RESEARCH EDITION

THE GOSPEL ACCORDING TO LUKE

TEXT · WORD · MEANING

Full text from the Greek source

BOOK 6 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

RESEARCH EDITION

THE GOSPEL ACCORDING TO LUKE

TEXT · WORD · MEANING

FULL TEXT

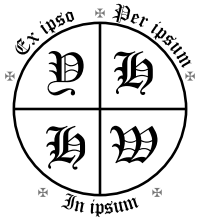
FROM THE GREEK SOURCE

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 6 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 — 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 (this volume) — 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.

The Gospel According to Luke

Chapters 1–24

Volume VI · Luke 1:1–24:53 · Greek source · Three English layers

The complete Gospel: the birth narratives, Jesus’ ministry and journey to Jerusalem, the meal and arrest, the trial and crucifixion, the empty tomb, and the encounters that end in blessing and joy.

Greek, word-order interlinear, close English, fluent English, translation notes and comparative references.

Reading this collection

GREEK AND ORDERED GLOSSES

The adopted SBLGNT Greek is retained, including punctuation and apparatus signs. In the PDF, each token appears above its English gloss. The editable document presents each Greek verse followed by glosses in the same order. A gloss may contain more than one English word; it is a contextual aid, not a complete dictionary definition.

CLOSE ENGLISH

The close layer preserves significant grammar, repeated words and distinctions between passages while supplying necessary English syntax. Historical presents, future forms and “the heavens” remain where useful. Bracketed articles and grammatical labels in glosses are translation aids, not restored manuscript words.

FLUENT ENGLISH

The reading layer uses contemporary American English. Contextual explanations, major lexical choices and ambiguities are recorded beside the relevant section. The earlier wording and paragraph-level quotation marks of established speech passages remain intact.

NOTES AND COMPARISONS

Section notes retain the established comparison records. H denotes a scene in the Gospel harmony, SR a comparison entry, and the MT, MK, LK, JN and TH identifiers refer to earlier corpus units. Related passages do not imply identical wording. Systematic comparison with the King James Version belongs to volume XVI.

TEXT AND SCOPE

Luke 1–24 is presented with Greek text, ordered glosses, close English and fluent English. Traditional Luke 17:36 and 23:17 appear separately with explicit labels. Brackets in the SBLGNT main text remain visible.

USING THE CONTENTS

The contents link to 689 reading sections. PDF bookmarks also identify all 24 chapters. The editable document uses continuous page numbering.

Sources and editorial references

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. CC BY 4.0. The main Greek source follows SBLGNT. Traditional Luke 17:36 and 23:17 follow the established Scrivener 1894 source and are kept separately labeled outside SBLGNT. English translations, alignment, and notes are editorial work.

These editorial references support source and lexical notes; their English translations are not adopted as the English translation base. Further passage-specific references remain in the section notes.

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Luke: Greek text and apparatus, Logos / Biblia
https://biblia.com/bible/sblgnt/luke

UBS Handbook on Luke 1:35
https://tips.translation.bible/story/translation-comment-on-luke-135/

UBS Handbook on Luke 1:37
https://tips.translation.bible/story/translation-comment-on-luke-137/

UBS Handbook on Luke 1:78
https://tips.translation.bible/story/translation-comment-on-luke-178/

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UBS Handbook on Luke 22:44
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SIL Translator’s Notes on Luke 22:43
https://tips.translation.bible/story/sil-translators-notes-on-luke-2243/

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VI-LK-001 / Luke 1:1-80

Beginnings, promises and songs

An orderly account

Luke 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐπειδήπερ	πολλοὶ	ἐπεχείρησαν	ἀνατάξασθαι	διήγησιν	περὶ	τῶν
Since	many	undertook	to arrange	an account	about	the

πεπληροφορημένων	ἐν	ἡμῖν	πραγμάτων,
fulfilled	among	us	events

CLOSE ENGLISH

Since many undertook to arrange an account of the events fulfilled among us,

FLUENT ENGLISH

Many have undertaken to set down an account of the events brought to fulfillment among us,

Luke 1:2

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	παρέδοσαν	ἡμῖν	οἱ	ἀπ’	ἀρχῆς	αὐτόπται	καὶ	ὑπηρέται
just as	handed down	to us	those	from	[the] beginning	eyewitnesses	and	servants

γενόμενοι	τοῦ	λόγου,
having become	of the	word

CLOSE ENGLISH

just as those who from the beginning became eyewitnesses and servants of the word handed them down to us,

FLUENT ENGLISH

following what was handed down to us by those who were eyewitnesses from the beginning and became servants of the message.

Luke 1:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἔδοξε	κἀμοὶ	παρηκολουθηκότι	ἄνωθεν	πᾶσιν	ἀκριβῶς	καθεξῆς
it seemed good	also to me	having followed	from the beginning	all things	carefully	in order

σοι	γράψαι,	κράτιστε	Θεόφιλε,
to you	to write	most excellent	Theophilus

CLOSE ENGLISH

it seemed good also to me, having followed all things carefully from the beginning, to write to you in order, most excellent Theophilus,

FLUENT ENGLISH

I too, after carefully tracing everything from the beginning, decided to write an orderly account for you, most excellent Theophilus,

Luke 1:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	ἐπιγνῷς	περὶ	ὧν	κατηχήθης	λόγων	τὴν	ἀσφάλειαν.
so that	you may recognize	concerning	which	you were instructed	accounts	the	certainty

CLOSE ENGLISH

so that you may recognize the certainty concerning the accounts in which you were instructed.

FLUENT ENGLISH

so that you may know how reliable the things you have been taught are.

SECTION NOTES

The opening sentence extends through verse 4. The events are described as brought to fulfillment; the participle can also emphasize their accomplishment. The account is grounded in what eyewitnesses handed on, rather than claiming that the narrator personally witnessed every event.

In verse 3, “from the beginning” renders anōthen in this historical context. “In order” indicates an arranged account; the word alone does not require every episode to be placed in strict chronological sequence.

VI-LK-001 / Luke 1:5-7

Zechariah and Elizabeth

Luke 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	ἐν	ταῖς	ἡμέραις	Ἡρῴδου	βασιλέως	τῆς	Ἰουδαίας	ἱερεύς	τις
there was	in	the	days	of Herod	king	of	Judea	a priest	a certain

ὀνόματι	Ζαχαρίας	ἐξ	ἐφημερίας	Ἀβιά,	καὶ	γυνὴ	αὐτῷ	ἐκ	τῶν
by name	Zechariah	from	[the] division	of Abijah	and	a wife	for him	from	the

θυγατέρων	Ἀαρών,	καὶ	τὸ	ὄνομα	αὐτῆς	Ἐλισάβετ.
daughters	of Aaron	and	the	name	of her	Elizabeth

CLOSE ENGLISH

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah, and he had a wife from the daughters of Aaron, and her name was Elizabeth.

FLUENT ENGLISH

During the reign of Herod, king of Judea, there was a priest named Zechariah who belonged to Abijah’s priestly division. His wife Elizabeth was also a descendant of Aaron.

Luke 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	δὲ	δίκαιοι	ἀμφότεροι	ἐναντίον	τοῦ	θεοῦ,	πορευόμενοι	ἐν
they were	and	righteous	both	before	[the]	God	walking	in

πάσαις	ταῖς	ἐντολαῖς	καὶ	δικαιώμασιν	τοῦ	κυρίου	ἄμεμπτοι.
all	the	commandments	and	ordinances	of the	Lord	blameless

CLOSE ENGLISH

Both were righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.

FLUENT ENGLISH

Both lived rightly before God, observing all the Lord’s commands and requirements without blame.

Luke 1:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἦν	αὐτοῖς	τέκνον,	καθότι	ἦν	ἡ	Ἐλισάβετ	στεῖρα,	καὶ
and	not	there was	for them	a child	because	was	[the]	Elizabeth	barren	and

ἀμφότεροι	προβεβηκότες	ἐν	ταῖς	ἡμέραις	αὐτῶν	ἦσαν.
both	advanced	in	the	days	of them	were

CLOSE ENGLISH

And they had no child, because Elizabeth was barren, and both were advanced in their days.

FLUENT ENGLISH

They had no child, because Elizabeth was unable to conceive, and they were both elderly.

SECTION NOTES

Both spouses are associated with the priestly family of Aaron. Their childlessness is stated alongside their blameless conduct; the narrator does not identify it as a punishment for wrongdoing.

VI-LK-001 / Luke 1:8-12

An angel in the sanctuary

Luke 1:8

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	τῷ	ἱερατεύειν	αὐτὸν	ἐν	τῇ	τάξει	τῆς	ἐφημερίας
it happened	and	during	the	serving as priest	of him	in	the	turn	of the	division

αὐτοῦ	ἔναντι	τοῦ	θεοῦ
of him	before	[the]	God

CLOSE ENGLISH

And it happened, while he was serving as priest before God in the turn of his division,

FLUENT ENGLISH

Once, when his division was on duty and he was serving as priest before God,

Luke 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

κατὰ	τὸ	ἔθος	τῆς	ἱερατείας	ἔλαχε	τοῦ	θυμιᾶσαι	εἰσελθὼν
according to	the	custom	of the	priesthood	he was allotted	the	to burn incense	having entered

εἰς	τὸν	ναὸν	τοῦ	κυρίου,
into	the	sanctuary	of the	Lord

CLOSE ENGLISH

according to the custom of the priesthood, he was chosen by lot to enter the sanctuary of the Lord and burn incense,

FLUENT ENGLISH

he was chosen by lot, according to priestly custom, to enter the Lord’s sanctuary and burn incense.

Luke 1:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πᾶν	τὸ	πλῆθος	ἦν	τοῦ	λαοῦ	προσευχόμενον	ἔξω	τῇ	ὥρᾳ
and	all	the	multitude	was	of the	people	praying	outside	at the	hour

τοῦ	θυμιάματος·
of the	incense

CLOSE ENGLISH

and the whole multitude of the people was praying outside at the hour of incense.

FLUENT ENGLISH

The whole crowd was outside praying at the time of the incense offering.

Luke 1:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὤφθη	δὲ	αὐτῷ	ἄγγελος	κυρίου	ἑστὼς	ἐκ	δεξιῶν	τοῦ	θυσιαστηρίου
appeared	and	to him	an angel	of [the] Lord	standing	at	[the] right	of the	altar

τοῦ	θυμιάματος.
of the	incense

CLOSE ENGLISH

And an angel of the Lord appeared to him, standing at the right of the altar of incense.

FLUENT ENGLISH

An angel of the Lord appeared to him, standing to the right of the incense altar.

Luke 1:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐταράχθη	Ζαχαρίας	ἰδών,	καὶ	φόβος	ἐπέπεσεν	ἐπ’	αὐτόν.
and	was disturbed	Zechariah	having seen	and	fear	fell	upon	him

CLOSE ENGLISH

And Zechariah was disturbed when he saw, and fear fell upon him.

FLUENT ENGLISH

Zechariah was shaken by the sight and overcome with fear.

SECTION NOTES

The sanctuary, naos, is the temple building into which Zechariah enters; the people remain outside. The priestly division and the individual assignment by lot are distinct parts of the scene.

VI-LK-001 / Luke 1:13-17

The promise concerning John

Luke 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτὸν	ὁ	ἄγγελος·	Μὴ	φοβοῦ,	Ζαχαρία,	διότι
said	and	to	him	the	angel	not	fear	Zechariah	because

εἰσηκούσθη	ἡ	δέησίς	σου,	καὶ	ἡ	γυνή	σου	Ἐλισάβετ	γεννήσει	υἱόν
was heard	the	petition	of you	and	the	wife	of you	Elizabeth	will bear	a son

σοι,	καὶ	καλέσεις	τὸ	ὄνομα	αὐτοῦ	Ἰωάννην·
to you	and	you will call	the	name	of him	John

CLOSE ENGLISH

But the angel said to him, “Do not fear, Zechariah, because your petition was heard, and your wife Elizabeth will bear you a son, and you will call his name John.

FLUENT ENGLISH

The angel said to him, “Do not be afraid, Zechariah. Your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to name him John.

Luke 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔσται	χαρά	σοι	καὶ	ἀγαλλίασις,	καὶ	πολλοὶ	ἐπὶ	τῇ	γενέσει
and	there will be	joy	for you	and	exultation	and	many	at	the	birth

αὐτοῦ	χαρήσονται·
of him	will rejoice

CLOSE ENGLISH

And there will be joy and exultation for you, and many will rejoice at his birth.

FLUENT ENGLISH

He will bring you joy and delight, and many will rejoice when he is born.

Luke 1:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσται	γὰρ	μέγας	ἐνώπιον	τοῦ	κυρίου,	καὶ	οἶνον	καὶ	σίκερα	οὐ
he will be	for	great	before	the	Lord	and	wine	and	strong drink	not

μὴ	πίῃ,	καὶ	πνεύματος	ἁγίου	πλησθήσεται	ἔτι	ἐκ	κοιλίας
at all	he may drink	and	with Spirit	Holy	he will be filled	even	from	[the] womb

μητρὸς	αὐτοῦ,
of [the] mother	of him

CLOSE ENGLISH

For he will be great before the Lord, and he will certainly not drink wine or strong drink, and he will be filled with the Holy Spirit even from his mother’s womb,

FLUENT ENGLISH

He will be great in the Lord’s sight. He must drink no wine or strong drink, and he will be filled with the Holy Spirit even from his mother’s womb.

Luke 1:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλοὺς	τῶν	υἱῶν	Ἰσραὴλ	ἐπιστρέψει	ἐπὶ	κύριον	τὸν	θεὸν
and	many	of the	sons	of Israel	he will turn	to	[the] Lord	the	God

αὐτῶν·
of them

CLOSE ENGLISH

and he will turn many of the sons of Israel to the Lord their God.

FLUENT ENGLISH

He will turn many of Israel’s people back to the Lord their God.

