does not know what his master is doing. But I have called you friends, because I have made known to you everything I heard from my Father.

Fluent English

I no longer call you slaves: a slave does not know what his master is doing. I have called you friends, because I have shared with you everything I heard from my Father.

Section notes

Love one another as I have loved you retains the wording shared with 13:34. Life renders psyche in the expression lay down one’s life.

Slave and master retain the social contrast. Being called friends is explained by what Jesus has made known, rather than by removing the call to obey.

Chosen to bear lasting fruit · John 15:16–17

John 15:16

Greek: adopted SBLGNT text.

οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν.

Word-order interlinear

not | you | me | chose | but | I | chose | you | and | appointed | you | so that | you | go | and | fruit | bear | and | the | fruit | of you | remain | so that | what | ever | may | you ask | the | Father | in | the | name | of me | he may give | to you

Close English

You did not choose me, but I chose you and appointed you so that you should go and bear fruit and your fruit should remain, so that whatever you ask the Father in my name he may give you.

Fluent English

You did not choose me; I chose you. I appointed you to go and bear fruit that lasts, so that the Father may give you whatever you ask in my name.

John 15:17

Greek: adopted SBLGNT text.

ταῦτα ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους.

Word-order interlinear

these things | I command | to you | that | you love | one another

Close English

These things I command you, that you love one another.

Fluent English

This is what I command you: love one another.

Section notes

The choice belongs to Jesus in the first sentence. Fruit that lasts renders fruit that remains, linking the commission to the vine language. The Father remains the one asked in Jesus’s name.

Following context / John 15:18

If the world hates you, remember that it hated me before it hated you.

JN-133 · Parallels

Comparing the passages (H-123, SR-0468)
No exact counterpart to the individual saying is established.
Gospel of Thomas, saying 25 is a thematic comparison, not an exact verbal parallel.

JN-134 · John 15:18–25 The world’s hatred

Preceding context / John 15:17

This is what I command you: love one another.

The disciple and the master · John 15:18–21

John 15:18

Greek: adopted SBLGNT text.

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

Word-order interlinear

if | the | world | you | hates | know | that | me | before | you | it has hated

Close English

If the world hates you, know that it has hated me before you.

Fluent English

If the world hates you, remember that it hated me before it hated you.

John 15:19

Greek: adopted SBLGNT text.

εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

Word-order interlinear

if | from | the | world | you were | the | world | would | its | own | love | because | but | from | the | world | not | you are | but | I | chose | you | out of | the | world | for | this | hates | you | the | world

Close English

If you were of the world, the world would love its own. But because you are not of the world, and I chose you out of the world, for this reason the world hates you.

Fluent English

If you belonged to the world, it would love you as its own. But you do not belong to the world; I chose you out of it. That is why the world hates you.

John 15:20

Greek: adopted SBLGNT text.

μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

Word-order interlinear

remember | the | word | which | I | said | to you | not | is | a slave | greater | than the | master | of him | if | me | they persecuted | also | you | they will persecute | if | the | word | of me | they kept | also | the | yours | they will keep

Close English

Remember the word I said to you: ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you; if they kept my word, they will also keep yours.

Fluent English

Remember what I told you: ‘A slave is not greater than his master.’ If they persecuted me, they will persecute you too. If they obeyed my message, they will obey yours too.

John 15:21

Greek: adopted SBLGNT text.

ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.

Word-order interlinear

but | these things | all | they will do | to | you | because of | the | name | of me | because | not | they know | the one | having sent | me

Close English

But they will do all these things to you because of my name, because they do not know the one who sent me.

Fluent English

They will do all this to you because of my name, because they do not know the one who sent me.

Section notes

Know in 15:18 can also be read you know; fluent uses remember as an appeal. The quoted slave/master sentence in 15:20 retains the wording of 13:16.

The two conditions in 15:20 concern persecution and keeping the word. Neither condition is dropped or converted into a universal prediction.

Words, works and accountability · John 15:22–25

John 15:22

Greek: adopted SBLGNT text.

εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

Word-order interlinear

if | not | I came | and | spoke | to them | sin | not | they had | now | but | an excuse | not | they have | for | the | sin | of them

Close English

If I had not come and spoken to them, they would not have sin. But now they have no excuse for their sin.

Fluent English

If I had not come and spoken to them, they would not be guilty of sin. Now they have no excuse for their sin.

John 15:23

Greek: adopted SBLGNT text.

ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

Word-order interlinear

the one | me | hating | also | the | Father | of me | hates

Close English

The one who hates me also hates my Father.

Fluent English

Whoever hates me hates my Father too.

John 15:24

Greek: adopted SBLGNT text.

εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.

Word-order interlinear

if | the | works | not | I did | among | them | which | no one | else | did | sin | not | they had | now | but | both | they have seen | and | have hated | both | me | and | the | Father | of me

Close English

If I had not done among them the works that no one else did, they would not have sin. But now they have both seen and hated both me and my Father.

Fluent English

If I had not done among them works that no one else had done, they would not be guilty of sin. But now they have seen and hated both me and my Father.

John 15:25

Greek: adopted SBLGNT text.

ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

Word-order interlinear

but | so that | may be fulfilled | the | word | the | in | the | law | of them | having been written | that | they hated | me | without cause

Close English

But this is so that the word written in their law may be fulfilled: ‘They hated me without cause.’

Fluent English

This fulfills the words written in their law: ‘They hated me without cause.’

Section notes

The counterfactual statements about having sin are retained and related to Jesus’s speech and works. The text does not provide a general account of sin before his coming.

Law is retained as the designation of the cited written word. Without cause renders dorean in this quotation.

Following context / John 15:26

When the Advocate comes, whom I will send to you from the Father, he will testify about me. He is the Spirit of truth, who comes forth from the Father.

JN-134 · Parallels

Comparing the passages (H-123, SR-0469)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-135 · John 15:26–27 The Spirit and the disciples bear witness

Preceding context / John 15:25

This fulfills the words written in their law: ‘They hated me without cause.’

John 15:26

Greek: adopted SBLGNT text.

Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

Word-order interlinear

when | comes | the | Advocate | whom | I | will send | to you | from | the | Father | the | Spirit | of the | truth | which | from | the | Father | proceeds | that one | will testify | about | me

Close English

When the Advocate comes, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will testify about me.

Fluent English

When the Advocate comes, whom I will send to you from the Father, he will testify about me. He is the Spirit of truth, who comes forth from the Father.

John 15:27

Greek: adopted SBLGNT text.

καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστε.

Word-order interlinear

and | you | also | testify | because | from | the beginning | with | me | you are

Close English

And you also testify, because you have been with me from the beginning.”

Fluent English

You too bear witness, because you have been with me from the beginning.”

Section notes

The Son’s sending and the Spirit’s proceeding from the Father are both stated. Later doctrinal formulations are not inserted.

The form testify in 15:27 can be an assertion or a command; this translation takes it as an assertion. From the beginning describes the disciples’ presence with Jesus.

JN-135 · Parallels

Comparing the passages (H-123, SR-0470)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 15:2, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-152/

On the pruning/clean wordplay and the distinction between removal and pruning.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 15:8, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-158/

On the coordinated subjunctives and the alternative future reading. The text follows the adopted Greek wording.

JN-136 · John 16:1–18 Departure and the Spirit of truth

Forewarned about persecution · John 16:1–4

John 16:1

Greek: adopted SBLGNT text.

Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

Word-order interlinear

these things | I have spoken | to you | so that | not | you may stumble

Close English

“I have spoken these things to you so that you may not stumble.

Fluent English

“I have told you these things to keep you from falling away.

John 16:2

Greek: adopted SBLGNT text.

ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

Word-order interlinear

expelled from synagogues | they will make | you | but | comes | an hour | when | everyone | the one | having killed | you | may think | worship | to offer | to the | God

Close English

They will make you outcasts from the synagogues. Indeed, an hour is coming when everyone who kills you will think he is offering worship to God.

Fluent English

They will expel you from the synagogues. In fact, a time is coming when anyone who kills you will think they are worshiping God.

John 16:3

Greek: adopted SBLGNT text.

καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

Word-order interlinear

and | these things | they will do | because | not | they knew | the | Father | nor | me

Close English

And they will do these things because they have known neither the Father nor me.

Fluent English

They will do this because they have known neither the Father nor me.

John 16:4

Greek: adopted SBLGNT text.

ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε ⸀αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ’ ὑμῶν ἤμην.

Word-order interlinear

but | these things | I have spoken | to you | so that | when | comes | the | hour | of them | you may remember | them | that | I | said | to you | these things | but | to you | from | the beginning | not | I said | because | with | you | I was

Close English

But I have spoken these things to you so that, when their hour comes, you may remember that I told you about them. I did not tell you these things from the beginning, because I was with you.

Fluent English

I have told you about these things so that, when their time comes, you will remember my warning. I did not tell you this from the beginning, because I was with you.

Section notes

Stumble in 16:1 is rendered falling away in fluent. The expulsion is specifically from synagogues; the persecutors’ claim to worship is presented as their belief.

The source marker ⸀ before the second auton in 16:4 is preserved in the Greek. It is an apparatus sign, not an additional Greek word. Their hour is the time of the foretold events.

The Advocate and the world · John 16:5–11

John 16:5

Greek: adopted SBLGNT text.

νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις;

Word-order interlinear

now | but | I go | to | the one | having sent | me | and | no one | from | you | asks | me | where | do you go

Close English

Now I am going to the one who sent me, and none of you asks me, ‘Where are you going?’

Fluent English

Now I am going to the one who sent me, yet none of you asks me, ‘Where are you going?’

John 16:6

Greek: adopted SBLGNT text.

ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

Word-order interlinear

but | because | these things | I have spoken | to you | the | sorrow | has filled | of you | the | heart

Close English

But because I have spoken these things to you, sorrow has filled your heart.

Fluent English

Instead, sorrow has filled your hearts because of what I have told you.

John 16:7

Greek: adopted SBLGNT text.

ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

Word-order interlinear

but | I | the | truth | say | to you | it benefits | you | that | I | go away | if | for | not | I go away | the | Advocate | not | ever | may come | to | you | if | but | I go | I will send | him | to | you

Close English

But I tell you the truth: it benefits you that I go away. For if I do not go away, the Advocate will certainly not come to you; but if I go, I will send him to you.

Fluent English

I am telling you the truth: it is for your good that I go away. Unless I go, the Advocate will not come to you. If I go, I will send him to you.

John 16:8

Greek: adopted SBLGNT text.

καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

Word-order interlinear

and | having come | that one | will expose as wrong | the | world | concerning | sin | and | concerning | righteousness | and | concerning | judgment

Close English

And when he comes, he will expose the world as wrong concerning sin and righteousness and judgment:

Fluent English

When he comes, he will show the world its error concerning sin, righteousness and judgment:

John 16:9

Greek: adopted SBLGNT text.

περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

Word-order interlinear

concerning | sin | on the one hand | because | not | they believe | in | me

Close English

concerning sin, because they do not believe in me;

Fluent English

concerning sin, because they do not believe in me;

John 16:10

Greek: adopted SBLGNT text.

περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·

Word-order interlinear

concerning | righteousness | on the other hand | because | to | the | Father | I go | and | no longer | you see | me

Close English

concerning righteousness, because I am going to the Father and you no longer see me;

Fluent English

concerning righteousness, because I am going to the Father and you will no longer see me;

John 16:11

Greek: adopted SBLGNT text.

περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

Word-order interlinear

concerning | and | judgment | because | the | ruler | of the | world | this | has been judged

Close English

and concerning judgment, because the ruler of this world has been judged.

Fluent English

and concerning judgment, because the ruler of this world has been judged.

Section notes

The present question in 16:5 is retained alongside the earlier questions in 13:36 and 14:5; no explanation of their relationship is inserted into the translation.

One verb governs sin, righteousness and judgment in 16:8. Show the world its error preserves that structure; the brief explanations in 16:9–11 remain as given rather than being expanded into a complete interpretation.

Hearing and making known · John 16:12–15

John 16:12

Greek: adopted SBLGNT text.

Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι·

Word-order interlinear

still | many things | I have | to you | to say | but | not | you are able | to bear | now

Close English

I still have many things to say to you, but you cannot bear them now.

Fluent English

I still have much to tell you, but you cannot bear it now.

John 16:13

Greek: adopted SBLGNT text.

ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ, οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

Word-order interlinear

when | but | comes | that one | the | Spirit | of the | truth | he will guide | you | in | the | truth | all | not | for | he will speak | from | himself | but | whatever | he will hear | he will speak | and | the things | coming | he will announce | to you

Close English

But when he comes, the Spirit of truth, he will guide you in all the truth. For he will not speak from himself, but whatever he hears he will speak, and he will announce to you the things to come.

Fluent English

When the Spirit of truth comes, he will guide you in all truth. He will not speak on his own; he will speak what he hears and tell you what is to come.

John 16:14

Greek: adopted SBLGNT text.

ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

Word-order interlinear

that one | me | will glorify | because | from | what | is mine | he will receive | and | will announce | to you

Close English

He will glorify me, because he will receive from what is mine and announce it to you.

Fluent English

He will glorify me by receiving what is mine and making it known to you.

John 16:15

Greek: adopted SBLGNT text.

πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

Word-order interlinear

all things | whatever | has | the | Father | mine | are | because of | this | I said | that | from | what | is mine | he receives | and | will announce | to you

Close English

Everything the Father has is mine. For this reason I said that he receives from what is mine and will announce it to you.

Fluent English

Everything the Father has is mine. That is why I said that the Spirit receives what is mine and will make it known to you.

Section notes

The adopted 16:13 reads in all the truth, with en, not into. Its future will hear is represented in the interlinear; English what he hears follows normal future-reference syntax.

The Father’s possession, the Son’s possession and the Spirit’s receiving are kept distinct. The Spirit in fluent 16:15 makes the pronoun’s referent explicit.

A little while: the disciples’ question · John 16:16–18

John 16:16

Greek: adopted SBLGNT text.

Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

Word-order interlinear

a little while | and | no longer | you see | me | and | again | a little while | and | you will see | me

Close English

A little while, and you no longer see me; and again a little while, and you will see me.”

Fluent English

In a little while you will no longer see me, and after another little while you will see me.”

John 16:17

Greek: adopted SBLGNT text.

εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί· Ὅτι ὑπάγω πρὸς τὸν πατέρα;

Word-order interlinear

said | therefore | some of | the | disciples | of him | to | one another | what | is | this | which | he says | to us | a little while | and | not | you see | me | and | again | a little while | and | you will see | me | and | because | I go | to | the | Father

Close English

Then some of his disciples said to one another, “What is this he says to us, ‘A little while, and you do not see me; and again a little while, and you will see me,’ and, ‘Because I am going to the Father’?”

Fluent English

Some of his disciples asked one another, “What does he mean when he says, ‘In a little while you will not see me, and after another little while you will see me,’ and, ‘Because I am going to the Father’?”

John 16:18

Greek: adopted SBLGNT text.

ἔλεγον οὖν· Τί ἐστιν τοῦτο ὃ λέγει μικρόν; οὐκ οἴδαμεν τί λαλεῖ.

Word-order interlinear

they were saying | therefore | what | is | this | which | he says | a little while | not | we know | what | he says

Close English

So they were saying, “What is this ‘little while’ he speaks of? We do not know what he is saying.”

Fluent English

They kept asking, “What does he mean by ‘a little while’? We do not understand what he is saying.”

Section notes

The adopted passage includes the narrative and the disciples’ speech in 16:17–18. They are not represented as words spoken by Jesus.

Verse 16 has no longer; the quotation in 16:17 has not. That difference is preserved. The added departure clause found in some witnesses of 16:16 is not imported.

Following context / John 16:19

Jesus knew they wanted to question him, so he said, “Are you discussing what I meant by saying, ‘In a little while you will not see me, and after another little while you will see me’?

JN-136 · Parallels

Comparing the passages (H-123, SR-0471)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-137 · John 16:19–28 Sorrow becomes joy

Preceding context / John 16:18

They kept asking, “What does he mean by ‘a little while’? We do not understand what he is saying.”

The question answered · John 16:19–22

John 16:19

Greek: adopted SBLGNT text.

ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

Word-order interlinear

knew | Jesus | that | they wanted | him | to ask | and | said | to them | about | this | do you inquire | with | one another | because | I said | a little while | and | not | you see | me | and | again | a little while | and | you will see | me

Close English

Jesus knew that they wanted to ask him, and he said to them, “Are you discussing this with one another because I said, ‘A little while, and you do not see me; and again a little while, and you will see me’?

Fluent English

Jesus knew they wanted to question him, so he said, “Are you discussing what I meant by saying, ‘In a little while you will not see me, and after another little while you will see me’?

John 16:20

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

Word-order interlinear

truly | truly | I say | to you | that | you will weep | and | mourn | you | the | but | world | will rejoice | you | will be sorrowful | but | the | sorrow | of you | into | joy | will become

Close English

Truly, truly, I tell you that you will weep and mourn, but the world will rejoice. You will be sorrowful, but your sorrow will become joy.

Fluent English

Truly, truly, I tell you: you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.

John 16:21

Greek: adopted SBLGNT text.

ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

Word-order interlinear

the | woman | when | she gives birth | sorrow | has | because | came | the | hour | of her | when | but | she has borne | the | child | no longer | she remembers | the | distress | because of | the | joy | that | was born | a human being | into | the | world

Close English

When a woman gives birth, she has sorrow because her hour has come. But when she has borne the child, she no longer remembers the distress because of the joy that a human being has been born into the world.

Fluent English

A woman in labor suffers because her time has come. Once the child is born, she no longer remembers the pain, for joy that a human being has been born into the world.

John 16:22

Greek: adopted SBLGNT text.

καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ’ ὑμῶν.

Word-order interlinear

and | you | therefore | now | indeed | sorrow | have | again | but | I will see | you | and | will rejoice | of you | the | heart | and | the | joy | of you | no one | takes | from | you

Close English

So you too now have sorrow. But I will see you again, and your heart will rejoice, and no one takes your joy away from you.

Fluent English

You are grieving now, but I will see you again. Your hearts will rejoice, and no one will take that joy away from you.

Section notes

Verse 19 includes the narrator’s introduction. In 16:22 Jesus says I will see you, reversing the direction of you will see me in 16:16.

The birth image retains a human being, rather than narrowing anthropos to a male child. Fluent uses grief and labor pain for the different settings of lype.

Questions, requests and joy · John 16:23–24

John 16:23

Greek: adopted SBLGNT text.

καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν ἀμὴν λέγω ὑμῖν, ἄν τι αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου.

Word-order interlinear

and | in | that | the | day | me | not | you will ask | anything | truly | truly | I say | to you | if | anything | you ask | the | Father | he will give | to you | in | the | name | of me

Close English

And in that day you will ask me nothing. Truly, truly, I tell you: if you ask the Father for anything, he will give it to you in my name.

Fluent English

On that day you will have no questions for me. Truly, truly, I tell you: whatever you ask the Father for, he will give you in my name.

John 16:24

Greek: adopted SBLGNT text.

ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

Word-order interlinear

until | now | not | you asked | anything | in | the | name | of me | ask | and | you will receive | so that | the | joy | of you | may be | made full

Close English

Until now you have asked for nothing in my name. Ask, and you will receive, so that your joy may be made full.

Fluent English

Until now you have asked for nothing in my name. Ask, and you will receive, so that your joy may be complete.

Section notes

The first ask in 16:23 is erotao, taken here as asking a question; the second is aiteo, requesting something. This is a contextual distinction, not an absolute distinction between the verbs in every passage.

In my name follows he will give in the adopted Greek order and is attached to giving here. Attachment to asking is also possible. Verse 24 explicitly has asking in Jesus’s name.

Speaking plainly about the Father · John 16:25–28

John 16:25

Greek: adopted SBLGNT text.

Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.

Word-order interlinear

these things | in | figures of speech | I have spoken | to you | comes | an hour | when | no longer | in | figures of speech | I will speak | to you | but | plainly | about | the | Father | I will tell | you

Close English

I have spoken these things to you in figures of speech. An hour is coming when I will no longer speak to you in figures of speech, but will tell you plainly about the Father.