Luke 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	προελεύσεται	ἐνώπιον	αὐτοῦ	ἐν	πνεύματι	καὶ	δυνάμει	Ἠλίου,
and	he	will go ahead	before	him	in	[the] spirit	and	power	of Elijah

ἐπιστρέψαι	καρδίας	πατέρων	ἐπὶ	τέκνα	καὶ	ἀπειθεῖς	ἐν	
to turn	hearts	of fathers	to	children	and	[the] disobedient	in	

φρονήσει	δικαίων,	ἑτοιμάσαι	κυρίῳ	λαὸν	κατεσκευασμένον.
[the] understanding	of [the] righteous	to prepare	for [the] Lord	a people	made ready

CLOSE ENGLISH

And he will go ahead before him in the spirit and power of Elijah, to turn fathers’ hearts to children and the disobedient to the understanding of the righteous, to prepare for the Lord a people made ready.”

FLUENT ENGLISH

He will go before the Lord in Elijah’s spirit and power, turning fathers’ hearts toward their children and the disobedient toward the wisdom of those who live rightly, to make a people ready for the Lord.”

SECTION NOTES

The restrictions concerning wine and strong drink and the filling with the Holy Spirit are retained separately. The passage does not explicitly call John a Nazirite.

Elijah’s spirit and power describe John’s prophetic role. The turning of fathers’ hearts toward children recalls Malachi 4:5-6 (3:23-24 in the Hebrew numbering); the verse also expressly includes the disobedient turning toward righteous understanding.

VI-LK-001 / Luke 1:18-20

Gabriel’s answer

Luke 1:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	Ζαχαρίας	πρὸς	τὸν	ἄγγελον·	Κατὰ	τί	γνώσομαι	τοῦτο;	ἐγὼ
and	said	Zechariah	to	the	angel	by	what	will I know	this	I

γάρ	εἰμι	πρεσβύτης	καὶ	ἡ	γυνή	μου	προβεβηκυῖα	ἐν	ταῖς	ἡμέραις
for	am	an old man	and	the	wife	of me	advanced	in	the	days

αὐτῆς.
of her

CLOSE ENGLISH

And Zechariah said to the angel, “By what will I know this? For I am an old man, and my wife is advanced in her days.”

FLUENT ENGLISH

Zechariah asked the angel, “How can I be sure of this? I am an old man, and my wife is elderly.”

Luke 1:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	ἄγγελος	εἶπεν	αὐτῷ·	Ἐγώ	εἰμι	Γαβριὴλ	ὁ
and	answering	the	angel	said	to him	I	am	Gabriel	the one

παρεστηκὼς	ἐνώπιον	τοῦ	θεοῦ,	καὶ	ἀπεστάλην	λαλῆσαι	πρὸς	σὲ	καὶ
standing	before	[the]	God	and	I was sent	to speak	to	you	and

εὐαγγελίσασθαί	σοι	ταῦτα·
to announce good news	to you	these things

CLOSE ENGLISH

And the angel answered him, “I am Gabriel, who stands before God, and I was sent to speak to you and announce these things to you as good news.

FLUENT ENGLISH

The angel replied, “I am Gabriel. I stand in God’s presence, and I was sent to speak to you and bring you this good news.

Luke 1:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἔσῃ	σιωπῶν	καὶ	μὴ	δυνάμενος	λαλῆσαι	ἄχρι	ἧς	ἡμέρας
and	look	you will be	silent	and	not	able	to speak	until	which	day

γένηται	ταῦτα,	ἀνθ’	ὧν	οὐκ	ἐπίστευσας	τοῖς	λόγοις	μου,
happen	these things	in return for	which	not	you believed	the	words	of me

οἵτινες	πληρωθήσονται	εἰς	τὸν	καιρὸν	αὐτῶν.
which	will be fulfilled	at	the	time	of them

CLOSE ENGLISH

And look, you will be silent and unable to speak until the day these things happen, because you did not believe my words, which will be fulfilled at their time.”

FLUENT ENGLISH

Now you will be silent, unable to speak until the day these things happen, because you did not believe my words. They will come true at the appointed time.”

SECTION NOTES

Zechariah asks for a means of knowing that the promise is reliable. Gabriel interprets his response as unbelief and connects the loss of speech with the fulfillment of the announced events.

VI-LK-001 / Luke 1:21-25

Silence and conception

Luke 1:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦν	ὁ	λαὸς	προσδοκῶν	τὸν	Ζαχαρίαν,	καὶ	ἐθαύμαζον	ἐν	τῷ
and	was	the	people	waiting for	[the]	Zechariah	and	they wondered	at	the

χρονίζειν	ἐν	τῷ	ναῷ	αὐτόν.
delaying	in	the	sanctuary	of him

CLOSE ENGLISH

And the people were waiting for Zechariah, and they wondered at his delay in the sanctuary.

FLUENT ENGLISH

Meanwhile, the people were waiting for Zechariah and wondering why he was taking so long in the sanctuary.

Luke 1:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξελθὼν	δὲ	οὐκ	ἐδύνατο	λαλῆσαι	αὐτοῖς,	καὶ	ἐπέγνωσαν	ὅτι
having come out	but	not	he could	speak	to them	and	they recognized	that

ὀπτασίαν	ἑώρακεν	ἐν	τῷ	ναῷ·	καὶ	αὐτὸς	ἦν	διανεύων	αὐτοῖς,	καὶ
a vision	he had seen	in	the	sanctuary	and	he	was	making signs	to them	and

διέμενεν	κωφός.
he remained	mute

CLOSE ENGLISH

But when he came out, he could not speak to them, and they recognized that he had seen a vision in the sanctuary. And he was making signs to them and remained mute.

FLUENT ENGLISH

When he came out, he could not speak to them. They realized that he had seen a vision in the sanctuary. He kept gesturing to them but remained unable to speak.

Luke 1:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ὡς	ἐπλήσθησαν	αἱ	ἡμέραι	τῆς	λειτουργίας	αὐτοῦ,
and	it happened	when	were completed	the	days	of the	service	of him

ἀπῆλθεν	εἰς	τὸν	οἶκον	αὐτοῦ.
he went away	to	the	house	of him

CLOSE ENGLISH

And it happened, when the days of his service were completed, that he went away to his house.

FLUENT ENGLISH

When his period of service ended, he returned home.

Luke 1:24

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	δὲ	ταύτας	τὰς	ἡμέρας	συνέλαβεν	Ἐλισάβετ	ἡ	γυνὴ	αὐτοῦ·	καὶ
after	and	these	the	days	conceived	Elizabeth	the	wife	of him	and

περιέκρυβεν	ἑαυτὴν	μῆνας	πέντε,	λέγουσα
kept secluded	herself	months	five	saying

CLOSE ENGLISH

And after these days his wife Elizabeth conceived, and she kept herself secluded for five months, saying,

FLUENT ENGLISH

Afterward, his wife Elizabeth became pregnant and remained in seclusion for five months. She said,

Luke 1:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	Οὕτως	μοι	πεποίηκεν	κύριος	ἐν	ἡμέραις	αἷς	ἐπεῖδεν
that	thus	for me	has done	[the] Lord	in	days	in which	he looked upon

ἀφελεῖν	ὄνειδός	μου	ἐν	ἀνθρώποις.
to remove	[the] disgrace	of me	among	people

CLOSE ENGLISH

“Thus the Lord has done for me in the days when he looked upon me to remove my disgrace among people.”

FLUENT ENGLISH

“The Lord has done this for me. He has looked kindly on me and taken away my disgrace among people.”

SECTION NOTES

Kōphos can concern hearing or speech. Here the preceding statement explicitly says that Zechariah cannot speak; “mute” in the close translation follows that immediate context.

Elizabeth’s “disgrace among people” describes her social experience. The translation does not turn that experience into a declaration that God had condemned her.

VI-LK-001 / Luke 1:26-33

Gabriel comes to Mary

Luke 1:26

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	δὲ	τῷ	μηνὶ	τῷ	ἕκτῳ	ἀπεστάλη	ὁ	ἄγγελος	Γαβριὴλ	ἀπὸ	τοῦ
in	and	the	month	the	sixth	was sent	the	angel	Gabriel	from	[the]

θεοῦ	εἰς	πόλιν	τῆς	Γαλιλαίας	ᾗ	ὄνομα	Ναζαρὲθ
God	to	a city	of	Galilee	whose	name	Nazareth

CLOSE ENGLISH

And in the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth,

FLUENT ENGLISH

In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee,

Luke 1:27

Greek: adopted SBLGNT text. Word-order interlinear.

πρὸς	παρθένον	ἐμνηστευμένην	ἀνδρὶ	ᾧ	ὄνομα	Ἰωσὴφ	ἐξ	οἴκου
to	a virgin	betrothed	to a man	whose	name	Joseph	from	[the] house

Δαυίδ,	καὶ	τὸ	ὄνομα	τῆς	παρθένου	Μαριάμ.
of David	and	the	name	of the	virgin	Mary

CLOSE ENGLISH

to a virgin betrothed to a man named Joseph, from the house of David, and the virgin’s name was Mary.

FLUENT ENGLISH

to a virgin named Mary. She was betrothed to Joseph, a man from David’s family.

Luke 1:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσελθὼν	πρὸς	αὐτὴν	εἶπεν·	Χαῖρε,	κεχαριτωμένη,	ὁ	κύριος	μετὰ
and	having entered	to	her	he said	greetings	favored one	the	Lord	with

σοῦ.
you

CLOSE ENGLISH

And coming to her, he said, “Greetings, favored one; the Lord is with you.”

FLUENT ENGLISH

He came to her and said, “Greetings, you who have received favor! The Lord is with you.”

Luke 1:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	ἐπὶ	τῷ	λόγῳ	διεταράχθη	καὶ	διελογίζετο	ποταπὸς	εἴη
she	but	at	the	word	was greatly disturbed	and	was considering	what kind	might be

ὁ	ἀσπασμὸς	οὗτος.
the	greeting	this

CLOSE ENGLISH

But she was greatly disturbed at the word and was considering what kind of greeting this might be.

FLUENT ENGLISH

She was deeply troubled by his words and wondered what this greeting could mean.

Luke 1:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	ὁ	ἄγγελος	αὐτῇ·	Μὴ	φοβοῦ,	Μαριάμ,	εὗρες	γὰρ	χάριν
and	said	the	angel	to her	not	fear	Mary	you found	for	favor

παρὰ	τῷ	θεῷ·
with	[the]	God

CLOSE ENGLISH

And the angel said to her, “Do not fear, Mary, for you found favor with God.

FLUENT ENGLISH

The angel said, “Do not be afraid, Mary. You have found favor with God.

Luke 1:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	συλλήμψῃ	ἐν	γαστρὶ	καὶ	τέξῃ	υἱόν,	καὶ	καλέσεις	τὸ
and	look	you will conceive	in	[the] womb	and	you will bear	a son	and	you will call	the

ὄνομα	αὐτοῦ	Ἰησοῦν.
name	of him	Jesus

CLOSE ENGLISH

And look, you will conceive in your womb and bear a son, and you will call his name Jesus.

FLUENT ENGLISH

You will conceive and bear a son, and you are to name him Jesus.

Luke 1:32

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	ἔσται	μέγας	καὶ	υἱὸς	Ὑψίστου	κληθήσεται,	καὶ	δώσει	αὐτῷ
this one	will be	great	and	Son	of [the] Most High	will be called	and	will give	to him

κύριος	ὁ	θεὸς	τὸν	θρόνον	Δαυὶδ	τοῦ	πατρὸς	αὐτοῦ,
[the] Lord	[the]	God	the	throne	of David	the	father	of him

CLOSE ENGLISH

He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father,

FLUENT ENGLISH

He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David.

Luke 1:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	βασιλεύσει	ἐπὶ	τὸν	οἶκον	Ἰακὼβ	εἰς	τοὺς	αἰῶνας,	καὶ	τῆς
and	he will reign	over	the	house	of Jacob	for	the	ages	and	of the

βασιλείας	αὐτοῦ	οὐκ	ἔσται	τέλος.
kingdom	of him	not	there will be	an end

CLOSE ENGLISH

and he will reign over the house of Jacob for the ages, and his kingdom will have no end.”

FLUENT ENGLISH

He will reign over Jacob’s descendants forever, and his kingdom will never end.”

SECTION NOTES

The sixth month is situated by Elizabeth’s pregnancy, made explicit in verse 36. The phrase “from the house of David” is attached to Joseph in this sentence.

“Favored one” renders a perfect passive participle: Mary is addressed as someone who has received favor. The additional greeting “blessed among women” is not present here in the adopted SBLGNT text; it occurs in Elizabeth’s speech at verse 42.

David is called Jesus’ “father” in the sense of ancestor. “House of Jacob” identifies Israel; neither expression is silently replaced with an unrelated political or theological category.

VI-LK-001 / Luke 1:34-38

The child and the promise

Luke 1:34

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	Μαριὰμ	πρὸς	τὸν	ἄγγελον·	Πῶς	ἔσται	τοῦτο,	ἐπεὶ	ἄνδρα
said	but	Mary	to	the	angel	how	will be	this	since	a man

οὐ	γινώσκω;
not	I know

CLOSE ENGLISH

But Mary said to the angel, “How will this be, since I do not know a man?”

FLUENT ENGLISH

Mary asked the angel, “How will this happen, since I have not had relations with a man?”

Luke 1:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	ἄγγελος	εἶπεν	αὐτῇ·	Πνεῦμα	ἅγιον	ἐπελεύσεται	ἐπὶ
and	answering	the	angel	said	to her	Spirit	Holy	will come	upon

σέ,	καὶ	δύναμις	Ὑψίστου	ἐπισκιάσει	σοι·	διὸ	καὶ	τὸ
you	and	power	of [the] Most High	will overshadow	you	therefore	also	the one

γεννώμενον	ἅγιον	κληθήσεται,	υἱὸς	θεοῦ·
being born	holy	will be called	Son	of God

CLOSE ENGLISH

And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the one being born will be called holy, Son of God.

FLUENT ENGLISH

The angel replied, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy and the Son of God.