Fluent English

I have told you these things in figures of speech. A time is coming when I will speak to you plainly about the Father, without figures of speech.

John 16:26

Greek: adopted SBLGNT text.

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

Word-order interlinear

in | that | the | day | in | the | name | of me | you will ask | and | not | I say | to you | that | I | will ask | the | Father | concerning | you

Close English

In that day you will ask in my name, and I do not tell you that I will ask the Father for you;

Fluent English

On that day you will ask in my name. I am not saying that I will ask the Father on your behalf,

John 16:27

Greek: adopted SBLGNT text.

αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

Word-order interlinear

himself | for | the | Father | loves | you | because | you | me | have loved | and | have believed | that | I | from | the | God | came out

Close English

for the Father himself loves you, because you have loved me and have believed that I came from God.

Fluent English

for the Father himself loves you, because you have loved me and believed that I came from God.

John 16:28

Greek: adopted SBLGNT text.

ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

Word-order interlinear

I came out | from | the | Father | and | have come | into | the | world | again | I leave | the | world | and | go | to | the | Father

Close English

I came from the Father and have come into the world. Again, I am leaving the world and going to the Father.”

Fluent English

I came from the Father into the world. Now I am leaving the world and going to the Father.”

Section notes

Figures of speech renders paroimiai, without assigning every saying to a specific literary form.

The Father himself loves you supplies the reason for 16:26. The statement is not expanded into a denial of every form of intercession. The adopted 16:27 reads from God; 16:28 says from the Father.

Following context / John 16:29

His disciples said, “Now you are speaking plainly, without figures of speech.

JN-137 · Parallels

Comparing the passages (H-123, SR-0472)
No exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-138 · John 16:31–33 Peace and courage

Preceding context / John 16:30

Now we know that you know everything and do not need anyone to question you. Because of this we believe that you came from God.”

John 16:31

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτοῖς Ἰησοῦς· Ἄρτι πιστεύετε;

Word-order interlinear

answered | to them | Jesus | now | do you believe

Close English

Jesus answered them, “Do you now believe?

Fluent English

Jesus answered, “Do you believe now?

John 16:32

Greek: adopted SBLGNT text.

ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κἀμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ’ ἐμοῦ ἐστιν.

Word-order interlinear

look | comes | an hour | and | has come | when | you may be scattered | each | to | what | is one’s own | and me | alone | leave | and | not | I am | alone | because | the | Father | with | me | is

Close English

Look, an hour is coming and has come when you will be scattered, each to his own, and leave me alone. Yet I am not alone, because the Father is with me.

Fluent English

A time is coming—indeed, it has come—when you will scatter, each to your own home, and leave me alone. Yet I am not alone, because the Father is with me.

John 16:33

Greek: adopted SBLGNT text.

ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

Word-order interlinear

these things | I have spoken | to you | so that | in | me | peace | you may have | in | the | world | distress | you have | but | take courage | I | have overcome | the | world

Close English

I have spoken these things to you so that in me you may have peace. In the world you have distress, but take courage: I have overcome the world.”

Fluent English

I have told you these things so that you may have peace in me. In the world you face trouble. Take courage: I have overcome the world.”

Section notes

Do you believe now? follows the adopted question punctuation. Each to your own home makes the idiom to one’s own explicit.

The adopted 16:33 has present you have distress, not an alternative future. Have overcome preserves the completed victory expressed by the perfect tense.

JN-138 · Parallels

Comparing the passages (H-123, SR-0473). No exact counterpart to the individual saying is established. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 16:8, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-168/

On the governing verb and its relation to sin, righteousness and judgment.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 16:23, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1623/

On asking terminology and the attachment and position of in my name.

JN-139 · John 17:1–26 Jesus prays to the Father

The hour and the glory · John 17:1–5

John 17:1

Greek: adopted SBLGNT text.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,

Word-order interlinear

these things | spoke | Jesus | and | having lifted | the | eyes | of him | to | the | heaven | he said | Father | has come | the | hour | glorify | of you | the | Son | so that | the | Son | may glorify | you

Close English

Jesus spoke these things, and lifting his eyes to heaven, he said, “Father, the hour has come. Glorify your Son so that the Son may glorify you,

Fluent English

After saying this, Jesus looked up to heaven and said, “Father, the hour has come. Glorify your Son so that your Son may glorify you,

John 17:2

Greek: adopted SBLGNT text.

καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

Word-order interlinear

just as | you gave | to him | authority | over all | flesh | so that | all | that | you have given | to him | he may give | to them | life | eternal

Close English

just as you gave him authority over all flesh, so that he may give eternal life to all whom you have given him.

Fluent English

just as you gave him authority over all humanity, so that he might give eternal life to all those you have given him.

John 17:3

Greek: adopted SBLGNT text.

αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

Word-order interlinear

this | and | is | the | eternal | life | that | they may know | you | the | only | true | God | and | whom | you sent | Jesus | Christ

Close English

And this is eternal life: that they know you, the only true God, and Jesus Christ, whom you sent.

Fluent English

This is eternal life: to know you, the only true God, and Jesus Christ, whom you sent.

John 17:4

Greek: adopted SBLGNT text.

ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·

Word-order interlinear

I | you | glorified | upon | the | earth | the | work | having completed | which | you have given | to me | that | I should do

Close English

I glorified you on the earth, having completed the work you have given me to do.

Fluent English

I have glorified you on earth by completing the work you gave me to do.

John 17:5

Greek: adopted SBLGNT text.

καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

Word-order interlinear

and | now | glorify | me | you | Father | beside | yourself | with the | glory | which | I had | before | the | the | world | to exist | beside | you

Close English

And now, Father, glorify me beside yourself with the glory I had beside you before the world existed.

Fluent English

Now, Father, glorify me in your presence with the glory I had with you before the world existed.

Section notes

Verse 1 includes the narrator’s introduction before the prayer begins. Glorify and glory preserve the recurring vocabulary.

All flesh in 17:2 means all humanity in fluent. The collective neuter expression all that you have given him is rendered as people in close and fluent; the interlinear retains its form.

The work is described as completed in the adopted 17:4. Verse 5 retains glory with the Father before the world existed. These statements are not expanded into a theological explanation.

The name and the words received · John 17:6–10

John 17:6

Greek: adopted SBLGNT text.

Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς ⸀ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

Word-order interlinear

I revealed | of you | the | name | to the | people | whom | you gave | to me | out of | the | world | yours | they were | and to me | them | you gave | and | the | word | of you | they have kept

Close English

I revealed your name to the people you gave me out of the world. They were yours, and you gave them to me, and they have kept your word.

Fluent English

I have made your name known to the people you gave me out of the world. They belonged to you, and you gave them to me. They have obeyed your word.

John 17:7

Greek: adopted SBLGNT text.

νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·

Word-order interlinear

now | they have known | that | all things | whatever | you have given | to me | from | you | are

Close English

Now they have come to know that everything you have given me is from you,

Fluent English

Now they know that everything you have given me comes from you,

John 17:8

Greek: adopted SBLGNT text.

ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

Word-order interlinear

because | the | words | which | you gave | to me | I have given | to them | and | they | received | and | knew | truly | that | from | you | I came out | and | believed | that | you | me | sent

Close English

because I have given them the words you gave me, and they received them and truly knew that I came from you, and believed that you sent me.

Fluent English

because I gave them the words you gave me. They received those words, knew for certain that I came from you and believed that you sent me.

John 17:9

Greek: adopted SBLGNT text.

ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν,

Word-order interlinear

I | concerning | them | ask | not | concerning | the | world | I ask | but | concerning | those whom | you have given | to me | because | yours | they are

Close English

I ask for them. I do not ask for the world but for those you have given me, because they are yours.

Fluent English

I am praying for them. I am praying for those you have given me, rather than for the world, because they belong to you.

John 17:10

Greek: adopted SBLGNT text.

καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς.

Word-order interlinear

and | the things | mine | all | yours | are | and | the things | yours | mine | and | I have been glorified | in | them

Close English

And all that is mine is yours, and what is yours is mine, and I have been glorified in them.

Fluent English

All I have is yours, and all you have is mine. I have been glorified in them.

Section notes

The source marker ᶠ attached to the giving verb in 17:6 is preserved as apparatus, not glossed as a word. Name is retained in both sentence translations.

Ask in 17:9 is a request in prayer, unlike the question sense selected in 16:23. The prayer’s stated focus is retained without generalizing it to every prayer Jesus makes.

Singular word and plural words are distinguished in 17:6 and 17:8. The pronoun them in 17:10 refers to the people already in view.

Kept in the Father’s name · John 17:11–13

John 17:11

Greek: adopted SBLGNT text.

καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς.

Word-order interlinear

and | no longer | I am | in | the | world | and | they | in | the | world | are | and I | to | you | come | Father | holy | keep | them | in | the | name | of you | which | you have given | to me | so that | they may be | one | just as | we

Close English

And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, so that they may be one, just as we are.

Fluent English

I am no longer in the world, but they are still in the world, and I am coming to you. Holy Father, protect them in your name, the name you have given me, so that they may be one as we are one.

John 17:12

Greek: adopted SBLGNT text.

ὅτε ἤμην μετ’ αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

Word-order interlinear

when | I was | with | them | I | was keeping | them | in | the | name | of you | which | you have given | to me | and | I guarded | and | no one | from | them | perished | if | not | the | son | of the | destruction | so that | the | scripture | may be fulfilled

Close English

When I was with them, I kept them in your name, which you have given me, and guarded them. Not one of them perished except the son of destruction, so that the scripture might be fulfilled.

Fluent English

While I was with them, I protected them in your name, the name you have given me. I guarded them, and none was lost except the one marked for destruction, so that Scripture might be fulfilled.

John 17:13

Greek: adopted SBLGNT text.

νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

Word-order interlinear

now | but | to | you | I come | and | these things | I speak | in | the | world | so that | they may have | the | joy | the | mine | made full | in | themselves

Close English

But now I am coming to you, and I speak these things in the world so that they may have my joy made full in themselves.

Fluent English

Now I am coming to you. I say these things while I am in the world so that they may have the fullness of my joy within them.

Section notes

The adopted relative pronoun in 17:11–12 refers to the name given to Jesus, not to people given to him. Fluent repeats the name to keep this relation clear.

The present I am no longer in the world is retained, alongside while I am in the world in 17:13. The translation does not silently change the first statement to future tense.

Son of destruction is kept in close; fluent renders the idiom the one marked for destruction. The note identifies the idiom without adding an account of how that outcome was determined.

In the world and set apart · John 17:14–19

John 17:14

Greek: adopted SBLGNT text.

ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

Word-order interlinear

I | have given | to them | the | word | of you | and | the | world | hated | them | because | not | they are | from | the | world | just as | I | not | am | from | the | world

Close English

I have given them your word, and the world hated them because they are not of the world, just as I am not of the world.

Fluent English

I have given them your word. The world has hated them because they do not belong to the world, just as I do not belong to the world.

John 17:15

Greek: adopted SBLGNT text.

οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ᾽ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

Word-order interlinear

not | I ask | that | you take | them | out of | the | world | but | that | you keep | them | from | the | evil one

Close English

I do not ask that you take them out of the world, but that you keep them from the evil one.

Fluent English

I am not asking you to take them out of the world, but to protect them from the evil one.

John 17:16

Greek: adopted SBLGNT text.

ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

Word-order interlinear

from | the | world | not | they are | just as | I | not | am | from | the | world

Close English

They are not of the world, just as I am not of the world.

Fluent English

They do not belong to the world, just as I do not belong to the world.

John 17:17

Greek: adopted SBLGNT text.

ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

Word-order interlinear

consecrate | them | in | the | truth | the | word | the | yours | truth | is

Close English

Consecrate them in the truth; your word is truth.

Fluent English

Set them apart in the truth; your word is truth.

John 17:18

Greek: adopted SBLGNT text.

καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

Word-order interlinear

just as | me | you sent | into | the | world | I also | sent | them | into | the | world

Close English

Just as you sent me into the world, I also sent them into the world.

Fluent English

As you sent me into the world, I have sent them into the world.

John 17:19

Greek: adopted SBLGNT text.

καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

Word-order interlinear

and | for | them | I | consecrate | myself | so that | they may be | also | they | consecrated | in | truth

Close English

And for them I consecrate myself, so that they too may be consecrated in truth.

Fluent English

For their sake I set myself apart, so that they too may be set apart in truth.

Section notes

The Greek of 17:15 can mean the evil one or evil. This translation selects the personal reading while recording the alternative.

Consecrate and set apart render hagiazo consistently in 17:17 and 17:19. They express dedication to a holy purpose; no moral impurity is implied in Jesus’s consecration of himself.

In the truth retains en in 17:17. The phrase can also be understood instrumentally, by the truth. The sending into the world remains alongside not belonging to it.

Unity and the world’s belief · John 17:20–23

John 17:20

Greek: adopted SBLGNT text.

Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,

Word-order interlinear

not | concerning | these | but | I ask | only | but | also | concerning | those | believing | through | the | word | of them | in | me

Close English

But I ask not only for these, but also for those who believe in me through their word,

Fluent English

I pray not only for these, but also for those who believe in me through their message,

John 17:21

Greek: adopted SBLGNT text.

ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

Word-order interlinear

so that | all | one | they may be | just as | you | Father | in | me | and I | in | you | so that | also | they | in | us | may be | so that | the | world | may believe | that | you | me | sent

Close English

so that they may all be one, just as you, Father, are in me and I in you, so that they also may be in us, so that the world may believe that you sent me.

Fluent English

so that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you sent me.

John 17:22

Greek: adopted SBLGNT text.

κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν,

Word-order interlinear

and I | the | glory | which | you have given | to me | I have given | to them | so that | they may be | one | just as | we | one

Close English

And I have given them the glory you have given me, so that they may be one, just as we are one:

Fluent English

I have given them the glory you gave me, so that they may be one as we are one:

John 17:23

Greek: adopted SBLGNT text.

ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας.

Word-order interlinear

I | in | them | and | you | in | me | so that | they may be | made complete | into | one | so that | may know | the | world | that | you | me | sent | and | loved | them | just as | me | you loved

Close English

I in them and you in me, so that they may be made complete into one, so that the world may know that you sent me and loved them just as you loved me.

Fluent English

I in them and you in me. May they be brought into complete unity, so that the world may know that you sent me and have loved them as you have loved me.

Section notes

The adopted 17:20 uses a present participle, those who believe, retained without restricting the prayer to the immediate disciples. The following phrase connects their belief with the disciples' message.

The adopted 17:21 has may they also be in us; an additional one found in other witnesses is not inserted there. The unity language surrounding it remains intact.

In 17:23 loved them is the adopted wording. The comparison with the Father's love for Jesus is retained without reducing it to a looser resemblance.

Glory, love and the name · John 17:24–26

John 17:24

Greek: adopted SBLGNT text.

πάτερ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ’ ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

Word-order interlinear

Father | what | you have given | to me | I desire | that | where | am | I | they also | may be | with | me | so that | they may see | the | glory | the | mine | which | you have given | to me | because | you loved | me | before | the foundation | of the world

Close English

Father, as for those you have given me, I desire that they too may be with me where I am, so that they may see my glory, which you have given me because you loved me before the foundation of the world.

Fluent English

Father, I want those you have given me to be with me where I am and to see my glory —the glory you gave me because you loved me before the world was founded.

John 17:25

Greek: adopted SBLGNT text.

Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας,

Word-order interlinear

Father | righteous | and | the | world | you | not | knew | I | but | you | knew | and | these | knew | that | you | me | sent

Close English

Righteous Father, the world did not know you, but I knew you, and these knew that you sent me.

Fluent English

Righteous Father, the world has not known you, but I have known you, and these have known that you sent me.

John 17:26

Greek: adopted SBLGNT text.

καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.

Word-order interlinear

and | I made known | to them | the | name | of you | and | I will make known | so that | the | love | with which | you loved | me | in | them | may be | and I | in | them

Close English

And I made your name known to them and will make it known, so that the love with which you loved me may be in them, and I in them.”

Fluent English

I have made your name known to them and will continue to make it known, so that the love you have for me may be in them, and I may be in them.”

Section notes

The adopted 17:24 begins with a neuter singular relative, what you have given me, then resumes with a plural pronoun for people. Close and fluent use those for readable English; the interlinear shows the collective form.

The final verse keeps both the making known already done and the making known still to come. The prayer ends with love in them and Jesus in them.

JN-139 · Parallels

Comparing the passages (H-123, SR-0474). No exact counterpart to the individual saying is established. No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 17:11, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1711/

On the adopted relative pronoun referring to the name and the protection vocabulary.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 17:24, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1724/

On the collective neuter relative and subsequent plural pronoun.

JN-140 · John 18:4 Who are you looking for?

Preceding context / John 18:3

So Judas came there with a detachment of soldiers and officers from the chief priests and Pharisees. They carried lanterns, torches and weapons.

John 18:4

Greek: adopted SBLGNT text.

Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ’ αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς· Τίνα ζητεῖτε;

Word-order interlinear

Jesus | therefore | knowing | all | the things | coming | upon | him | went out | and | says | to them | whom | do you seek

Close English

Then Jesus, knowing everything coming upon him, went out and says to them, “Whom are you seeking?”

Fluent English

Jesus, knowing everything that was going to happen to him, went out and asked them, “Who are you looking for?”

Section notes

The narrator states Jesus’s knowledge before the question. Fluent uses past-tense narration for the Greek historical present says.

Following context / John 18:5

They answered, “Jesus of Nazareth.” He told them, “I am he.” Judas, who was betraying him, was also standing with them.

JN-140 · Parallels

Comparing the passages (H-124b, SR-0475)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-141 · John 18:5 I am he

Preceding context / John 18:4

Jesus, knowing everything that was going to happen to him, went out and asked them, “Who are you looking for?”

John 18:5

Greek: adopted SBLGNT text.

ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς· Ἐγώ εἰμι. εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ’ αὐτῶν.

Word-order interlinear

they answered | him | Jesus | the | Nazarene | he says | to them | I | am | had been standing | and | also | Judas | the one | handing over | him | with | them

Close English

They answered him, “Jesus the Nazarene.” He says to them, “I am.” Judas, the one handing him over, was also standing with them.

Fluent English

They answered, “Jesus of Nazareth.” He told them, “I am he.” Judas, who was betraying him, was also standing with them.

Section notes

The answer I am is uncompleted in Greek and retained in close; fluent supplies he for the immediate identification, as in 13:19. Jesus the Nazarene becomes Jesus of Nazareth. The final sentence identifies Judas as present with the arresting party.

Following context / John 18:6

When he told them, “I am he,” they moved back and fell to the ground.

JN-141 · Parallels

Comparing the passages (H-124b, SR-0323)
This comparison links Luke 22:48 and Matt. 26:50 through the arrest scene and Judas’s presence.
Their words differ; a kiss is not inserted into John’s saying.
No direct Thomas counterpart is established.

JN-142 · John 18:6 They fall to the ground

Preceding context / John 18:5

They answered, “Jesus of Nazareth.” He told them, “I am he.” Judas, who was betraying him, was also standing with them.

John 18:6

Greek: adopted SBLGNT text.

ὡς οὖν εἶπεν αὐτοῖς· Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.

Word-order interlinear

when | therefore | he said | to them | I | am | they went | to | the | rear | and | fell | to the ground

Close English

When, therefore, he said to them, “I am,” they went backward and fell to the ground.

Fluent English

When he told them, “I am he,” they moved back and fell to the ground.

Section notes

This is the narrator’s report, including a quotation of Jesus’s answer. The movement and fall are retained without specifying a cause beyond the narrated sequence.

Following context / John 18:7

Again he asked them, “Who are you looking for?” They answered, “Jesus of Nazareth.”

JN-142 · Parallels

Comparing the passages (H-124b, SR-0476)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-143 · John 18:7 The question repeated

Preceding context / John 18:6

When he told them, “I am he,” they moved back and fell to the ground.

John 18:7

Greek: adopted SBLGNT text.

πάλιν οὖν ἐπηρώτησεν αὐτούς· Τίνα ζητεῖτε; οἱ δὲ εἶπαν· Ἰησοῦν τὸν Ναζωραῖον.