Luke 1:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	Ἐλισάβετ	ἡ	συγγενίς	σου	καὶ	αὐτὴ	συνείληφεν	υἱὸν	ἐν
and	look	Elizabeth	the	relative	of you	also	she	has conceived	a son	in

γήρει	αὐτῆς,	καὶ	οὗτος	μὴν	ἕκτος	ἐστὶν	αὐτῇ	τῇ	καλουμένῃ
[the] old age	of her	and	this	month	sixth	is	for her	the one	called

στείρᾳ·
barren

CLOSE ENGLISH

And look, Elizabeth your relative has also conceived a son in her old age, and this is the sixth month for her who was called barren,

FLUENT ENGLISH

Your relative Elizabeth has also conceived a son in her old age. She who was said to be unable to conceive is now in her sixth month.

Luke 1:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	οὐκ	ἀδυνατήσει	παρὰ	τοῦ	θεοῦ	πᾶν	ῥῆμα.
because	not	will be powerless	from	[the]	God	any	word

CLOSE ENGLISH

because no word from God will be powerless.”

FLUENT ENGLISH

For God will accomplish every word he speaks.”

Luke 1:38

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	Μαριάμ·	Ἰδοὺ	ἡ	δούλη	κυρίου·	γένοιτό	μοι	κατὰ
said	and	Mary	look	the	female slave	of [the] Lord	may it happen	to me	according to

τὸ	ῥῆμά	σου.	καὶ	ἀπῆλθεν	ἀπ’	αὐτῆς	ὁ	ἄγγελος.
the	word	of you	and	went away	from	her	the	angel

CLOSE ENGLISH

And Mary said, “Look, the Lord’s female slave; may it happen to me according to your word.” And the angel went away from her.

FLUENT ENGLISH

Mary said, “Here I am, the Lord’s servant. May it happen to me as you have said.” Then the angel left her.

SECTION NOTES

Mary’s “I do not know a man” uses “know” for sexual relations. The fluent translation makes this idiom explicit.

In verse 35, the relation between “holy” and “Son of God” admits different syntactic explanations. The close translation retains the compact construction; the fluent translation treats both as predicates of “will be called.” The present passive participle concerns the child coming to birth; it does not specify a biological mechanism. “Overshadow” retains the image of divine presence.

In verse 37, rhēma may mean a word or a matter, and the prepositional phrase may be attached in more than one way. This translation takes the sentence as affirming the efficacy of a word from God. The broader rendering “nothing will be impossible with God” expresses another established interpretation. The future reference is preserved.

Doulē is the feminine form of “slave.” The close translation retains that social image; “servant” in the fluent layer expresses Mary’s declared allegiance without implying that the Greek names a paid employee.

VI-LK-001 / Luke 1:39-45

Mary visits Elizabeth

Luke 1:39

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀναστᾶσα	δὲ	Μαριὰμ	ἐν	ταῖς	ἡμέραις	ταύταις	ἐπορεύθη	εἰς	τὴν
having arisen	and	Mary	in	the	days	these	went	to	the

ὀρεινὴν	μετὰ	σπουδῆς	εἰς	πόλιν	Ἰούδα,
hill country	with	haste	to	a city	of Judah

CLOSE ENGLISH

And in those days Mary arose and went with haste into the hill country, to a city of Judah,

FLUENT ENGLISH

During those days Mary set out quickly for a town in the hill country of Judah.

Luke 1:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσῆλθεν	εἰς	τὸν	οἶκον	Ζαχαρίου	καὶ	ἠσπάσατο	τὴν	Ἐλισάβετ.
and	entered	into	the	house	of Zechariah	and	greeted	[the]	Elizabeth

CLOSE ENGLISH

and she entered Zechariah’s house and greeted Elizabeth.

FLUENT ENGLISH

She entered Zechariah’s house and greeted Elizabeth.

Luke 1:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ὡς	ἤκουσεν	τὸν	ἀσπασμὸν	τῆς	Μαρίας	ἡ	Ἐλισάβετ,
and	it happened	when	heard	the	greeting	of	Mary	[the]	Elizabeth

ἐσκίρτησεν	τὸ	βρέφος	ἐν	τῇ	κοιλίᾳ	αὐτῆς,	καὶ	ἐπλήσθη	πνεύματος
leaped	the	baby	in	the	womb	of her	and	was filled	with Spirit

ἁγίου	ἡ	Ἐλισάβετ,
Holy	[the]	Elizabeth

CLOSE ENGLISH

And it happened, when Elizabeth heard Mary’s greeting, that the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit,

FLUENT ENGLISH

When Elizabeth heard Mary’s greeting, the baby leaped in her womb. Elizabeth was filled with the Holy Spirit

Luke 1:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀνεφώνησεν	κραυγῇ	μεγάλῃ	καὶ	εἶπεν·	Εὐλογημένη	σὺ	ἐν	
and	she exclaimed	with a cry	great	and	said	blessed	you	among	

γυναιξίν,	καὶ	εὐλογημένος	ὁ	καρπὸς	τῆς	κοιλίας	σου.	
women	and	blessed	the	fruit	of the	womb	of you	

CLOSE ENGLISH

and she exclaimed with a great cry and said, “Blessed are you among women, and blessed is the fruit of your womb.

FLUENT ENGLISH

and cried out loudly, “Blessed are you among women, and blessed is the child you are carrying!

Luke 1:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πόθεν	μοι	τοῦτο	ἵνα	ἔλθῃ	ἡ	μήτηρ	τοῦ	κυρίου	μου
and	from where	to me	this	that	should come	the	mother	of the	Lord	of me

πρὸς	ἐμέ;
to	me

CLOSE ENGLISH

And how is this mine, that the mother of my Lord should come to me?

FLUENT ENGLISH

How have I been given this honor, that the mother of my Lord should come to me?

Luke 1:44

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδοὺ	γὰρ	ὡς	ἐγένετο	ἡ	φωνὴ	τοῦ	ἀσπασμοῦ	σου	εἰς	τὰ	ὦτά
look	for	when	came	the	sound	of the	greeting	of you	into	the	ears

μου,	ἐσκίρτησεν	ἐν	ἀγαλλιάσει	τὸ	βρέφος	ἐν	τῇ	κοιλίᾳ	μου.
of me	leaped	in	exultation	the	baby	in	the	womb	of me

CLOSE ENGLISH

For look, when the sound of your greeting came into my ears, the baby in my womb leaped in exultation.

FLUENT ENGLISH

As soon as I heard your greeting, the baby in my womb leaped for joy.

Luke 1:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μακαρία	ἡ	πιστεύσασα	ὅτι	ἔσται	τελείωσις	τοῖς
and	blessed	the one	having believed	that	there will be	fulfillment	of the things

λελαλημένοις	αὐτῇ	παρὰ	κυρίου.
spoken	to her	from	[the] Lord

CLOSE ENGLISH

And blessed is she who believed that there will be a fulfillment of the things spoken to her from the Lord.”

FLUENT ENGLISH

Blessed is she who believed that what the Lord had told her would be fulfilled.”

SECTION NOTES

Elizabeth calls Mary “the mother of my Lord.” The wording is retained without adding a separate explanation of the title. In verse 45, the translation takes hoti as introducing the content of Mary’s belief; it can also introduce the reason for calling her blessed.

VI-LK-001 / Luke 1:46-50

Mary’s praise

Luke 1:46

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἶπεν	Μαριάμ·	Μεγαλύνει	ἡ	ψυχή	μου	τὸν	κύριον,
and	said	Mary	magnifies	the	soul	of me	the	Lord

CLOSE ENGLISH

And Mary said, “My soul magnifies the Lord,

FLUENT ENGLISH

Mary said, “My soul proclaims the Lord’s greatness,

Luke 1:47

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠγαλλίασεν	τὸ	πνεῦμά	μου	ἐπὶ	τῷ	θεῷ	τῷ	σωτῆρί	μου·
and	rejoiced	the	spirit	of me	in	[the]	God	the	Savior	of me

CLOSE ENGLISH

and my spirit rejoiced in God my Savior,

FLUENT ENGLISH

and my spirit has rejoiced in God my Savior,

Luke 1:48

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἐπέβλεψεν	ἐπὶ	τὴν	ταπείνωσιν	τῆς	δούλης	αὐτοῦ,	ἰδοὺ	γὰρ
because	he looked upon	upon	the	lowly condition	of the	female slave	of him	look	for

ἀπὸ	τοῦ	νῦν	μακαριοῦσίν	με	πᾶσαι	αἱ	γενεαί·
from	the	now	will call blessed	me	all	the	generations

CLOSE ENGLISH

because he looked upon the lowly condition of his female slave. For look, from now all generations will call me blessed,

FLUENT ENGLISH

because he has looked on his servant in her lowly condition. From now on, every generation will call me blessed,

Luke 1:49

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἐποίησέν	μοι	μεγάλα	ὁ	δυνατός,	καὶ	ἅγιον	τὸ	ὄνομα
because	he did	for me	great things	the	Mighty One	and	holy	the	name

αὐτοῦ,
of him

CLOSE ENGLISH

because the Mighty One did great things for me, and holy is his name,

FLUENT ENGLISH

because the Mighty One has done great things for me. His name is holy,

Luke 1:50

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸ	ἔλεος	αὐτοῦ	εἰς	γενεὰς	καὶ	γενεὰς	τοῖς	φοβουμένοις
and	the	mercy	of him	to	generations	and	generations	to those	fearing

αὐτόν.
him

CLOSE ENGLISH

and his mercy is for generations and generations to those who fear him.

FLUENT ENGLISH

and his mercy reaches those who revere him, generation after generation.

SECTION NOTES

The adopted text explicitly names Mary as speaker. “Soul” and “spirit” form parallel expressions of her praise. “Lowly condition” refers to her humble situation, rather than making “humility” a claim about her virtue.

The present “magnifies” and aorist “rejoiced” are distinguished in the close translation. The fluent layer uses the English present perfect for several aorists in the song, without turning them into predictions in the future tense.

VI-LK-001 / Luke 1:51-56

The lowly raised up

Luke 1:51

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐποίησεν	κράτος	ἐν	βραχίονι	αὐτοῦ,	διεσκόρπισεν	ὑπερηφάνους
he did	might	with	[the] arm	of him	he scattered	[the] proud

διανοίᾳ	καρδίας	αὐτῶν·
in [the] thought	of [the] heart	of them

CLOSE ENGLISH

He exercised might with his arm; he scattered those proud in the thought of their heart.

FLUENT ENGLISH

He has shown the strength of his arm and scattered those whose hearts are proud.

Luke 1:52

Greek: adopted SBLGNT text. Word-order interlinear.

καθεῖλεν	δυνάστας	ἀπὸ	θρόνων	καὶ	ὕψωσεν	ταπεινούς,
he brought down	rulers	from	thrones	and	he exalted	[the] lowly

CLOSE ENGLISH

He brought rulers down from thrones and exalted the lowly;

FLUENT ENGLISH

He has brought rulers down from their thrones and raised up the lowly.

Luke 1:53

Greek: adopted SBLGNT text. Word-order interlinear.

πεινῶντας	ἐνέπλησεν	ἀγαθῶν	καὶ	πλουτοῦντας	ἐξαπέστειλεν	κενούς.
[the] hungry	he filled	with good things	and	[the] rich	he sent away	empty

CLOSE ENGLISH

he filled the hungry with good things and sent the rich away empty.

FLUENT ENGLISH

He has filled hungry people with good things and sent the wealthy away with nothing.

Luke 1:54

Greek: adopted SBLGNT text. Word-order interlinear.

ἀντελάβετο	Ἰσραὴλ	παιδὸς	αὐτοῦ,	μνησθῆναι	ἐλέους,
he helped	Israel	[the] servant	of him	to remember	mercy

CLOSE ENGLISH

He helped Israel his servant, remembering mercy,

FLUENT ENGLISH

He has come to the help of Israel his servant, remembering his mercy

Luke 1:55

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	ἐλάλησεν	πρὸς	τοὺς	πατέρας	ἡμῶν,	τῷ	Ἀβραὰμ	καὶ	τῷ
just as	he spoke	to	the	fathers	of us	to	Abraham	and	to the

σπέρματι	αὐτοῦ	εἰς	τὸν	αἰῶνα.
seed	of him	for	the	age

CLOSE ENGLISH

just as he spoke to our fathers, to Abraham and his seed for the age.”

FLUENT ENGLISH

to Abraham and his descendants forever, just as he promised our ancestors.”

Luke 1:56

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔμεινεν	δὲ	Μαριὰμ	σὺν	αὐτῇ	ὡς	μῆνας	τρεῖς,	καὶ	ὑπέστρεψεν	εἰς
remained	and	Mary	with	her	about	months	three	and	returned	to

τὸν	οἶκον	αὐτῆς.
the	house	of her

CLOSE ENGLISH

And Mary remained with her about three months and returned to her house.

FLUENT ENGLISH

Mary stayed with Elizabeth for about three months and then returned home.

SECTION NOTES

The song sets the proud against the lowly and the rich against the hungry. The concrete reversals are retained. God’s arm is an image of effective strength.

“Seed” is collective and is rendered “descendants” in the fluent layer. The syntax of verses 54-55 is compressed: the fluent translation connects lasting mercy with Abraham and his descendants while retaining the promise to the ancestors. “About three months” does not establish the exact date of Mary’s departure.

VI-LK-001 / Luke 1:57-63

The child is named John

Luke 1:57

Greek: adopted SBLGNT text. Word-order interlinear.

Τῇ	δὲ	Ἐλισάβετ	ἐπλήσθη	ὁ	χρόνος	τοῦ	τεκεῖν	αὐτήν,	καὶ
for	and	Elizabeth	was fulfilled	the	time	of the	giving birth	of her	and

ἐγέννησεν	υἱόν.
she bore	a son

CLOSE ENGLISH

And for Elizabeth the time to give birth was fulfilled, and she bore a son.

FLUENT ENGLISH

When Elizabeth’s time came, she gave birth to a son.