Word-order interlinear

again | therefore | he asked | them | whom | do you seek | they | and | said | Jesus | the | Nazarene

Close English

Then he asked them again, “Whom are you seeking?” And they said, “Jesus the Nazarene.”

Fluent English

Again he asked them, “Who are you looking for?” They answered, “Jesus of Nazareth.”

Section notes

The question and the answer retain the wording used in 18:4–5. Both speakers remain present in the complete verse.

Following context / John 18:8

Jesus answered, “I told you that I am he. If you are looking for me, let these men go.”

JN-143 · Parallels

Comparing the passages (H-124b, SR-0477)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-144 · John 18:8–9 Let these men go

Preceding context / John 18:7

Again he asked them, “Who are you looking for?” They answered, “Jesus of Nazareth.”

John 18:8

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·

Word-order interlinear

answered | Jesus | I said | to you | that | I | am | if | therefore | me | you seek | allow | these | to go

Close English

Jesus answered, “I told you that I am. If, therefore, you seek me, let these go,”

Fluent English

Jesus answered, “I told you that I am he. If you are looking for me, let these men go.”

John 18:9

Greek: adopted SBLGNT text.

ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

Word-order interlinear

so that | may be fulfilled | the | word | which | he said | that | those whom | you have given | to me | not | I lost | from | them | anyone

Close English

so that the word he spoke might be fulfilled: “Of those you have given me, I lost not one.”

Fluent English

This fulfilled what he had said: “I have lost none of those you have given me.”

Section notes

Verse 9 is the narrator’s fulfillment statement, quoting an earlier saying. It is not a further sentence addressed to the arresting party. The quotation is retained as given rather than replaced with the longer wording of 17:12.

Following context / John 18:10

Then Simon Peter drew a sword he was carrying, struck the high priest’s slave and cut off his right ear. The slave’s name was Malchus.

JN-144 · Parallels

Comparing the passages (H-124b, SR-0478)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-145 · John 18:11 The sword and the cup

Preceding context / John 18:10

Then Simon Peter drew a sword he was carrying, struck the high priest’s slave and cut off his right ear. The slave’s name was Malchus.

John 18:11

Greek: adopted SBLGNT text.

εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω αὐτό;

Word-order interlinear

said | therefore | the | Jesus | to the | Peter | put | the | sword | into | the | sheath | the | cup | which | has given | to me | the | Father | not | ever | may I drink | it

Close English

Then Jesus said to Peter, “Put the sword into its sheath. The cup the Father has given me—shall I not drink it?”

Fluent English

Jesus told Peter, “Put your sword back in its sheath. Am I not to drink the cup the Father has given me?”

Section notes

Sheath and the Father’s cup are both explicit. The final question expects acceptance of drinking the cup; it is not translated as a refusal.

Following context / John 18:12

Then the detachment, its commander and the Jewish officers arrested Jesus and bound him.

JN-145 · Parallels

Comparing the passages (H-124b, SR-0479)
This comparison links Matt. 26:52, the instruction to put away the sword.
John names Peter and the sheath and adds the question about the cup; Matthew’s angels and Scriptures are not imported.
No direct Thomas counterpart is established.

JN-146 · John 18:20–21 Teaching openly

Preceding context / John 18:19

The high priest questioned Jesus about his disciples and his teaching.

John 18:20

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτῷ Ἰησοῦς· Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν·

Word-order interlinear

answered | him | Jesus | I | openly | have spoken | to the | world | I | always | taught | in | a synagogue | and | in | the | temple | where | all | the | Jews | gather | and | in | secret | I spoke | nothing

Close English

Jesus answered him, “I have spoken openly to the world. I always taught in a synagogue and in the temple, where all the Jews gather, and I spoke nothing in secret.

Fluent English

Jesus answered, “I have spoken openly to the world. I always taught in synagogues and in the temple, where all the Jews gather. I have said nothing in secret.

John 18:21

Greek: adopted SBLGNT text.

τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

Word-order interlinear

why | me | do you ask | ask | those | having heard | what | I spoke | to them | look | these | know | what | said | I

Close English

Why do you question me? Question those who have heard what I spoke to them. Look, they know what I said.”

Fluent English

Why question me? Ask the people who heard me. They know what I said to them.”

Section notes

The teaching is presented as public, with synagogue and temple named. All the Jews is retained as part of the description of gathering; the text is not reduced to a private audience.

The repeated questioning verb refers here to interrogation. Fluent’s plural synagogues expresses the recurring setting of always taught.

Following context / John 18:22

When Jesus said this, one of the officers standing nearby struck him and said, “Is that how you answer the high priest?”

JN-146 · Parallels

Comparing the passages (H-125, SR-0480)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-147 · John 18:23 Give evidence of the wrong

Preceding context / John 18:22

When Jesus said this, one of the officers standing nearby struck him and said, “Is that how you answer the high priest?”

John 18:23

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτῷ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

Word-order interlinear

answered | him | Jesus | if | wrongly | I spoke | testify | concerning | the | wrong | if | but | rightly | why | me | do you strike

Close English

Jesus answered him, “If I spoke wrongly, testify about the wrong. But if rightly, why do you strike me?”

Fluent English

Jesus answered, “If I said something wrong, give evidence of it. If I spoke rightly, why are you hitting me?”

Section notes

Wrongly and rightly concern the speech’s validity here, not merely its politeness. The request is for testimony about the alleged wrong.

Following context / John 18:24

Then Annas sent him, still bound, to Caiaphas the high priest.

JN-147 · Parallels

Comparing the passages (H-125, SR-0481)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-148 · John 18:34 Whose question is it?

Preceding context / John 18:33

Pilate went back into the governor’s headquarters, called Jesus and asked him, “Are you the king of the Jews?”

John 18:34

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς· Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

Word-order interlinear

answered | Jesus | from | yourself | you | this | say | or | others | said | to you | about | me

Close English

Jesus answered, “Do you say this from yourself, or did others tell you about me?”

Fluent English

Jesus answered, “Is this your own question, or did others tell you about me?”

Section notes

The question asks where Pilate’s words originated. It is distinct from the you say reply in 18:37.

Following context / John 18:35

Pilate answered, “Am I a Jew? Your own nation and the chief priests handed you over to me. What have you done?”

JN-148 · Parallels

Comparing the passages (H-127, SR-0161)
This comparison relates Matt. 27:11, Mark 15:2 and Luke 23:3 to the interrogation scene.
The you say formula corresponds to John 18:37, not to this counterquestion.
No direct Thomas counterpart is established.

JN-149 · John 18:36 A kingdom from another source

Preceding context / John 18:35

Pilate answered, “Am I a Jew? Your own nation and the chief priests handed you over to me. What have you done?”

John 18:36

Greek: adopted SBLGNT text.

ἀπεκρίθη Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

Word-order interlinear

answered | Jesus | the | kingdom | the | mine | not | is | from | the | world | this | if | from | the | world | this | were | the | kingdom | the | mine | the | attendants | the | mine | were fighting | would | so that | not | I be handed over | to the | Jews | now | but | the | kingdom | the | mine | not | is | from here

Close English

Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my attendants would be fighting so that I would not be handed over to the Jews. But as it is, my kingdom is not from here.”

Fluent English

Jesus answered, “My kingdom does not come from this world. If it did, my servants would fight to keep me from being handed over to the Jews. As it is, my kingdom does not come from here.”

Section notes

From this world and from here express origin. The statement is not expanded into a claim that the kingdom has no relation to earthly life. As it is conveys the contrast of but now.

The Jews in the handing-over clause refers to the opponents in this scene, not every Jewish person. The conditional fighting clause is retained.

Following context / John 18:37

Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. I was born and came into the world to bear witness to the truth. Everyone who belongs to the truth listens to my voice.”

JN-149 · Parallels

Comparing the passages (H-127, SR-0482)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-150 · John 18:37 A king and a witness to truth

Preceding context / John 18:36

Jesus answered, “My kingdom does not come from this world. If it did, my servants would fight to keep me from being handed over to the Jews. As it is, my kingdom does not come from here.”

John 18:37

Greek: adopted SBLGNT text.

εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος· Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

Word-order interlinear

said | therefore | to him | the | Pilate | therefore | a king | are | you | answered | the | Jesus | you | say | that | a king | I am | I | for | this | have been born | and | for | this | have come | into | the | world | so that | I may testify | to the | truth | everyone | the one | being | from | the | truth | hears | of me | the | voice

Close English

Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this I have been born, and for this I have come into the world: to testify to the truth. Everyone who is of the truth hears my voice.”

Fluent English

Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. I was born and came into the world to bear witness to the truth. Everyone who belongs to the truth listens to my voice.”

Section notes

Pilate’s question precedes Jesus’s answer. You say that I am a king is retained without adding yes or no. The repeated purpose phrases in close are combined in fluent.

Belonging to the truth and hearing the voice remain linked. The adopted companion scene references do not imply that the full Johannine speech appears in the other accounts.

Following context / John 18:38

Pilate said to him, “What is truth?” After saying this, he went back out to the Jews and told them, “I find no charge against him.”

JN-150 · Parallels

Comparing the passages (H-127, SR-0161)
This comparison gives close canonical comparisons with Mark 15:2 and Luke 23:3.
No direct Thomas counterpart is established.

JN-151 · John 19:11 Authority from above

Preceding context / John 19:10

Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?”

John 19:11

Greek: adopted SBLGNT text.

ἀπεκρίθη αὐτῷ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν κατ’ ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

Word-order interlinear

answered | him | Jesus | not | you had | authority | against | me | any | if | not | it was | given | to you | from above | because of | this | the one | having handed over | me | to you | greater | sin | has

Close English

Jesus answered him, “You would have no authority over me unless it had been given you from above. For this reason the one who handed me over to you has greater sin.”

Fluent English

Jesus answered, “You would have no authority over me unless it had been given to you from above. That is why the one who handed me over to you is guilty of the greater sin.”

Section notes

From above is retained; in this context it points to divine authority. The person who handed Jesus over is left unnamed, as in the Greek. Greater sin makes a comparison; it does not declare Pilate innocent.

Following context / John 19:12

From then on Pilate tried to release him, but the Jews shouted, “If you release this man, you are no friend of Caesar. Anyone who makes himself a king opposes Caesar.”

JN-151 · Parallels

Comparing the passages (H-127, SR-0483)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-152 · John 19:26–27 Your son and your mother

Preceding context / John 19:25

Standing by Jesus’s cross were his mother and his mother’s sister, Mary of Clopas and Mary Magdalene.

John 19:26

Greek: adopted SBLGNT text.

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρί· Γύναι, ἴδε ὁ υἱός σου·

Word-order interlinear

Jesus | therefore | having seen | the | mother | and | the | disciple | standing nearby | whom | he loved | says | to the | mother | woman | look | the | son | of you

Close English

Then Jesus, seeing his mother and the disciple whom he loved standing nearby, says to his mother, “Woman, look, your son.”

Fluent English

When Jesus saw his mother and the disciple he loved standing nearby, he said to her, “Woman, here is your son.”

John 19:27

Greek: adopted SBLGNT text.

εἶτα λέγει τῷ μαθητῇ· Ἴδε ἡ μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.

Word-order interlinear

then | he says | to the | disciple | look | the | mother | of you | and | from | that | the | hour | took | the | disciple | her | into | the things | his own

Close English

Then he says to the disciple, “Look, your mother.” And from that hour the disciple took her into his own home.

Fluent English

Then he told the disciple, “Here is your mother.” From that moment the disciple took her into his home.

Section notes

Woman is retained as the form of address, without adding a dismissive tone. The beloved disciple is not named in this passage. Into his own is expressed as into his home.

The preceding list in 19:25 has been read as three or four women. Its wording is retained without identifying the mother’s sister or expanding Mary of Clopas into a particular family relationship.

Following context / John 19:28

After this, knowing that everything had now been accomplished, Jesus said, to bring Scripture to fulfillment, “I am thirsty.”

JN-152 · Parallels

Comparing the passages (H-128, SR-0484)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-153 · John 19:28 I am thirsty

Preceding context / John 19:27

Then he told the disciple, “Here is your mother.” From that moment the disciple took her into his home.

John 19:28

Greek: adopted SBLGNT text.

Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται ἵνα τελειωθῇ ἡ γραφὴ λέγει· Διψῶ.

Word-order interlinear

after | this | knowing | the | Jesus | that | already | all things | have been completed | so that | may be completed | the | scripture | he says | I thirst

Close English

After this, Jesus, knowing that everything had already been completed, says, so that the scripture might be completed, “I thirst.”

Fluent English

After this, knowing that everything had now been accomplished, Jesus said, to bring Scripture to fulfillment, “I am thirsty.”

Section notes

The narrator connects the saying with completion and Scripture. The Greek repeats related completion language; fluent uses accomplished and fulfillment. No particular scriptural verse is added to the text.

Following context / John 19:29

A jar full of sour wine stood there. They put a sponge soaked in the sour wine on hyssop and brought it to his mouth.

JN-153 · Parallels

Comparing the passages (H-128, SR-0485)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

JN-154 · John 19:30 It is finished

Preceding context / John 19:29

A jar full of sour wine stood there. They put a sponge soaked in the sour wine on hyssop and brought it to his mouth.

John 19:30

Greek: adopted SBLGNT text.

ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν· Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

Word-order interlinear

when | therefore | he received | the | sour wine | the | Jesus | he said | it has been completed | and | having bowed | the | head | he handed over | the | spirit

Close English

When Jesus had received the sour wine, he said, “It has been completed,” and bowing his head, he handed over his spirit.

Fluent English

After receiving the sour wine, Jesus said, “It is finished.” He bowed his head and gave up his spirit.

Section notes

The completed form of the verb links this saying with 19:28. Handed over his spirit is rendered gave up his spirit; the text does not name a recipient or identify this spirit as the Holy Spirit.

The following context retains the day of Preparation and the Sabbath’s special importance, without choosing between disputed calendar reconstructions.

Following context / John 19:31

Because it was the day of Preparation, the Jews asked Pilate to have the men’s legs broken and their bodies taken away, so that the bodies would not remain on the crosses on the Sabbath. That Sabbath was a day of special importance.

JN-154 · Parallels

Comparing the passages (H-128, SR-0486)
A scene relationship is retained; no exact counterpart to the individual saying is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 18:36, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1836/

On origin language and the force of the final contrast.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 19:11, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1911/

On the counterfactual condition, authority from above and the unnamed handing-over agent.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 19:25, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-1925/

On the alternative ways of construing the list of women beside the cross.

JN-155 · John 20:15 Why are you crying?

Preceding context / John 20:14

After saying this, she turned around and saw Jesus standing there, but she did not know it was Jesus.

John 20:15

Greek: adopted SBLGNT text.

λέγει αὐτῇ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.

Word-order interlinear

he says | to her | Jesus | woman | why | do you weep | whom | do you seek | she | supposing | that | the | gardener | he is | says | to him | sir | if | you | carried away | him | tell | me | where | you laid | him | and I | him | will take away

Close English

Jesus says to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing that he is the gardener, says to him, “Sir, if you carried him away, tell me where you laid him, and I will take him away.”

Fluent English

Jesus asked her, “Woman, why are you crying? Who are you looking for?” Thinking he was the gardener, she said, “Sir, if you have taken him away, tell me where you put him, and I will take him.”

Section notes

The complete verse includes both Jesus’s questions and Mary’s answer. Sir renders her address to someone she takes to be the gardener; it does not anticipate her recognition in the next verse.

Following context / John 20:16

Jesus said to her, “Mary.” She turned and said to him in Hebrew, “Rabbouni!”—which means “Teacher.”

JN-155 · Parallels

Comparing the passages (SR-0487)
No direct parallel in the four Gospels is established, and this scene is not separately listed in the adopted harmony.
No direct Thomas counterpart is established.

JN-156 · John 20:16 Mary recognizes her teacher

Preceding context / John 20:15

Jesus asked her, “Woman, why are you crying? Who are you looking for?” Thinking he was the gardener, she said, “Sir, if you have taken him away, tell me where you put him, and I will take him.”

John 20:16

Greek: adopted SBLGNT text.

λέγει αὐτῇ Ἰησοῦς· Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· Ραββουνι (ὃ λέγεται Διδάσκαλε).

Word-order interlinear

he says | to her | Jesus | Mary | having turned | she | says | to him | in Hebrew | Rabbouni | which | is called | teacher

Close English

Jesus says to her, “Mary.” Turning, she says to him in Hebrew, “Rabbouni,” which means “Teacher.”

Fluent English

Jesus said to her, “Mary.” She turned and said to him in Hebrew, “Rabbouni!”—which means “Teacher.”

Section notes

The narrator supplies the meaning Teacher. Hebrew retains the source’s language label; Rabbouni is an Aramaic form of address. The turning is retained without reconstructing Mary’s movements.

Following context / John 20:17

Jesus told her, “Do not hold on to me, because I have not yet gone up to the Father. Go to my brothers and tell them, ‘I am going up to my Father and your Father, to my God and your God.’”

JN-156 · Parallels

Comparing the passages (SR-0488)
No direct parallel in the four Gospels is established, and this scene is not separately listed in the adopted harmony.
No direct Thomas counterpart is established.

JN-157 · John 20:17 Go to my brothers

Preceding context / John 20:16

Jesus said to her, “Mary.” She turned and said to him in Hebrew, “Rabbouni!”—which means “Teacher.”

John 20:17

Greek: adopted SBLGNT text.

λέγει αὐτῇ Ἰησοῦς· Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.

Word-order interlinear

he says | to her | Jesus | not | of me | take hold | not yet | for | I have ascended | to | the | Father | go | but | to | the | brothers | of me | and | say | to them | I am ascending | to | the | Father | of me | and | Father | of you | and | God | of me | and | God | of you

Close English

Jesus says to her, “Do not hold on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, ‘I am ascending to my Father and your Father, and my God and your God.’”

Fluent English

Jesus told her, “Do not hold on to me, because I have not yet gone up to the Father. Go to my brothers and tell them, ‘I am going up to my Father and your Father, to my God and your God.’”

Section notes

Hold on to gives the sense of the verb of touching or taking hold. The wording does not decide whether Mary is already holding Jesus or trying to do so. The reason introduced by because remains as given; no chronology of the ascension is supplied.

The paired my Father and your Father, my God and your God is retained. Brothers refers here to the disciples who receive Mary’s message in 20:18.

Following context / John 20:18

Mary Magdalene went to the disciples with the news, “I have seen the Lord!” She also told them what he had said to her.

JN-157 · Parallels

Comparing the passages (SR-0489)
This comparison compares Matt. 28:10: the instruction to tell my brothers.
John addresses Mary and speaks of ascending; Matthew addresses the women and speaks of Galilee.
This scene has no separate entry in the adopted harmony.
No direct Thomas counterpart is established.

JN-158 · John 20:19 Peace behind closed doors

Preceding context / John 20:18

Mary Magdalene went to the disciples with the news, “I have seen the Lord!” She also told them what he had said to her.

John 20:19

Greek: adopted SBLGNT text.

Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.

Word-order interlinear

being | therefore | evening | on the | day | that | the | first | of the week | and | the | doors | having been shut | where | were | the | disciples | because of | the | fear | of the | Jews | came | the | Jesus | and | stood | into | the | midst | and | he says | to them | peace | to you

Close English

Then, when it was evening on that day, the first of the week, and the doors where the disciples were had been shut for fear of the Jews, Jesus came and stood in their midst, and says to them, “Peace to you.”

Fluent English

That evening, on the first day of the week, the disciples were behind closed doors because they were afraid of the Jews. Jesus came and stood among them and said, “Peace be with you.”

Section notes

The source says the doors were shut; fluent leaves the means of entry unexplained. The Jews refers to the feared opponents in this setting, not to every Jewish person. Jesus’s disciples themselves are Jewish.

Peace to you is an ordinary greeting here carrying the scene’s reassurance. The adopted SBLGNT text of Luke 24:36 lacks the greeting found in other textual traditions; that difference remains visible in the earlier Luke passage.

Following context / John 20:20

After saying this, he showed them his hands and his side. The disciples were overjoyed when they saw the Lord.