Luke 1:58

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤκουσαν	οἱ	περίοικοι	καὶ	οἱ	συγγενεῖς	αὐτῆς	ὅτι	ἐμεγάλυνεν
and	heard	the	neighbors	and	the	relatives	of her	that	magnified

κύριος	τὸ	ἔλεος	αὐτοῦ	μετ’	αὐτῆς,	καὶ	συνέχαιρον	αὐτῇ.
[the] Lord	the	mercy	of him	with	her	and	they rejoiced with	her

CLOSE ENGLISH

And her neighbors and relatives heard that the Lord had magnified his mercy toward her, and they rejoiced with her.

FLUENT ENGLISH

Her neighbors and relatives heard how greatly the Lord had shown her mercy, and they shared her joy.

Luke 1:59

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	τῇ	ἡμέρᾳ	τῇ	ὀγδόῃ	ἦλθον	περιτεμεῖν	τὸ	παιδίον,
and	it happened	on	the	day	the	eighth	they came	to circumcise	the	child

καὶ	ἐκάλουν	αὐτὸ	ἐπὶ	τῷ	ὀνόματι	τοῦ	πατρὸς	αὐτοῦ	Ζαχαρίαν.
and	they were calling	him	after	the	name	of the	father	of him	Zechariah

CLOSE ENGLISH

And it happened on the eighth day that they came to circumcise the child, and they were calling him Zechariah after his father’s name.

FLUENT ENGLISH

On the eighth day they came to circumcise the child. They were going to name him Zechariah after his father,

Luke 1:60

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεῖσα	ἡ	μήτηρ	αὐτοῦ	εἶπεν·	Οὐχί,	ἀλλὰ	κληθήσεται
and	answering	the	mother	of him	said	no	but	he will be called

Ἰωάννης.
John

CLOSE ENGLISH

But his mother answered, “No, but he will be called John.”

FLUENT ENGLISH

but his mother said, “No. He is to be called John.”

Luke 1:61

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπαν	πρὸς	αὐτὴν	ὅτι	Οὐδείς	ἐστιν	ἐκ	τῆς	συγγενείας	σου
and	they said	to	her	that	no one	is	from	the	family	of you

ὃς	καλεῖται	τῷ	ὀνόματι	τούτῳ.
who	is called	by the	name	this

CLOSE ENGLISH

And they said to her, “There is no one from your family who is called by this name.”

FLUENT ENGLISH

They said to her, “No one in your family has that name.”

Luke 1:62

Greek: adopted SBLGNT text. Word-order interlinear.

ἐνένευον	δὲ	τῷ	πατρὶ	αὐτοῦ	τὸ	τί	ἂν	θέλοι	καλεῖσθαι	αὐτό.
they made signs	and	to the	father	of him	as to	what	might	he wish	to be called	him

CLOSE ENGLISH

And they made signs to his father as to what he might wish him to be called.

FLUENT ENGLISH

Then they gestured to his father to ask what he wanted the child to be called.

Luke 1:63

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αἰτήσας	πινακίδιον	ἔγραψεν	λέγων·	Ἰωάννης	ἐστὶν	ὄνομα
and	having asked for	a writing tablet	he wrote	saying	John	is	[the] name

αὐτοῦ.	καὶ	ἐθαύμασαν	πάντες.
of him	and	they wondered	all

CLOSE ENGLISH

And asking for a writing tablet, he wrote, saying, “John is his name.” And they all wondered.

FLUENT ENGLISH

He asked for a writing tablet and wrote, “His name is John.” They were all astonished.

SECTION NOTES

The proposed name Zechariah and the parents’ choice John are distinguished. In verse 63 Zechariah writes that the name “is” John, rather than merely expressing a future preference.

The gestures to Zechariah in verse 62 are reported without adding a diagnosis of deafness. His inability to speak has already been stated.

VI-LK-001 / Luke 1:64-66

Speech restored

Luke 1:64

Greek: adopted SBLGNT text. Word-order interlinear.

ἀνεῴχθη	δὲ	τὸ	στόμα	αὐτοῦ	παραχρῆμα	καὶ	ἡ	γλῶσσα	αὐτοῦ,	καὶ
was opened	and	the	mouth	of him	immediately	and	the	tongue	of him	and

ἐλάλει	εὐλογῶν	τὸν	θεόν.
he was speaking	blessing	[the]	God

CLOSE ENGLISH

And immediately his mouth was opened and his tongue released, and he was speaking, blessing God.

FLUENT ENGLISH

At once his mouth opened and his tongue was freed. He began to speak, praising God.

Luke 1:65

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐπὶ	πάντας	φόβος	τοὺς	περιοικοῦντας	αὐτούς,	καὶ	ἐν	ὅλῃ
and	came	upon	all	fear	those	living around	them	and	in	all

τῇ	ὀρεινῇ	τῆς	Ἰουδαίας	διελαλεῖτο	πάντα	τὰ	ῥήματα	ταῦτα,
the	hill country	of	Judea	were discussed	all	the	matters	these

CLOSE ENGLISH

And fear came upon all who lived around them, and all these matters were discussed throughout the hill country of Judea,

FLUENT ENGLISH

Awe fell on all their neighbors, and people throughout the hill country of Judea were talking about everything that had happened.

Luke 1:66

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔθεντο	πάντες	οἱ	ἀκούσαντες	ἐν	τῇ	καρδίᾳ	αὐτῶν,	λέγοντες·
and	laid	all	those	having heard	in	the	heart	of them	saying

Τί	ἄρα	τὸ	παιδίον	τοῦτο	ἔσται;	καὶ	γὰρ	χεὶρ	κυρίου	ἦν	μετ’
what	then	the	child	this	will be	also	for	[the] hand	of [the] Lord	was	with

αὐτοῦ.
him

CLOSE ENGLISH

and all who heard laid them in their heart, saying, “What then will this child be?” For indeed the hand of the Lord was with him.

FLUENT ENGLISH

Everyone who heard about it took it to heart and wondered, “What will this child become?” For the Lord’s hand was with him.

SECTION NOTES

In verse 64 the verb “opened” grammatically covers mouth and tongue. English supplies “released” or “freed” with the tongue to express the intended recovery of speech.

The Lord’s hand is an image of active divine support. “Awe” in the fluent layer conveys the fear produced among the neighbors by these events.

VI-LK-001 / Luke 1:67-71

A horn of salvation

Luke 1:67

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	Ζαχαρίας	ὁ	πατὴρ	αὐτοῦ	ἐπλήσθη	πνεύματος	ἁγίου	καὶ
and	Zechariah	the	father	of him	was filled	with Spirit	Holy	and

ἐπροφήτευσεν	λέγων·
prophesied	saying

CLOSE ENGLISH

And Zechariah his father was filled with the Holy Spirit and prophesied, saying,

FLUENT ENGLISH

His father Zechariah was filled with the Holy Spirit and spoke this prophecy:

Luke 1:68

Greek: adopted SBLGNT text. Word-order interlinear.

Εὐλογητὸς	κύριος	ὁ	θεὸς	τοῦ	Ἰσραήλ,	ὅτι	ἐπεσκέψατο	καὶ
blessed	[the] Lord	the	God	of	Israel	because	he visited	and

ἐποίησεν	λύτρωσιν	τῷ	λαῷ	αὐτοῦ,
he made	redemption	for the	people	of him

CLOSE ENGLISH

“Blessed is the Lord, the God of Israel, because he visited and brought redemption for his people,

FLUENT ENGLISH

“Blessed be the Lord, the God of Israel! He has come to his people and brought them deliverance.

Luke 1:69

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤγειρεν	κέρας	σωτηρίας	ἡμῖν	ἐν	οἴκῳ	Δαυὶδ	παιδὸς	αὐτοῦ,
and	he raised	a horn	of salvation	for us	in	[the] house	of David	[the] servant	of him

CLOSE ENGLISH

and he raised a horn of salvation for us in the house of David his servant,

FLUENT ENGLISH

He has raised up for us a mighty savior from the family of his servant David,

Luke 1:70

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	ἐλάλησεν	διὰ	στόματος	τῶν	ἁγίων	ἀπ’	αἰῶνος	προφητῶν
just as	he spoke	through	[the] mouth	of the	holy	from	[the] age	prophets

αὐτοῦ,
of him

CLOSE ENGLISH

just as he spoke through the mouth of his holy prophets from of old,

FLUENT ENGLISH

as he promised through his holy prophets long ago:

Luke 1:71

Greek: adopted SBLGNT text. Word-order interlinear.

σωτηρίαν	ἐξ	ἐχθρῶν	ἡμῶν	καὶ	ἐκ	χειρὸς	πάντων	τῶν	μισούντων
salvation	from	[the] enemies	of us	and	from	[the] hand	of all	those	hating

ἡμᾶς,
us

CLOSE ENGLISH

salvation from our enemies and from the hand of all who hate us,

FLUENT ENGLISH

deliverance from our enemies and from the power of all who hate us.

SECTION NOTES

Zechariah’s prophecy begins by blessing Israel’s God. The aorists describe visitation, redemption and the raising of saving power as accomplished acts within the prophetic praise.

The horn in verse 69 symbolizes strength. The close layer preserves “horn of salvation”; the fluent “mighty savior” makes the personal saving reference explicit. The Davidic house belongs to this figure, not to a claim that John’s priestly father is David’s descendant.

VI-LK-001 / Luke 1:72-75

The remembered covenant

Luke 1:72

Greek: adopted SBLGNT text. Word-order interlinear.

ποιῆσαι	ἔλεος	μετὰ	τῶν	πατέρων	ἡμῶν	καὶ	μνησθῆναι	διαθήκης	ἁγίας
to do	mercy	with	the	fathers	of us	and	to remember	[the] covenant	holy

αὐτοῦ,
of him

CLOSE ENGLISH

to show mercy toward our fathers and to remember his holy covenant,

FLUENT ENGLISH

He has acted to show mercy to our ancestors and remember his holy covenant,

Luke 1:73

Greek: adopted SBLGNT text. Word-order interlinear.

ὅρκον	ὃν	ὤμοσεν	πρὸς	Ἀβραὰμ	τὸν	πατέρα	ἡμῶν,	τοῦ	δοῦναι	ἡμῖν
[the] oath	which	he swore	to	Abraham	the	father	of us	the	to grant	to us

CLOSE ENGLISH

the oath which he swore to Abraham our father, to grant us,

FLUENT ENGLISH

the oath he swore to our ancestor Abraham: to grant that we,

Luke 1:74

Greek: adopted SBLGNT text. Word-order interlinear.

ἀφόβως	ἐκ	χειρὸς	ἐχθρῶν	ῥυσθέντας	λατρεύειν	αὐτῷ
without fear	from	[the] hand	of enemies	having been rescued	to serve	him

CLOSE ENGLISH

having been rescued from the hand of enemies, to serve him without fear,

FLUENT ENGLISH

rescued from our enemies’ power, might serve him without fear,

Luke 1:75

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ὁσιότητι	καὶ	δικαιοσύνῃ	ἐνώπιον	αὐτοῦ	πάσαις	ταῖς	ἡμέραις	ἡμῶν.
in	holiness	and	righteousness	before	him	all	the	days	of us

CLOSE ENGLISH

in holiness and righteousness before him all our days.

FLUENT ENGLISH

living before him in holiness and righteousness all our days.

SECTION NOTES

The oath to Abraham explains the covenant. The purpose extends across verses 73-75: rescue enables service without fear, in holiness and righteousness. The verse divisions do not make these fragments separate promises.

VI-LK-001 / Luke 1:76-80

A prophet and the coming dawn

Luke 1:76

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	σὺ	δέ,	παιδίον,	προφήτης	Ὑψίστου	κληθήσῃ,	προπορεύσῃ	γὰρ
and	you	also	child	prophet	of [the] Most High	will be called	you will go ahead	for

ἐνώπιον	κυρίου	ἑτοιμάσαι	ὁδοὺς	αὐτοῦ,
before	[the] Lord	to prepare	[the] ways	of him

CLOSE ENGLISH

And you also, child, will be called prophet of the Most High, for you will go ahead before the Lord to prepare his ways,

FLUENT ENGLISH

And you, my child, will be called a prophet of the Most High. You will go before the Lord to prepare his way,

Luke 1:77

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	δοῦναι	γνῶσιν	σωτηρίας	τῷ	λαῷ	αὐτοῦ	ἐν	ἀφέσει	ἁμαρτιῶν
the	to give	knowledge	of salvation	to the	people	of him	in	forgiveness	of [the] sins

αὐτῶν,
of them

CLOSE ENGLISH

to give his people knowledge of salvation in the forgiveness of their sins,

FLUENT ENGLISH

giving his people knowledge of salvation through the forgiveness of their sins.

Luke 1:78

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	σπλάγχνα	ἐλέους	θεοῦ	ἡμῶν,	ἐν	οἷς	ἐπισκέψεται	ἡμᾶς
because of	[the] inward feelings	of mercy	of [the] God	of us	in	which	will visit	us

ἀνατολὴ	ἐξ	ὕψους,
[the] dawn	from	on high

CLOSE ENGLISH

because of the inward mercy of our God, in which the dawn from on high will visit us,

FLUENT ENGLISH

Because our God is tenderly merciful, the dawn from on high will come to us,

Luke 1:79

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπιφᾶναι	τοῖς	ἐν	σκότει	καὶ	σκιᾷ	θανάτου	καθημένοις,	τοῦ
to shine upon	those	in	darkness	and	[the] shadow	of death	sitting	the

κατευθῦναι	τοὺς	πόδας	ἡμῶν	εἰς	ὁδὸν	εἰρήνης.
to direct	the	feet	of us	into	a way	of peace

CLOSE ENGLISH

to shine upon those sitting in darkness and the shadow of death, to direct our feet into a way of peace.”

FLUENT ENGLISH

shining on those who sit in darkness and death’s shadow, guiding our feet onto the path of peace.”

Luke 1:80

Greek: adopted SBLGNT text. Word-order interlinear.

Τὸ	δὲ	παιδίον	ηὔξανε	καὶ	ἐκραταιοῦτο	πνεύματι,	καὶ	ἦν	ἐν
the	and	child	was growing	and	was becoming strong	in spirit	and	he was	in

ταῖς	ἐρήμοις	ἕως	ἡμέρας	ἀναδείξεως	αὐτοῦ	πρὸς	τὸν	Ἰσραήλ.
the	desert places	until	[the] day	of [the] public appearance	of him	to	[the]	Israel

CLOSE ENGLISH

And the child grew and became strong in spirit, and he was in the desert places until the day of his public appearance to Israel.

FLUENT ENGLISH

The child grew and became strong in spirit. He lived in the wilderness until the day he appeared publicly to Israel.

SECTION NOTES

Zechariah now addresses his child. John prepares the Lord’s ways and gives knowledge of salvation; the following lines connect that salvation with forgiveness.

“Inward mercy” preserves the bodily expression splagchna eleous; the fluent layer conveys tender compassion. The rising light in verse 78 is rendered “dawn” in view of the illumination in verse 79. The phrase “from on high” remains, and the SBLGNT future “will visit” is not changed into a past visit. Anatolē can also evoke a rising shoot in other scriptural contexts; that alternative image is not inserted into the translated line.

John’s growth “in spirit” in verse 80 is not expanded into the explicit phrase “Holy Spirit,” which the narrator uses elsewhere in the chapter. “Desert places” is plural in the close layer; “wilderness” is the natural collective expression in the fluent layer.

VI-LK-002 / Luke 2:1-52

Birth, recognition and growth

Registration and the journey

Luke 2:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	ταῖς	ἡμέραις	ἐκείναις	ἐξῆλθεν	δόγμα	παρὰ	Καίσαρος
it happened	and	in	the	days	those	went out	a decree	from	Caesar

Αὐγούστου	ἀπογράφεσθαι	πᾶσαν	τὴν	οἰκουμένην·
Augustus	to be registered	all	the	inhabited world

CLOSE ENGLISH

And it happened in those days that a decree went out from Caesar Augustus for all the inhabited world to be registered.

FLUENT ENGLISH

In those days Caesar Augustus issued a decree that everyone in the inhabited world should be registered.

Luke 2:2

Greek: adopted SBLGNT text. Word-order interlinear.

(αὕτη	ἀπογραφὴ	πρώτη	ἐγένετο	ἡγεμονεύοντος	τῆς	Συρίας	Κυρηνίου·)
this	registration	first	happened	governing	[the]	Syria	Quirinius

CLOSE ENGLISH

(This first registration happened while Quirinius was governing Syria.)

FLUENT ENGLISH

(This was the first registration, held while Quirinius was governing Syria.)

Luke 2:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπορεύοντο	πάντες	ἀπογράφεσθαι,	ἕκαστος	εἰς	τὴν	ἑαυτοῦ	πόλιν.
and	were going	all	to be registered	each	to	the	own	city

CLOSE ENGLISH

And all went to be registered, each to his own city.

FLUENT ENGLISH

Everyone went to their own town to register.

Luke 2:4

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀνέβη	δὲ	καὶ	Ἰωσὴφ	ἀπὸ	τῆς	Γαλιλαίας	ἐκ	πόλεως	Ναζαρὲθ	εἰς
went up	and	also	Joseph	from	[the]	Galilee	from	[the] city	Nazareth	to

τὴν	Ἰουδαίαν	εἰς	πόλιν	Δαυὶδ	ἥτις	καλεῖται	Βηθλέεμ,	διὰ	τὸ
[the]	Judea	to	[the] city	of David	which	is called	Bethlehem	because of	the

εἶναι	αὐτὸν	ἐξ	οἴκου	καὶ	πατριᾶς	Δαυίδ,
being	of him	from	[the] house	and	family line	of David

CLOSE ENGLISH

And Joseph also went up from Galilee, from the city of Nazareth, into Judea, to David’s city, which is called Bethlehem, because he was from David’s house and family line,

FLUENT ENGLISH

Joseph also went from Nazareth in Galilee up to Judea, to David’s town of Bethlehem, because he belonged to David’s family and line.

Luke 2:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπογράψασθαι	σὺν	Μαριὰμ	τῇ	ἐμνηστευμένῃ	αὐτῷ,	οὔσῃ	ἐγκύῳ.
to register	with	Mary	the one	betrothed	to him	being	pregnant

CLOSE ENGLISH

to register with Mary, who was betrothed to him and was pregnant.

FLUENT ENGLISH

He went to register with Mary, who was betrothed to him and was expecting a child.

SECTION NOTES

“The inhabited world” is the imperial horizon of the decree. The translation preserves the narrator’s description rather than expanding it into a modern geographical claim.

Verse 2 is parenthetical in the adopted text. It describes a first registration while Quirinius was governing Syria. The participle is not translated “before Quirinius governed,” and no reconstructed chronology is inserted. The historical dating question requires evidence beyond this sentence.

Mary is described as betrothed and pregnant. The adopted text does not add the noun “wife” at verse 5.

VI-LK-002 / Luke 2:6-7

The firstborn son

Luke 2:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγένετο	δὲ	ἐν	τῷ	εἶναι	αὐτοὺς	ἐκεῖ	ἐπλήσθησαν	αἱ	ἡμέραι	τοῦ
it happened	and	during	the	being	of them	there	were fulfilled	the	days	of the

τεκεῖν	αὐτήν,
giving birth	of her

CLOSE ENGLISH

And it happened, while they were there, that her days for giving birth were fulfilled,

FLUENT ENGLISH

While they were there, the time came for her to give birth.

Luke 2:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔτεκεν	τὸν	υἱὸν	αὐτῆς	τὸν	πρωτότοκον,	καὶ	ἐσπαργάνωσεν	αὐτὸν
and	she bore	the	son	of her	the	firstborn	and	she swaddled	him

καὶ	ἀνέκλινεν	αὐτὸν	ἐν	φάτνῃ,	διότι	οὐκ	ἦν	αὐτοῖς	τόπος	ἐν
and	she laid	him	in	a manger	because	not	there was	for them	room	in

τῷ	καταλύματι.
the	lodging place

CLOSE ENGLISH

and she bore her firstborn son, and she swaddled him and laid him in a manger, because there was no room for them in the lodging place.

FLUENT ENGLISH

She gave birth to her firstborn son, wrapped him in cloths, and laid him in a feeding trough, because there was no space for them in the lodging place.

SECTION NOTES

Kataluma denotes a lodging place; “guest room” and “inn” are more specific possibilities discussed by interpreters. This translation retains the general term. A feeding trough is expressly named, but an innkeeper, a refusal at a door, and a particular building are not described.

“Firstborn” is retained as the child’s designation. This verse alone does not enumerate any later children.

VI-LK-002 / Luke 2:8-12

Good news to shepherds

Luke 2:8

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ποιμένες	ἦσαν	ἐν	τῇ	χώρᾳ	τῇ	αὐτῇ	ἀγραυλοῦντες	καὶ
and	shepherds	were	in	the	region	the	same	staying outdoors	and

φυλάσσοντες	φυλακὰς	τῆς	νυκτὸς	ἐπὶ	τὴν	ποίμνην	αὐτῶν.
keeping	watches	of the	night	over	the	flock	of them

CLOSE ENGLISH

And in the same region there were shepherds staying outdoors and keeping the night watches over their flock.

FLUENT ENGLISH

There were shepherds in that region, living out in the fields and watching over their flock at night.

Luke 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄγγελος	κυρίου	ἐπέστη	αὐτοῖς	καὶ	δόξα	κυρίου	περιέλαμψεν
and	an angel	of [the] Lord	stood near	them	and	[the] glory	of [the] Lord	shone around

αὐτούς,	καὶ	ἐφοβήθησαν	φόβον	μέγαν·
them	and	they feared	a fear	great

CLOSE ENGLISH

And an angel of the Lord stood near them, and the Lord’s glory shone around them, and they feared a great fear.

FLUENT ENGLISH

An angel of the Lord appeared beside them, and the Lord’s glory shone all around them. They were terrified.

Luke 2:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς	ὁ	ἄγγελος·	Μὴ	φοβεῖσθε,	ἰδοὺ	γὰρ	εὐαγγελίζομαι
and	said	to them	the	angel	not	fear	look	for	I announce good news

ὑμῖν	χαρὰν	μεγάλην	ἥτις	ἔσται	παντὶ	τῷ	λαῷ,
to you	[of] joy	great	which	will be	for all	the	people

CLOSE ENGLISH

And the angel said to them, “Do not fear, for look, I announce to you good news of great joy which will be for all the people,

FLUENT ENGLISH

The angel said to them, “Do not be afraid. I bring you good news that will give all the people great joy:

Luke 2:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἐτέχθη	ὑμῖν	σήμερον	σωτὴρ	ὅς	ἐστιν	χριστὸς	κύριος	ἐν
because	was born	for you	today	a Savior	who	is	Christ	[the] Lord	in

πόλει	Δαυίδ·
[the] city	of David

CLOSE ENGLISH

because today a Savior was born for you in David’s city, who is Christ the Lord.

FLUENT ENGLISH

today, in David’s town, a Savior has been born for you. He is the Messiah, the Lord.

Luke 2:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοῦτο	ὑμῖν	τὸ	σημεῖον,	εὑρήσετε	βρέφος	ἐσπαργανωμένον	καὶ
and	this	for you	the	sign	you will find	a baby	swaddled	and

κείμενον	ἐν	φάτνῃ.
lying	in	a manger

CLOSE ENGLISH

And this is the sign for you: you will find a baby swaddled and lying in a manger.”

FLUENT ENGLISH

This will be your sign: you will find a baby wrapped in cloths and lying in a feeding trough.”

SECTION NOTES

The angel identifies the child as Savior, Christ or Messiah, and Lord. “Christ” in the close layer and “Messiah” in the fluent layer represent the same Greek title, not two additional titles.

The great fear is expressed with a repeated noun and verb in Greek. The fluent “terrified” carries that emphasis.

VI-LK-002 / Luke 2:13-14

The heavenly praise

Luke 2:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξαίφνης	ἐγένετο	σὺν	τῷ	ἀγγέλῳ	πλῆθος	στρατιᾶς	οὐρανίου
and	suddenly	there was	with	the	angel	a multitude	of [the] army	heavenly

αἰνούντων	τὸν	θεὸν	καὶ	λεγόντων·
praising	[the]	God	and	saying

CLOSE ENGLISH

And suddenly with the angel there was a multitude of the heavenly army, praising God and saying,

FLUENT ENGLISH

Suddenly a great company of the heavenly army appeared with the angel, praising God and saying,

Luke 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

Δόξα	ἐν	ὑψίστοις	θεῷ	καὶ	ἐπὶ	γῆς	εἰρήνη	ἐν	ἀνθρώποις	εὐδοκίας.
glory	in	[the] highest	to God	and	on	earth	peace	among	people	of favor

CLOSE ENGLISH

“Glory to God in the highest, and on earth peace among people of favor.”

FLUENT ENGLISH

“Glory to God in the highest heaven, and peace on earth among those who receive his favor.”

SECTION NOTES

The heavenly army is a multitude praising God. The adopted text has the genitive eudokias, “of favor,” which qualifies the people. The fluent layer takes this as God’s favor toward them. It is not the nominative reading that yields a separate wish of goodwill.

VI-LK-002 / Luke 2:15-20

The shepherds find the child

Luke 2:15

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ὡς	ἀπῆλθον	ἀπ’	αὐτῶν	εἰς	τὸν	οὐρανὸν	οἱ	ἄγγελοι,
and	it happened	when	went away	from	them	into	the	heaven	the	angels

οἱ	ποιμένες	ἐλάλουν	πρὸς	ἀλλήλους·	Διέλθωμεν	δὴ	ἕως	Βηθλέεμ
the	shepherds	were saying	to	one another	let us go across	now	as far as	Bethlehem

καὶ	ἴδωμεν	τὸ	ῥῆμα	τοῦτο	τὸ	γεγονὸς	ὃ	ὁ	κύριος	ἐγνώρισεν
and	let us see	the	event	this	the	having happened	which	the	Lord	made known

ἡμῖν.
to us

CLOSE ENGLISH

And it happened, when the angels went away from them into heaven, that the shepherds were saying to one another, “Let us now go as far as Bethlehem and see this event that has happened, which the Lord made known to us.”

FLUENT ENGLISH

When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go to Bethlehem and see what has happened, which the Lord has made known to us.”

Luke 2:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦλθαν	σπεύσαντες	καὶ	ἀνεῦραν	τήν	τε	Μαριὰμ	καὶ	τὸν	Ἰωσὴφ
and	they came	having hurried	and	found	[the]	both	Mary	and	[the]	Joseph

καὶ	τὸ	βρέφος	κείμενον	ἐν	τῇ	φάτνῃ·
and	the	baby	lying	in	the	manger

CLOSE ENGLISH

And they came in haste and found both Mary and Joseph, and the baby lying in the manger.

FLUENT ENGLISH

They hurried there and found Mary and Joseph, with the baby lying in the feeding trough.

Luke 2:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	δὲ	ἐγνώρισαν	περὶ	τοῦ	ῥήματος	τοῦ	λαληθέντος	αὐτοῖς
having seen	and	they made known	concerning	the	message	the one	spoken	to them

περὶ	τοῦ	παιδίου	τούτου.
about	the	child	this

CLOSE ENGLISH

And when they saw, they made known the message spoken to them about this child.

FLUENT ENGLISH

When they saw him, they told what they had been told about this child.

Luke 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάντες	οἱ	ἀκούσαντες	ἐθαύμασαν	περὶ	τῶν	λαληθέντων	ὑπὸ
and	all	those	having heard	wondered	about	the things	spoken	by

τῶν	ποιμένων	πρὸς	αὐτούς,
the	shepherds	to	them

CLOSE ENGLISH

And all who heard wondered at the things spoken to them by the shepherds,

FLUENT ENGLISH

Everyone who heard was amazed at what the shepherds told them.

Luke 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	Μαρία	πάντα	συνετήρει	τὰ	ῥήματα	ταῦτα	συμβάλλουσα	ἐν	τῇ
[the]	but	Mary	all	was preserving	the	matters	these	pondering	in	the

καρδίᾳ	αὐτῆς.
heart	of her

CLOSE ENGLISH

but Mary preserved all these matters, pondering them in her heart.