JN-158 · Parallels

Comparing the passages (H-132, SR-0334)
This comparison relates Luke 24:36 to this appearance; the greeting differs across the adopted Greek texts. No direct Thomas counterpart is established.

JN-159 · John 20:21 As the Father has sent me

Preceding context / John 20:20

After saying this, he showed them his hands and his side. The disciples were overjoyed when they saw the Lord.

John 20:21

Greek: adopted SBLGNT text.

εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

Word-order interlinear

said | therefore | to them | the | Jesus | again | peace | to you | just as | has sent | me | the | Father | I also | send | you

Close English

Then Jesus said to them again, “Peace to you. Just as the Father has sent me, I also send you.”

Fluent English

Jesus said to them again, “Peace be with you. Just as the Father has sent me, I am sending you.”

Section notes

Again marks the repeated greeting. Has sent and am sending preserve the distinction between the Father’s commission and Jesus’s present commissioning of the disciples.

Following context / John 20:22

After saying this, he breathed on them and said, “Receive the Holy Spirit.

JN-159 · Parallels

Comparing the passages (H-132, SR-0490)
This comparison compares Matt. 28:18–20, Mark 16:15–18, the longer ending and Luke 24:47–49.
Their different commissions are not inserted into John’s formula.
No direct Thomas counterpart is established.

JN-160 · John 20:22–23 The Spirit and forgiveness

Preceding context / John 20:21

Jesus said to them again, “Peace be with you. Just as the Father has sent me, I am sending you.”

John 20:22

Greek: adopted SBLGNT text.

καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον·

Word-order interlinear

and | this | having said | he breathed | and | he says | to them | receive | Spirit | holy

Close English

And having said this, he breathed and says to them, “Receive the Holy Spirit.

Fluent English

After saying this, he breathed on them and said, “Receive the Holy Spirit.

John 20:23

Greek: adopted SBLGNT text.

ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς· ἄν τινων κρατῆτε κεκράτηνται.

Word-order interlinear

if | of any | you forgive | the | sins | they have been forgiven | to them | if | of any | you retain | they have been retained

Close English

If you forgive the sins of any, they have been forgiven them; if you retain the sins of any, they have been retained.”

Fluent English

If you forgive anyone’s sins, they stand forgiven; if you hold anyone’s sins against them, they remain unforgiven.”

Section notes

He breathed has no expressed object in Greek; fluent supplies on them from the scene. Receive the Holy Spirit is retained without specifying a sacramental or chronological scheme.

The two result clauses use perfect passive forms. Close preserves have been forgiven and have been retained; fluent expresses the resulting state. The grammar is not expanded into a claim about a particular church office or an independently established order of divine and human action.

Following context / John 20:24

Thomas, one of the Twelve, who was called the Twin, was not with them when Jesus came.

JN-160 · Parallels

Comparing the passages (H-132, SR-0491)
This comparison retains a scene relationship; no exact counterpart to the individual formula is established.
No direct Thomas counterpart is established.

JN-161 · John 20:26 Thomas is with them

Preceding context / John 20:25

The other disciples told him, “We have seen the Lord!” But he said, “Unless I see the nail marks in his hands, put my finger into those marks and put my hand into his side, I will never believe.”

John 20:26

Greek: adopted SBLGNT text.

Καὶ μεθ’ ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν.

Word-order interlinear

and | after | days | eight | again | were | inside | the | disciples | of him | and | Thomas | with | them | comes | the | Jesus | the | doors | having been shut | and | he stood | into | the | midst | and | said | peace | to you

Close English

And after eight days his disciples were again inside, and Thomas with them. Jesus comes, the doors having been shut, and stood in their midst and said, “Peace to you.”

Fluent English

Eight days later his disciples were inside again, and Thomas was with them. Although the doors were closed, Jesus came and stood among them and said, “Peace be with you.”

Section notes

Eight days is retained as written, conventionally an inclusive way of describing a week later. Closed doors and the repeated greeting link this appearance with 20:19.

Following context / John 20:27

Then he told Thomas, “Put your finger here and look at my hands. Reach out your hand and put it into my side. Do not refuse to believe; believe.”

JN-161 · Parallels

Comparing the passages (H-131b, SR-0492)
This comparison retains the scene relationship; no exact phrase counterpart is established.
No direct Thomas counterpart is established.

JN-162 · John 20:27 An invitation to believe

Preceding context / John 20:26

Eight days later his disciples were inside again, and Thomas was with them. Although the doors were closed, Jesus came and stood among them and said, “Peace be with you.”

John 20:27

Greek: adopted SBLGNT text.

εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

Word-order interlinear

then | he says | to the | Thomas | bring | the | finger | of you | here | and | see | the | hands | of me | and | bring | the | hand | of you | and | put | into | the | side | of me | and | not | become | unbelieving | but | believing

Close English

Then he says to Thomas, “Bring your finger here and see my hands, and bring your hand and put it into my side. Do not be unbelieving, but believing.”

Fluent English

Then he told Thomas, “Put your finger here and look at my hands. Reach out your hand and put it into my side. Do not refuse to believe; believe.”

Section notes

The contrast is between unbelieving and believing, not between careful inquiry and carelessness. The invitations repeat Thomas’s stated conditions. The narrative does not say that he actually touched Jesus.

Following context / John 20:28

Thomas answered him, “My Lord and my God!”

JN-162 · Parallels

Comparing the passages (H-131b, SR-0493)
This comparison retains the scene relationship; no exact phrase counterpart is established.
No direct Thomas counterpart is established.

JN-163 · John 20:29 Believing without seeing

Preceding context / John 20:28

Thomas answered him, “My Lord and my God!”

John 20:29

Greek: adopted SBLGNT text.

λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

Word-order interlinear

he says | to him | the | Jesus | because | you have seen | me | you have believed | blessed | those | not | having seen | and | having believed

Close English

Jesus says to him, “Because you have seen me, have you believed? Blessed are those who have not seen and have believed.”

Fluent English

Jesus said to him, “Have you believed because you have seen me? Blessed are those who have believed without seeing.”

Section notes

The first sentence is a question in the adopted Greek punctuation, and both English layers preserve it. The blessing retains the contrast between seeing and believing; no object beyond the given words is added.

Following context / John 20:30

Jesus also performed many other signs in the presence of his disciples that are not written in this book.

JN-163 · Parallels

Comparing the passages (H-131b, SR-0494)
This comparison retains the scene relationship; no exact phrase counterpart is established.
No direct Thomas counterpart is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 20:16, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-2016/

On the narrator’s language label and the gloss Teacher.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 20:26, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-2026/

On the inclusive eight-day expression.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 20:17, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-2017/

On the touching/holding ambiguity and the paired Father/God expressions.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 20:23, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-2023/

On the two perfect passive result clauses without imposing a doctrinal sequence.

JN-164 · John 21:5 Have you caught any fish?

Preceding context / John 21:4

At daybreak Jesus stood on the shore, but the disciples did not know it was Jesus.

John 21:5

Greek: adopted SBLGNT text.

λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· Οὔ.

Word-order interlinear

he says | therefore | to them | the | Jesus | children | not | any | fish to eat | do you have | they answered | him | no

Close English

Then Jesus says to them, “Children, you have no fish to eat, do you?” They answered him, “No.”

Fluent English

Jesus called to them, “Children, you have not caught any fish, have you?” “No,” they answered.

Section notes

Children retains the familiar address without assigning the disciples an age. The question expects a negative answer. The word for food to accompany bread refers to fish in this fishing scene.

Following context / John 21:6

He told them, “Cast the net on the right side of the boat, and you will find some.” They did, and there were so many fish that they could not pull the net in.

JN-164 · Parallels

Comparing the passages (H-134, SR-0495)
No direct parallel in the four Gospels or Thomas is established.

JN-165 · John 21:6 The net on the right side

Preceding context / John 21:5

Jesus called to them, “Children, you have not caught any fish, have you?” “No,” they answered.

John 21:6

Greek: adopted SBLGNT text.

ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

Word-order interlinear

he | but | said | to them | cast | into | the | right | parts | of the | boat | the | net | and | you will find | they cast | therefore | and | no longer | it | to draw | they were able | because of | the | multitude | of the | fish

Close English

He said to them, “Cast the net on the right side of the boat, and you will find.” So they cast it, and they could no longer draw it in because of the multitude of fish.

Fluent English

He told them, “Cast the net on the right side of the boat, and you will find some.” They did, and there were so many fish that they could not pull the net in.

Section notes

Right specifies the side of the boat. The promise leaves its object unexpressed in Greek; some in fluent refers to fish. The following result is part of the complete main verse.

Following context / John 21:7

Then the disciple Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he fastened his outer garment around him, for he was undressed, and threw himself into the sea.

JN-165 · Parallels

Comparing the passages (H-134, SR-0496)
No direct parallel in the four Gospels or Thomas is established.

JN-166 · John 21:10 Bring some of the catch

Preceding context / John 21:9

When they came ashore, they saw a charcoal fire with fish on it, and bread.

John 21:10

Greek: adopted SBLGNT text.

λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

Word-order interlinear

he says | to them | the | Jesus | bring | from | the | fish | which | you caught | now

Close English

Jesus says to them, “Bring some of the fish you have just caught.”

Fluent English

Jesus told them, “Bring some of the fish you have just caught.”

Section notes

Some expresses the partitive from the fish. Just conveys the temporal now in relation to the catch. The following context preserves the exact count of 153 and the untorn net.

Following context / John 21:11

Simon Peter went aboard and pulled the net ashore, full of large fish—153 of them. Even with so many, the net had not torn.

JN-166 · Parallels

Comparing the passages (H-134, SR-0497)
No direct parallel in the four Gospels or Thomas is established.

JN-167 · John 21:12 Come and have breakfast

Preceding context / John 21:11

Simon Peter went aboard and pulled the net ashore, full of large fish—153 of them. Even with so many, the net had not torn.

John 21:12

Greek: adopted SBLGNT text.

λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.

Word-order interlinear

he says | to them | the | Jesus | come | eat breakfast | no one | but | dared | of the | disciples | to question | him | you | who | are | knowing | that | the | Lord | he is

Close English

Jesus says to them, “Come, eat breakfast.” None of the disciples dared question him, “Who are you?” knowing that it was the Lord.