FLUENT ENGLISH

Mary treasured all these things and pondered them in her heart.

Luke 2:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑπέστρεψαν	οἱ	ποιμένες	δοξάζοντες	καὶ	αἰνοῦντες	τὸν	θεὸν	ἐπὶ
and	returned	the	shepherds	glorifying	and	praising	[the]	God	for

πᾶσιν	οἷς	ἤκουσαν	καὶ	εἶδον	καθὼς	ἐλαλήθη	πρὸς	αὐτούς.
all	which	they heard	and	saw	just as	it was spoken	to	them

CLOSE ENGLISH

And the shepherds returned, glorifying and praising God for all they heard and saw, just as it was spoken to them.

FLUENT ENGLISH

The shepherds went back, giving glory and praise to God for everything they had heard and seen. It was just as they had been told.

SECTION NOTES

Rhēma can concern a spoken message or the event to which it refers. The shepherds go to see the event in verse 15 and tell the message in verse 17. Mary holds these matters together in reflective attention.

VI-LK-002 / Luke 2:21-24

Name, presentation and offering

Luke 2:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅτε	ἐπλήσθησαν	ἡμέραι	ὀκτὼ	τοῦ	περιτεμεῖν	αὐτόν,	καὶ	ἐκλήθη
and	when	were completed	days	eight	the	to circumcise	him	and	was called

τὸ	ὄνομα	αὐτοῦ	Ἰησοῦς,	τὸ	κληθὲν	ὑπὸ	τοῦ	ἀγγέλου	πρὸ	τοῦ
the	name	of him	Jesus	the one	called	by	the	angel	before	the

συλλημφθῆναι	αὐτὸν	ἐν	τῇ	κοιλίᾳ.
being conceived	of him	in	the	womb

CLOSE ENGLISH

And when eight days were completed for his circumcision, his name was called Jesus, the name given by the angel before he was conceived in the womb.

FLUENT ENGLISH

When the eight days had passed and he was to be circumcised, he was named Jesus, the name the angel had given before he was conceived.

Luke 2:22

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅτε	ἐπλήσθησαν	αἱ	ἡμέραι	τοῦ	καθαρισμοῦ	αὐτῶν	κατὰ	τὸν
and	when	were completed	the	days	of the	purification	of them	according to	the

νόμον	Μωϋσέως,	ἀνήγαγον	αὐτὸν	εἰς	Ἰεροσόλυμα	παραστῆσαι	τῷ
law	of Moses	they brought up	him	to	Jerusalem	to present	to the

κυρίῳ,
Lord

CLOSE ENGLISH

And when the days of their purification according to the law of Moses were completed, they brought him up to Jerusalem to present him to the Lord,

FLUENT ENGLISH

When the time for their purification under Moses’ law was complete, they brought him to Jerusalem to present him to the Lord.

Luke 2:23

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	γέγραπται	ἐν	νόμῳ	κυρίου	ὅτι	Πᾶν	ἄρσεν	διανοῖγον	μήτραν
just as	it is written	in	[the] law	of [the] Lord	that	every	male	opening	[the] womb

ἅγιον	τῷ	κυρίῳ	κληθήσεται,
holy	to the	Lord	will be called

CLOSE ENGLISH

just as it is written in the law of the Lord, “Every male opening the womb will be called holy to the Lord,”

FLUENT ENGLISH

As the Lord’s law states, “Every male who first opens the womb is to be called holy to the Lord.”

Luke 2:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοῦ	δοῦναι	θυσίαν	κατὰ	τὸ	εἰρημένον	ἐν	τῷ	νόμῳ	κυρίου,
and	the	to give	a sacrifice	according to	the	thing said	in	the	law	of [the] Lord

ζεῦγος	τρυγόνων	ἢ	δύο	νοσσοὺς	περιστερῶν.
a pair	of turtledoves	or	two	young	of pigeons

CLOSE ENGLISH

and to give a sacrifice according to what is said in the law of the Lord, “a pair of turtledoves or two young pigeons.”

FLUENT ENGLISH

They also came to offer the sacrifice specified in the Lord’s law: a pair of turtledoves or two young pigeons.

SECTION NOTES

The name is given at circumcision, eight days after birth. The following purification and presentation form the next movement of the account.

The adopted text reads “their purification,” plural. That wording is preserved without silently changing it to “her purification.” The firstborn language recalls Exodus 13:2,12, and the birds offered for purification recall Leviticus 12:8. These references do not supply extra actions absent from the narrative.

VI-LK-002 / Luke 2:25-28

Simeon receives the child

Luke 2:25

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἰδοὺ	ἄνθρωπος	ἦν	ἐν	Ἰερουσαλὴμ	ᾧ	ὄνομα	Συμεών,	καὶ	ὁ
and	look	a man	was	in	Jerusalem	whose	name	Simeon	and	the

ἄνθρωπος	οὗτος	δίκαιος	καὶ	εὐλαβής,	προσδεχόμενος	παράκλησιν	τοῦ
man	this	righteous	and	devout	awaiting	[the] consolation	of

Ἰσραήλ,	καὶ	πνεῦμα	ἦν	ἅγιον	ἐπ’	αὐτόν·
Israel	and	Spirit	was	Holy	upon	him

CLOSE ENGLISH

And look, there was a man in Jerusalem named Simeon, and this man was righteous and devout, awaiting Israel’s consolation, and the Holy Spirit was upon him.

FLUENT ENGLISH

In Jerusalem there was a man named Simeon. He was righteous and devout, waiting for Israel to be comforted, and the Holy Spirit was upon him.

Luke 2:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦν	αὐτῷ	κεχρηματισμένον	ὑπὸ	τοῦ	πνεύματος	τοῦ	ἁγίου	μὴ
and	it was	to him	revealed	by	the	Spirit	the	Holy	not

ἰδεῖν	θάνατον	πρὶν	ἢ	ἂν	ἴδῃ	τὸν	χριστὸν	κυρίου.
to see	death	before	[than]	[ever]	he might see	the	Christ	of [the] Lord

CLOSE ENGLISH

And it had been revealed to him by the Holy Spirit that he would not see death before he saw the Lord’s Christ.

FLUENT ENGLISH

The Holy Spirit had revealed to him that he would not die before he had seen the Lord’s Messiah.

Luke 2:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦλθεν	ἐν	τῷ	πνεύματι	εἰς	τὸ	ἱερόν·	καὶ	ἐν	τῷ	εἰσαγαγεῖν
and	he came	in	the	Spirit	into	the	temple	and	during	the	bringing in

τοὺς	γονεῖς	τὸ	παιδίον	Ἰησοῦν	τοῦ	ποιῆσαι	αὐτοὺς	κατὰ	τὸ
by the	parents	the	child	Jesus	the	to do	of them	according to	the

εἰθισμένον	τοῦ	νόμου	περὶ	αὐτοῦ
custom	of the	law	concerning	him

CLOSE ENGLISH

And he came in the Spirit into the temple, and when the parents brought in the child Jesus to do for him according to the custom of the law,

FLUENT ENGLISH

Led by the Spirit, he came into the temple. When the parents brought in the child Jesus to carry out the customary requirements of the law for him,

Luke 2:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	ἐδέξατο	αὐτὸ	εἰς	τὰς	ἀγκάλας	καὶ	εὐλόγησεν	τὸν	θεὸν
and	he	received	him	into	the	arms	and	blessed	[the]	God

καὶ	εἶπεν·
and	said

CLOSE ENGLISH

he also received him into his arms and blessed God and said,

FLUENT ENGLISH

Simeon took him in his arms, blessed God, and said,

SECTION NOTES

The Holy Spirit is explicitly present in the description of Simeon, in the revelation he received, and in his coming to the temple. “See death” means experience death; the fluent layer states this idiom directly.

VI-LK-002 / Luke 2:29-32

Light for the nations

Luke 2:29

Greek: adopted SBLGNT text. Word-order interlinear.

Νῦν	ἀπολύεις	τὸν	δοῦλόν	σου,	δέσποτα,	κατὰ	τὸ	ῥῆμά	σου	ἐν
now	you release	the	slave	of you	Master	according to	the	word	of you	in

εἰρήνῃ·
peace

CLOSE ENGLISH

“Now you release your slave, Master, according to your word, in peace,

FLUENT ENGLISH

“Master, now you are letting your servant depart in peace, as you promised,

Luke 2:30

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	εἶδον	οἱ	ὀφθαλμοί	μου	τὸ	σωτήριόν	σου
because	saw	the	eyes	of me	the	salvation	of you

CLOSE ENGLISH

because my eyes saw your salvation,

FLUENT ENGLISH

because my eyes have seen the salvation you bring,

Luke 2:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὃ	ἡτοίμασας	κατὰ	πρόσωπον	πάντων	τῶν	λαῶν,
which	you prepared	before	[the] face	of all	the	peoples

CLOSE ENGLISH

which you prepared before the face of all the peoples,

FLUENT ENGLISH

which you have prepared in the sight of all peoples:

Luke 2:32

Greek: adopted SBLGNT text. Word-order interlinear.

φῶς	εἰς	ἀποκάλυψιν	ἐθνῶν	καὶ	δόξαν	λαοῦ	σου	Ἰσραήλ.
a light	for	revelation	to nations	and	glory	of [the] people	of you	Israel

CLOSE ENGLISH

a light for revelation to nations and glory for your people Israel.”

FLUENT ENGLISH

a light that brings revelation to the nations, and glory to your people Israel.”

SECTION NOTES

Simeon addresses God as Master and identifies himself as a slave. The close layer keeps that relation explicit; “servant” is used in the fluent layer. Being released in peace is understood against the promise that he would not die before seeing the Messiah.

The light brings revelation to the nations and glory to Israel. Both lines are retained; the translation does not make one people replace the other.

VI-LK-002 / Luke 2:33-35

A sign opposed

Luke 2:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦν	ὁ	πατὴρ	αὐτοῦ	καὶ	ἡ	μήτηρ	θαυμάζοντες	ἐπὶ	τοῖς
and	were	the	father	of him	and	the	mother	wondering	at	the things

λαλουμένοις	περὶ	αὐτοῦ.	
spoken	about	him	

CLOSE ENGLISH

And his father and mother were wondering at the things spoken about him.

FLUENT ENGLISH

His father and mother were amazed at what was being said about him.

Luke 2:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐλόγησεν	αὐτοὺς	Συμεὼν	καὶ	εἶπεν	πρὸς	Μαριὰμ	τὴν	μητέρα	
and	blessed	them	Simeon	and	said	to	Mary	the	mother	

αὐτοῦ·	Ἰδοὺ	οὗτος	κεῖται	εἰς	πτῶσιν	καὶ	ἀνάστασιν	πολλῶν	ἐν	τῷ
of him	look	this one	is set	for	[the] falling	and	rising	of many	in	[the]

Ἰσραὴλ	καὶ	εἰς	σημεῖον	ἀντιλεγόμενον,
Israel	and	for	a sign	spoken against

CLOSE ENGLISH

And Simeon blessed them and said to Mary his mother, “Look, he is set for the falling and rising of many in Israel and for a sign spoken against,

FLUENT ENGLISH

Simeon blessed them and said to Mary, his mother, “This child is appointed to bring about the fall and rise of many in Israel and to be a sign that people oppose.

Luke 2:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	σοῦ	δὲ	αὐτῆς	τὴν	ψυχὴν	διελεύσεται	ῥομφαία,	ὅπως	ἂν
and	of you	also	yourself	the	soul	will pass through	a sword	so that	[may]

ἀποκαλυφθῶσιν	ἐκ	πολλῶν	καρδιῶν	διαλογισμοί.
may be revealed	from	many	hearts	thoughts

CLOSE ENGLISH

and a sword will pass through your own soul also, so that thoughts from many hearts may be revealed.”

FLUENT ENGLISH

A sword will pierce your own soul too. In this way the thoughts of many hearts will be revealed.”

SECTION NOTES

The adopted reading in verse 33 is “his father and mother.” It is not replaced with the alternate name “Joseph.”

The falling and rising of many, the opposed sign, the sword affecting Mary, and the revealing of hearts belong to the same prophecy. The sword remains an image; no additional account of the manner of Mary’s suffering is supplied.

VI-LK-002 / Luke 2:36-38

Anna the prophet

Luke 2:36

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦν	Ἄννα	προφῆτις,	θυγάτηρ	Φανουήλ,	ἐκ	φυλῆς	Ἀσήρ	(αὕτη
and	there was	Anna	a prophetess	daughter	of Phanuel	from	[the] tribe	of Asher	she

προβεβηκυῖα	ἐν	ἡμέραις	πολλαῖς,	ζήσασα	μετὰ	ἀνδρὸς	ἔτη	ἑπτὰ	ἀπὸ
advanced	in	days	many	having lived	with	a husband	years	seven	from

τῆς	παρθενίας	αὐτῆς,
the	virginity	of her

CLOSE ENGLISH

And there was Anna, a prophetess, daughter of Phanuel, from the tribe of Asher. (She was advanced in many days, having lived with a husband seven years from her virginity,

FLUENT ENGLISH

There was also a prophet named Anna, Phanuel’s daughter, from the tribe of Asher. She was very old. After marrying, she had lived with her husband for seven years,

Luke 2:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὴ	χήρα	ἕως	ἐτῶν	ὀγδοήκοντα	τεσσάρων,)	ἣ	οὐκ	ἀφίστατο
and	she	a widow	until	years	eighty	four	who	not	departed

τοῦ	ἱεροῦ	νηστείαις	καὶ	δεήσεσιν	λατρεύουσα	νύκτα	καὶ	ἡμέραν.
from the	temple	with fastings	and	petitions	serving	night	and	day

CLOSE ENGLISH

and then as a widow until eighty-four years.) She did not depart from the temple, serving with fastings and petitions night and day.

FLUENT ENGLISH

and then remained a widow until she was eighty-four. She never left the temple, worshiping night and day with fasting and prayer.

Luke 2:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτῇ	τῇ	ὥρᾳ	ἐπιστᾶσα	ἀνθωμολογεῖτο	τῷ	θεῷ	καὶ
and	at that very	the	hour	having come near	she gave thanks	to	God	and

ἐλάλει	περὶ	αὐτοῦ	πᾶσιν	τοῖς	προσδεχομένοις	λύτρωσιν	Ἰερουσαλήμ.
was speaking	about	him	to all	those	awaiting	[the] redemption	of Jerusalem

CLOSE ENGLISH

And coming near at that very hour, she gave thanks to God and spoke about him to all who awaited Jerusalem’s redemption.

FLUENT ENGLISH

Coming up at that very moment, she thanked God and spoke about the child to everyone waiting for Jerusalem’s deliverance.

SECTION NOTES

Anna’s prophetic role and her lineage are stated separately. The translation takes the eighty-four years as her age, after a seven-year marriage and subsequent widowhood. Another reading takes eighty-four as the duration of her widowhood; the compressed Greek has led to both interpretations.

Her constant temple attendance is expressed as not departing. The translation retains that description without deciding whether it implies literal residence in the precincts.

VI-LK-002 / Luke 2:39-40

Return to Nazareth

Luke 2:39

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὡς	ἐτέλεσαν	πάντα	τὰ	κατὰ	τὸν	νόμον	κυρίου,
and	when	they completed	all	the things	according to	the	law	of [the] Lord

ἐπέστρεψαν	εἰς	τὴν	Γαλιλαίαν	εἰς	πόλιν	ἑαυτῶν	Ναζαρέθ.
they returned	to	[the]	Galilee	to	[the] city	of themselves	Nazareth

CLOSE ENGLISH

And when they completed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

FLUENT ENGLISH

When they had done everything required by the Lord’s law, they returned to Galilee, to their own town of Nazareth.

Luke 2:40

Greek: adopted SBLGNT text. Word-order interlinear.

Τὸ	δὲ	παιδίον	ηὔξανεν	καὶ	ἐκραταιοῦτο	πληρούμενον	σοφίᾳ,	καὶ
the	and	child	was growing	and	was becoming strong	being filled	with wisdom	and

χάρις	θεοῦ	ἦν	ἐπ’	αὐτό.
[the] favor	of God	was	upon	him

CLOSE ENGLISH

And the child grew and became strong, being filled with wisdom, and God’s favor was upon him.

FLUENT ENGLISH

The child grew and became strong, filled with wisdom, and God’s favor rested on him.

SECTION NOTES

The account returns to Nazareth after the requirements of the law are completed. Events from another Gospel are not inserted here. The adopted text of verse 40 says that the child became strong and was filled with wisdom; it does not include the added phrase “in spirit.”

VI-LK-002 / Luke 2:41-47

The search in Jerusalem

Luke 2:41

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐπορεύοντο	οἱ	γονεῖς	αὐτοῦ	κατ’	ἔτος	εἰς	Ἰερουσαλὴμ	τῇ	ἑορτῇ
and	were going	the	parents	of him	each	year	to	Jerusalem	at the	festival

τοῦ	πάσχα.
of the	Passover

CLOSE ENGLISH

And his parents went each year to Jerusalem at the festival of Passover.

FLUENT ENGLISH

His parents went to Jerusalem every year for the Passover festival.

Luke 2:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτε	ἐγένετο	ἐτῶν	δώδεκα,	ἀναβαινόντων	αὐτῶν	κατὰ	τὸ	ἔθος
and	when	he became	years	twelve	going up	of them	according to	the	custom

τῆς	ἑορτῆς
of the	festival

CLOSE ENGLISH

And when he became twelve years old, they went up according to the custom of the festival,

FLUENT ENGLISH

When he was twelve, they went up as usual for the festival.

Luke 2:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τελειωσάντων	τὰς	ἡμέρας,	ἐν	τῷ	ὑποστρέφειν	αὐτοὺς	ὑπέμεινεν	
and	having completed	the	days	during	the	returning	of them	stayed behind	
Ἰησοῦς	ὁ	παῖς	ἐν	Ἰερουσαλήμ,	καὶ	οὐκ	ἔγνωσαν	οἱ	γονεῖς	αὐτοῦ.
Jesus	the	boy	in	Jerusalem	and	not	knew	the	parents	of him

CLOSE ENGLISH

and when they completed the days and were returning, the boy Jesus stayed behind in Jerusalem, and his parents did not know.

FLUENT ENGLISH

After the festival days were over, they set out for home. The boy Jesus stayed behind in Jerusalem, but his parents did not know it.

Luke 2:44

Greek: adopted SBLGNT text. Word-order interlinear.

νομίσαντες	δὲ	αὐτὸν	εἶναι	ἐν	τῇ	συνοδίᾳ	ἦλθον	ἡμέρας	ὁδὸν
supposing	but	him	to be	in	the	traveling company	they went	a day’s	journey
καὶ	ἀνεζήτουν	αὐτὸν	ἐν	τοῖς	συγγενεῦσιν	καὶ	τοῖς	γνωστοῖς,	
and	were searching for	him	among	the	relatives	and	the	acquaintances	

CLOSE ENGLISH

But supposing him to be in the traveling company, they went a day’s journey and searched for him among the relatives and acquaintances,

FLUENT ENGLISH

Thinking he was with the group of travelers, they went a day’s journey. Then they began looking for him among their relatives and friends.

Luke 2:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μὴ	εὑρόντες	ὑπέστρεψαν	εἰς	Ἰερουσαλὴμ	ἀναζητοῦντες	αὐτόν.
and	not	having found	they returned	to	Jerusalem	searching for	him

CLOSE ENGLISH

and not finding him, they returned to Jerusalem, searching for him.

FLUENT ENGLISH

When they did not find him, they went back to Jerusalem to look for him.

Luke 2:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	μετὰ	ἡμέρας	τρεῖς	εὗρον	αὐτὸν	ἐν	τῷ	ἱερῷ
and	it happened	after	days	three	they found	him	in	the	temple

καθεζόμενον	ἐν	μέσῳ	τῶν	διδασκάλων	καὶ	ἀκούοντα	αὐτῶν	καὶ	
sitting	in	[the] midst	of the	teachers	and	listening to	them	and	

ἐπερωτῶντα	αὐτούς·
questioning	them

CLOSE ENGLISH

And it happened after three days that they found him in the temple, sitting in the midst of the teachers, both listening to them and questioning them.

FLUENT ENGLISH

After three days they found him in the temple, sitting among the teachers, listening to them and asking questions.

Luke 2:47

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξίσταντο	δὲ	πάντες	οἱ	ἀκούοντες	αὐτοῦ	ἐπὶ	τῇ	συνέσει	καὶ	
were astonished	and	all	those	hearing	him	at	the	understanding	and	

ταῖς	ἀποκρίσεσιν	αὐτοῦ.
the	answers	of him

CLOSE ENGLISH

And all who heard him were astonished at his understanding and his answers.

FLUENT ENGLISH

Everyone who heard him was astonished by his understanding and the answers he gave.

SECTION NOTES

The annual Passover journey and Jesus’ age of twelve are explicit. The statement “after three days” is retained without assigning separate days to each stage of the search. Jesus listens, questions and answers; the teachers are not described as receiving a formal sermon.

VI-LK-002 / Luke 2:48

His mother’s question

Luke 2:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδόντες	αὐτὸν	ἐξεπλάγησαν,	καὶ	εἶπεν	πρὸς	αὐτὸν	ἡ	μήτηρ
and	having seen	him	they were amazed	and	said	to	him	the	mother

αὐτοῦ·	Τέκνον,	τί	ἐποίησας	ἡμῖν	οὕτως;	ἰδοὺ	ὁ	πατήρ	σου	καὶ
of him	child	why	you did	to us	thus	look	the	father	of you	and

ἐγὼ	ὀδυνώμενοι	ἐζητοῦμέν	σε.
I	being distressed	were seeking	you

CLOSE ENGLISH

And when they saw him, they were amazed, and his mother said to him, “Child, why did you do this to us? Look, your father and I were seeking you in distress.”

FLUENT ENGLISH

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.”

SECTION NOTES

Mary’s address “child” and the parents’ distress lead into Jesus’ reply. The earlier fluent wording is retained.

VI-LK-002 / Luke 2:49

In my Father’s house

Luke 2:49

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	πρὸς	αὐτούς·	Τί	ὅτι	ἐζητεῖτέ	με;	οὐκ	ᾔδειτε	ὅτι	ἐν
and	he said	to	them	why	that	you were seeking	me	not	did you know	that	in

τοῖς	τοῦ	πατρός	μου	δεῖ	εἶναί	με;
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.

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

VI-LK-002 / Luke 2:50-52

Return and growth

Luke 2:50

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτοὶ	οὐ	συνῆκαν	τὸ	ῥῆμα	ὃ	ἐλάλησεν	αὐτοῖς.
and	they	not	understood	the	word	which	he spoke	to them

CLOSE ENGLISH

And they did not understand the word which he spoke to them.

FLUENT ENGLISH

But they did not understand what he said to them.

Luke 2:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κατέβη	μετ’	αὐτῶν	καὶ	ἦλθεν	εἰς	Ναζαρέθ,	καὶ	ἦν
and	he went down	with	them	and	came	to	Nazareth	and	he was

ὑποτασσόμενος	αὐτοῖς.	καὶ	ἡ	μήτηρ	αὐτοῦ	διετήρει	πάντα	τὰ
being subject	to them	and	the	mother	of him	was preserving	all	the

ῥήματα	ταῦτα	ἐν	τῇ	καρδίᾳ	αὐτῆς.
matters	these	in	the	heart	of her

CLOSE ENGLISH

And he went down with them and came to Nazareth, and he was subject to them. And his mother preserved all these matters in her heart.

FLUENT ENGLISH

He went down with them to Nazareth and continued to obey them. His mother kept all these things in her heart.

Luke 2:52

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	Ἰησοῦς	προέκοπτεν	σοφίᾳ	καὶ	ἡλικίᾳ	καὶ	χάριτι	παρὰ	θεῷ	καὶ
and	Jesus	was advancing	in wisdom	and	stature	and	favor	with	God	and

ἀνθρώποις.
people

CLOSE ENGLISH

And Jesus advanced in wisdom and stature and in favor with God and people.

FLUENT ENGLISH

Jesus continued to grow in wisdom and stature, and in favor with God and people.

SECTION NOTES

The parents’ lack of understanding is followed by Jesus’ obedience. Mary’s reflection echoes verse 19. The final term hēlikia can concern age or bodily stature; “stature” is chosen here within the account of the child’s growth.

VI-LK-003 / Luke 3:1-38

John, baptism and ancestry

The word comes to John

Luke 3:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	ἔτει	δὲ	πεντεκαιδεκάτῳ	τῆς	ἡγεμονίας	Τιβερίου	Καίσαρος,
in	[the] year	and	fifteenth	of the	rule	of Tiberius	Caesar

ἡγεμονεύοντος	Ποντίου	Πιλάτου	τῆς	Ἰουδαίας,	καὶ	τετραρχοῦντος	τῆς
governing	Pontius	Pilate	[the]	Judea	and	ruling as tetrarch	[the]

Γαλιλαίας	Ἡρῴδου,	Φιλίππου	δὲ	τοῦ	ἀδελφοῦ	αὐτοῦ	τετραρχοῦντος	τῆς
Galilee	Herod	Philip	and	the	brother	of him	ruling as tetrarch	[the]

Ἰτουραίας	καὶ	Τραχωνίτιδος	χώρας,	καὶ	Λυσανίου	τῆς	Ἀβιληνῆς
Ituraea	and	Trachonitis	region	and	Lysanias	[the]	Abilene

τετραρχοῦντος,
ruling as tetrarch

CLOSE ENGLISH

And in the fifteenth year of the rule of Tiberius Caesar, while Pontius Pilate was governing Judea, and Herod was tetrarch of Galilee, and Philip his brother was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

FLUENT ENGLISH

It was the fifteenth year of Tiberius Caesar’s reign. Pontius Pilate governed Judea; Herod was tetrarch of Galilee; his brother Philip was tetrarch of the region of Ituraea and Trachonitis; and Lysanias was tetrarch of Abilene.

Luke 3:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπὶ	ἀρχιερέως	Ἄννα	καὶ	Καϊάφα,	ἐγένετο	ῥῆμα	θεοῦ	ἐπὶ
during	[the] high priesthood	of Annas	and	Caiaphas	came	a word	of God	upon

Ἰωάννην	τὸν	Ζαχαρίου	υἱὸν	ἐν	τῇ	ἐρήμῳ.
John	the	of Zechariah	son	in	the	wilderness

CLOSE ENGLISH

during the high priesthood of Annas and Caiaphas, a word of God came upon John, Zechariah’s son, in the wilderness.

FLUENT ENGLISH

During the high priesthood of Annas and Caiaphas, God’s word came to John, Zechariah’s son, in the wilderness.

SECTION NOTES

The introductory dating sentence spans two verses and names imperial, regional and priestly authorities before locating John in the wilderness. The Greek uses the singular “high priest” with the two names Annas and Caiaphas; English “high priesthood” preserves the shared dating formula without asserting two simultaneous officeholders.

Tetrarch is retained as the title of a regional ruler. The verse supplies a regnal year, not a modern calendar date.

VI-LK-003 / Luke 3:3-6

A way through the wilderness

Luke 3:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦλθεν	εἰς	πᾶσαν	περίχωρον	τοῦ	Ἰορδάνου	κηρύσσων
and	he came	into	all	[the] surrounding region	of the	Jordan	proclaiming

βάπτισμα	μετανοίας	εἰς	ἄφεσιν	ἁμαρτιῶν,
a baptism	of repentance	for	forgiveness	of sins

CLOSE ENGLISH

And he came into all the surrounding region of the Jordan, proclaiming a baptism of repentance for forgiveness of sins,

FLUENT ENGLISH

He went throughout the region around the Jordan, proclaiming a baptism expressing repentance for the forgiveness of sins.