Fluent English

Jesus said to them, “Come and have breakfast.” None of the disciples dared ask him, “Who are you?” They knew it was the Lord.

Section notes

The invitation is followed by the narrator’s statement about the disciples’ knowledge and reluctance to ask. The timing of the scene supports breakfast. No additional words of Jesus are supplied.

Following context / John 21:13

Jesus came, took the bread and gave it to them, and did the same with the fish.

JN-167 · Parallels

Comparing the passages (H-134, SR-0498)
No direct parallel in the four Gospels or Thomas is established.

JN-168 · John 21:15–18 Love, care and the road ahead

Preceding context / John 21:14

This was now the third time Jesus appeared to the disciples after being raised from the dead.

Three questions and three charges · John 21:15–17

John 21:15

Greek: adopted SBLGNT text.

Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκε τὰ ἀρνία μου.

Word-order interlinear

when | therefore | they ate breakfast | he says | to the | Simon | Peter | the | Jesus | Simon | of John | do you love | me | more | than these | he says | to him | yes | Lord | you | know | that | I love | you | he says | to him | feed | the | lambs | of me

Close English

When they had eaten breakfast, Jesus says to Simon Peter, “Simon, son of John, do you love me more than these?” He says to him, “Yes, Lord; you know that I love you.” He says to him, “Feed my lambs.”

Fluent English

After breakfast Jesus asked Simon Peter, “Simon, son of John, do you love me more than these?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him, “Feed my lambs.”

John 21:16

Greek: adopted SBLGNT text.

λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου.

Word-order interlinear

he says | to him | again | a second time | Simon | of John | do you love | me | he says | to him | yes | Lord | you | know | that | I love | you | he says | to him | shepherd | the | sheep | of me

Close English

He says to him again, a second time, “Simon, son of John, do you love me?” He says to him, “Yes, Lord; you know that I love you.” He says to him, “Shepherd my sheep.”

Fluent English

A second time Jesus asked him, “Simon, son of John, do you love me?” “Yes, Lord,” he answered. “You know that I love you.” Jesus told him, “Tend my sheep.”

John 21:17

Greek: adopted SBLGNT text.

λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκε τὰ πρόβατά μου.

Word-order interlinear

he says | to him | the | third time | Simon | of John | do you love | me | was grieved | the | Peter | because | he said | to him | the | third time | do you love | me | and | he said | to him | Lord | all things | you | know | you | know | that | I love | you | he says | to him | the | Jesus | feed | the | sheep | of me

Close English

He says to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know all things; you know that I love you.” Jesus says to him, “Feed my sheep.

Fluent English

The third time Jesus asked, “Simon, son of John, do you love me?” Peter was hurt that Jesus had asked him a third time, “Do you love me?” He said, “Lord, you know everything. You know that I love you.” Jesus told him, “Feed my sheep.

Section notes

The verbs agapao and phileo both appear as love. The Greek variation remains visible in the interlinear; it is not treated as proof of two fixed levels of love. Likewise the two verbs for knowing in 21:17 do not require different kinds of knowledge.

More than these in 21:15 leaves the comparison open: more than the others love Jesus, or more than Peter loves these people or things. The translation does not resolve the unexpressed comparison. Lambs and sheep, and feed and shepherd/tend, retain the source’s variation.

When you grow old · John 21:18

John 21:18

Greek: adopted SBLGNT text.

ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.

Word-order interlinear

truly | truly | I say | to you | when | you were | younger | you fastened a belt on | yourself | and | you walked | where | you wished | when | but | you grow old | you will stretch out | the | hands | of you | and | another | you | will fasten a belt on | and | will carry | where | not | you wish

Close English

Truly, truly, I say to you: when you were younger, you girded yourself and walked where you wished. But when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

Fluent English

Truly, truly, I tell you: when you were younger, you fastened your own belt and went wherever you wanted. When you grow old, you will stretch out your hands, and someone else will fasten your belt and take you where you do not want to go.”

Section notes

The repeated belt-fastening image contrasts self-direction with being taken elsewhere. The next verse explicitly relates the saying to Peter’s death. The translation retains the image without adding a particular method of execution.

Following context / John 21:19

Jesus said this to indicate the kind of death by which Peter would glorify God. Then he told him, “Follow me.”

JN-168 · Parallels

Comparing the passages (H-134, SR-0499)
No direct parallel in the four Gospels or Thomas is established.

JN-169 · John 21:19 Follow me

Preceding context / John 21:18

Truly, truly, I tell you: when you were younger, you fastened your own belt and went wherever you wanted. When you grow old, you will stretch out your hands, and someone else will fasten your belt and take you where you do not want to go.”

John 21:19

Greek: adopted SBLGNT text.

τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολούθει μοι.

Word-order interlinear

this | now | he said | indicating | by what kind of | death | he will glorify | the | God | and | this | having said | he says | to him | follow | me

Close English

He said this to indicate by what kind of death he would glorify God. And having said this, he says to him, “Follow me.”

Fluent English

Jesus said this to indicate the kind of death by which Peter would glorify God. Then he told him, “Follow me.”

Section notes

The first sentence is the narrator’s explanation, not Jesus’s direct speech. Fluent names Jesus and Peter to make the two subjects clear. The final command remains short and unexpanded.

Following context / John 21:20

Peter turned and saw the disciple Jesus loved following them. This was the disciple who had leaned back against Jesus’s chest at the supper and asked, “Lord, who is going to betray you?”

JN-169 · Parallels

Comparing the passages (H-134, SR-0500)
No direct parallel in the four Gospels or Thomas is established.

JN-170 · John 21:22 What is that to you?

Preceding context / John 21:21

When Peter saw him, he asked Jesus, “Lord, what about this man?”

John 21:22

Greek: adopted SBLGNT text.

λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.

Word-order interlinear

he says | to him | the | Jesus | if | him | I wish | to remain | until | I come | what | to | you | you | me | follow

Close English

Jesus says to him, “If I wish him to remain until I come, what is that to you? You follow me.”

Fluent English

Jesus told him, “If I want him to remain until I come, what is that to you? You must follow me.”

Section notes

If keeps the statement conditional; it is not a prediction that the other disciple will live until Jesus comes. The explicit you turns Peter back to his own call to follow.

Following context / John 21:23

So the word spread among the brothers that this disciple would not die. But Jesus had not said that he would not die. He had said, “If I want him to remain until I come, what is that to you?”

JN-170 · Parallels

Comparing the passages (H-134, SR-0501)
No direct parallel in the four Gospels or Thomas is established.

JN-171 · John 21:23 A rumor corrected

Preceding context / John 21:22

Jesus told him, “If I want him to remain until I come, what is that to you? You must follow me.”

John 21:23

Greek: adopted SBLGNT text.

ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνῄσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνῄσκει ἀλλ’· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

Word-order interlinear

went out | therefore | this | the | word | among | the | brothers | that | the | disciple | that | not | dies | not | said | however | to him | the | Jesus | that | not | he dies | but | if | him | I wish | to remain | until | I come | what | to | you

Close English

So this word went out among the brothers, that that disciple does not die. But Jesus did not tell him that he does not die, but, “If I wish him to remain until I come, what is that to you?”

Fluent English

So the word spread among the brothers that this disciple would not die. But Jesus had not said that he would not die. He had said, “If I want him to remain until I come, what is that to you?”

Section notes

The narrator reports and rejects a conclusion drawn from the conditional saying. Both negatives are preserved: Jesus did not say that the disciple would not die. The wording quoted from 21:22 is kept identical in each English layer.

Brothers denotes the community among whom the report spread. The following context’s we know is retained as a plural voice without assigning names to its members.

Following context / John 21:24

This is the disciple who bears witness to these things and wrote them down, and we know that his testimony is true.

JN-171 · Parallels

Comparing the passages (H-134, SR-0502)
No direct parallel in the four Gospels or Thomas is established.

Consulted editorial references

These references support selected notes; they are not adopted English base texts.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 21:15, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-2115/

On the love/knowing vocabulary, pastoral verbs and the comparison with these.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 21:18, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-2118/

On the repeated belt-fastening image and its relation to the narrator’s explanation.

Newman and Nida, A Handbook on the Gospel of John (UBS, 1980), 21:19, via TIPs

https://tips.translation.bible/story/translation-commentary-on-john-2119/

On the narrator’s explanatory sentence and the unexpanded command to follow.

Passage-specific notation and source credits

The following notes preserve the local notation guidance accompanying the original readings. They supplement the notes printed beside each passage.

Luke 2:49 to Luke 4:12

Each passage retains its selected context. Shared scriptural clauses use consistent English wording where the Greek and sense agree.

Luke 4:18–19 to Luke 4:21

Verse 4:20 provides shared context for the two passages. Additional wording from other witnesses is not inserted.

Luke 4:23–27 to Luke 4:23–27

The passage includes the narrative introductions as well as Jesus’ words. The comparison distinguishes the doctor proverb from the saying about the prophet.

Luke 4:35 to Luke 4:43

Luke’s fuller account of the expulsion, the passive I was sent and the context reading Judea remain distinct from their Mark parallels.

Luke 5:4 to Luke 5:14

The two cleansing verses serve as each other’s context.

Luke 5:20 to Luke 5:22–24

The question in 5:21 is the exact shared context. Luke’s address, perfect passive, shorter quoted command and cot terminology are retained.

Luke 5:27 to Luke 5:36–39

Repentance, making the guests fast, the torn new garment and the old wine are distinctive elements of Luke’s wording.

Luke 6:3–5 to Luke 6:10

The three healing verses serve as adjacent contexts. The Mark parallels do not supply extra narration.

Luke 6:20–23 to Luke 6:24–26

Luke’s direct address and repeated now are preserved. The scene index and the saying comparisons have different scopes.

Luke 6:27–36 to Luke 6:37–38

The lending expression in 6:35 is interpreted with an explicit alternative noted. Luke’s commands and comparisons retain their own wording and order.

Luke 6:39–42 to Luke 6:46–49

The passages include the full narrative introduction and Luke’s distinctive images.

Luke 7:9 to John 21:23

Each passage includes its complete main verses and selected surrounding context. The notes explain translation choices and distinguish related passages.

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