Luke 3:4

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	γέγραπται	ἐν	βίβλῳ	λόγων	Ἡσαΐου	τοῦ	προφήτου·	Φωνὴ
as	it is written	in	[the] book	of [the] words	of Isaiah	the	prophet	a voice

βοῶντος	ἐν	τῇ	ἐρήμῳ·	Ἑτοιμάσατε	τὴν	ὁδὸν	κυρίου,	εὐθείας	ποιεῖτε
of one crying	in	the	wilderness	prepare	the	way	of [the] Lord	straight	make

τὰς	τρίβους	αὐτοῦ.
the	paths	of him

CLOSE ENGLISH

as it is written in the book of the words of Isaiah the prophet: “A voice of one crying in the wilderness: ‘Prepare the Lord’s way; make his paths straight.

FLUENT ENGLISH

As it is written in the book of the prophet Isaiah’s words: “A voice calls in the wilderness: ‘Prepare the way for the Lord; make straight paths for him.

Luke 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶσα	φάραγξ	πληρωθήσεται	καὶ	πᾶν	ὄρος	καὶ	βουνὸς	ταπεινωθήσεται,
every	valley	will be filled	and	every	mountain	and	hill	will be lowered

καὶ	ἔσται	τὰ	σκολιὰ	εἰς	εὐθείαν	καὶ	αἱ	τραχεῖαι	εἰς	ὁδοὺς
and	will become	the	crooked things	into	a straight way	and	the	rough ways	into	roads

λείας·
smooth

CLOSE ENGLISH

Every valley will be filled, and every mountain and hill will be lowered, and the crooked will become a straight way, and the rough ways will become smooth roads,

FLUENT ENGLISH

Every valley will be filled, every mountain and hill brought low. The crooked ways will become straight, and the rough roads smooth.

Luke 3:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὄψεται	πᾶσα	σὰρξ	τὸ	σωτήριον	τοῦ	θεοῦ.
and	will see	all	flesh	the	salvation	of	God

CLOSE ENGLISH

and all flesh will see God’s salvation.’”

FLUENT ENGLISH

All humanity will see God’s salvation.’”

SECTION NOTES

The quotation develops Isaiah 40:3-5 in its Greek scriptural form. “All flesh” is the collective expression rendered “all humanity.” The repeated changes to the landscape express preparation for the Lord’s coming.

Repentance and forgiveness remain distinct words connected by the baptismal proclamation. The fluent phrase “expressing repentance” explains the genitive relation without adding a separate ritual.

VI-LK-003 / Luke 3:7-9

Fruit worthy of repentance

Luke 3:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	οὖν	τοῖς	ἐκπορευομένοις	ὄχλοις	βαπτισθῆναι	ὑπ’	αὐτοῦ·
he was saying	therefore	to the	coming out	crowds	to be baptized	by	him

Γεννήματα	ἐχιδνῶν,	τίς	ὑπέδειξεν	ὑμῖν	φυγεῖν	ἀπὸ	τῆς	μελλούσης
offspring	of vipers	who	warned	you	to flee	from	the	coming

ὀργῆς;
wrath

CLOSE ENGLISH

Therefore he was saying to the crowds coming out to be baptized by him, “Offspring of vipers, who warned you to flee from the coming wrath?

FLUENT ENGLISH

John said to the crowds coming out to be baptized by him, “You brood of vipers! Who warned you to flee from the coming wrath?

Luke 3:8

Greek: adopted SBLGNT text. Word-order interlinear.

ποιήσατε	οὖν	καρποὺς	ἀξίους	τῆς	μετανοίας·	καὶ	μὴ	ἄρξησθε
produce	therefore	fruits	worthy	of the	repentance	and	not	begin

λέγειν	ἐν	ἑαυτοῖς·	Πατέρα	ἔχομεν	τὸν	Ἀβραάμ,	λέγω	γὰρ	ὑμῖν	ὅτι
to say	among	yourselves	[as] father	we have	[the]	Abraham	I say	for	to you	that

δύναται	ὁ	θεὸς	ἐκ	τῶν	λίθων	τούτων	ἐγεῖραι	τέκνα	τῷ	Ἀβραάμ.
is able	[the]	God	from	the	stones	these	to raise	children	for	Abraham

CLOSE ENGLISH

Therefore produce fruits worthy of repentance, and do not begin to say among yourselves, ‘We have Abraham as father,’ for I say to you that God is able from these stones to raise children for Abraham.

FLUENT ENGLISH

Bear fruit that matches repentance. Do not start telling yourselves, ‘Abraham is our father.’ I tell you, God can raise up children for Abraham from these very stones.

Luke 3:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἤδη	δὲ	καὶ	ἡ	ἀξίνη	πρὸς	τὴν	ῥίζαν	τῶν	δένδρων	κεῖται·	πᾶν
already	and	also	the	ax	at	the	root	of the	trees	lies	every

οὖν	δένδρον	μὴ	ποιοῦν	καρπὸν	καλὸν	ἐκκόπτεται	καὶ	εἰς	πῦρ
therefore	tree	not	producing	fruit	good	is cut down	and	into	fire

βάλλεται.
is thrown

CLOSE ENGLISH

And already the ax lies at the root of the trees; therefore every tree not producing good fruit is cut down and thrown into fire.”

FLUENT ENGLISH

The ax is already at the root of the trees. Every tree that fails to bear good fruit is cut down and thrown into the fire.”

SECTION NOTES

John addresses the crowds in Luke’s account. No other Gospel’s more specific audience is substituted. Descent from Abraham is contrasted with the conduct that repentance requires; the warning is not a repudiation of Abraham himself.

The plural “fruits” is visible in the close layer. The ax, root, trees and fire remain a connected image of judgment.

VI-LK-003 / Luke 3:10-14

What should we do?

Luke 3:10

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐπηρώτων	αὐτὸν	οἱ	ὄχλοι	λέγοντες·	Τί	οὖν	ποιήσωμεν;
and	were asking	him	the	crowds	saying	what	then	should we do

CLOSE ENGLISH

And the crowds were asking him, saying, “What then should we do?”

FLUENT ENGLISH

The crowds asked him, “What should we do, then?”

Luke 3:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ἔλεγεν	αὐτοῖς·	Ὁ	ἔχων	δύο	χιτῶνας	μεταδότω
answering	and	he was saying	to them	the one	having	two	tunics	let share

τῷ	μὴ	ἔχοντι,	καὶ	ὁ	ἔχων	βρώματα	ὁμοίως	ποιείτω.
with the one	not	having	and	the one	having	food	likewise	let do

CLOSE ENGLISH

And he answered them, “Let the one having two tunics share with the one having none, and let the one having food do likewise.”

FLUENT ENGLISH

He replied, “Anyone who has two tunics should share with someone who has none. Whoever has food should do the same.”

Luke 3:12

Greek: adopted SBLGNT text. Word-order interlinear.

ἦλθον	δὲ	καὶ	τελῶναι	βαπτισθῆναι	καὶ	εἶπαν	πρὸς	αὐτόν·	Διδάσκαλε,
came	and	also	tax collectors	to be baptized	and	said	to	him	Teacher

τί	ποιήσωμεν;
what	should we do

CLOSE ENGLISH

And tax collectors also came to be baptized and said to him, “Teacher, what should we do?”

FLUENT ENGLISH

Tax collectors also came for baptism and asked, “Teacher, what should we do?”

Luke 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	πρὸς	αὐτούς·	Μηδὲν	πλέον	παρὰ	τὸ	διατεταγμένον
he	and	said	to	them	nothing	more	than	the amount	appointed

ὑμῖν	πράσσετε.
to you	collect

CLOSE ENGLISH

And he said to them, “Collect nothing more than what is appointed for you.”

FLUENT ENGLISH

He told them, “Collect no more than the amount you have been authorized to collect.”

Luke 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπηρώτων	δὲ	αὐτὸν	καὶ	στρατευόμενοι	λέγοντες·	Τί	ποιήσωμεν	καὶ	
were asking	and	him	also	those serving as soldiers	saying	what	should we do	also	
ἡμεῖς;	καὶ	εἶπεν	αὐτοῖς·	Μηδένα	διασείσητε	μηδὲ	συκοφαντήσητε,	καὶ	
we	and	he said	to them	no one	extort by force	nor	falsely accuse	and	
ἀρκεῖσθε	τοῖς	ὀψωνίοις	ὑμῶν.						
be content	with the	pay	of you						

CLOSE ENGLISH

And soldiers also asked him, saying, “What should we also do?” And he said to them, “Extort no one by force and do not falsely accuse, and be content with your pay.”

FLUENT ENGLISH

Soldiers also asked him, “And what should we do?” He told them, “Do not extort money from anyone or make false accusations. Be content with your pay.”

SECTION NOTES

The replies name concrete conduct: sharing clothing and food, collecting only authorized amounts, and refusing coercion and false accusation. The soldiers are not assigned a nationality that the text does not state.

Chitōn is the tunic worn on the body. Opsōnia denotes the soldiers’ pay or provisions; “pay” is appropriate to the demand for contentment in this context.

VI-LK-003 / Luke 3:15-17

The stronger one

Luke 3:15

Greek: adopted SBLGNT text. Word-order interlinear.

Προσδοκῶντος	δὲ	τοῦ	λαοῦ	καὶ	διαλογιζομένων	πάντων	ἐν	ταῖς
being expectant	and	the	people	and	considering	all	in	the

καρδίαις	αὐτῶν	περὶ	τοῦ	Ἰωάννου,	μήποτε	αὐτὸς	εἴη	ὁ
hearts	of them	about	[the]	John	whether perhaps	he	might be	the

χριστός,
Christ

CLOSE ENGLISH

And while the people were expectant and all were considering in their hearts concerning John whether he might be the Christ,

FLUENT ENGLISH

The people were full of expectation, and everyone was wondering whether John might be the Messiah.

Luke 3:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίνατο	λέγων	πᾶσιν	ὁ	Ἰωάννης·	Ἐγὼ	μὲν	ὕδατι	βαπτίζω
he answered	saying	to all	[the]	John	I	indeed	with water	baptize

ὑμᾶς·	ἔρχεται	δὲ	ὁ	ἰσχυρότερός	μου,	οὗ	οὐκ	εἰμὶ	ἱκανὸς
you	is coming	but	the one	stronger	than me	of whom	not	I am	worthy

λῦσαι	τὸν	ἱμάντα	τῶν	ὑποδημάτων	αὐτοῦ·	αὐτὸς	ὑμᾶς	βαπτίσει	ἐν
to untie	the	strap	of the	sandals	of him	he	you	will baptize	in

πνεύματι	ἁγίῳ	καὶ	πυρί·
Spirit	Holy	and	fire

CLOSE ENGLISH

John answered them all, “I indeed baptize you with water, but one stronger than I is coming, whose sandal strap I am not worthy to untie. He will baptize you in the Holy Spirit and fire.

FLUENT ENGLISH

John answered them all, “I baptize you with water, but someone more powerful than I am is coming. I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and fire.

Luke 3:17

Greek: adopted SBLGNT text. Word-order interlinear.

οὗ	τὸ	πτύον	ἐν	τῇ	χειρὶ	αὐτοῦ	διακαθᾶραι	τὴν	ἅλωνα
of whom	the	winnowing fork	in	the	hand	of him	to clear thoroughly	the	threshing floor

αὐτοῦ	καὶ	συναγαγεῖν	τὸν	σῖτον	εἰς	τὴν	ἀποθήκην	αὐτοῦ,	τὸ	δὲ
of him	and	to gather	the	wheat	into	the	storehouse	of him	the	but

ἄχυρον	κατακαύσει	πυρὶ	ἀσβέστῳ.
chaff	he will burn up	with fire	unquenchable

CLOSE ENGLISH

His winnowing fork is in his hand to clear his threshing floor thoroughly and gather the wheat into his storehouse, but he will burn up the chaff with unquenchable fire.”

FLUENT ENGLISH

His winnowing fork is in his hand, ready to clear the threshing floor and gather the wheat into his storehouse. But he will burn the chaff in a fire that cannot be put out.”

SECTION NOTES

John distinguishes his water baptism from the coming one’s baptism with Holy Spirit and fire. The next verse develops the fire in an explicit judgment image; the translation retains both the Spirit and the fire rather than reducing them to a single paraphrase.

The winnowing fork separates grain from chaff at the threshing floor. In the adopted Greek, clearing and gathering are purpose infinitives, followed by the future burning of the chaff.

VI-LK-003 / Luke 3:18-20

John’s proclamation and imprisonment

Luke 3:18

Greek: adopted SBLGNT text. Word-order interlinear.

Πολλὰ	μὲν	οὖν	καὶ	ἕτερα	παρακαλῶν	εὐηγγελίζετο	τὸν
many	indeed	therefore	also	other things	urging	he announced good news to	the

λαόν·
people

CLOSE ENGLISH

Thus, urging many other things also, he announced good news to the people.

FLUENT ENGLISH

With many other appeals like these, John proclaimed good news to the people.

Luke 3:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἡρῴδης	ὁ	τετραάρχης,	ἐλεγχόμενος	ὑπ’	αὐτοῦ	περὶ
the	but	Herod	the	tetrarch	being reproved	by	him	concerning

Ἡρῳδιάδος	τῆς	γυναικὸς	τοῦ	ἀδελφοῦ	αὐτοῦ	καὶ	περὶ	πάντων	ὧν
Herodias	the	wife	of the	brother	of him	and	concerning	all	which

ἐποίησεν	πονηρῶν	ὁ	Ἡρῴδης,
did	evil things	[the]	Herod

CLOSE ENGLISH

But Herod the tetrarch, being reproved by him concerning Herodias, his brother’s wife, and concerning all the evil things Herod had done,

FLUENT ENGLISH

John had rebuked Herod the tetrarch over Herodias, his brother’s wife, and all the other evil things Herod had done.

Luke 3:20

Greek: adopted SBLGNT text. Word-order interlinear.

προσέθηκεν	καὶ	τοῦτο	ἐπὶ	πᾶσιν,	καὶ	κατέκλεισεν	τὸν	Ἰωάννην	ἐν
added	also	this	to	all	and	he shut up	[the]	John	in

φυλακῇ.
prison

CLOSE ENGLISH

added this also to them all: he shut John in prison.

FLUENT ENGLISH

Herod added this to them all: he locked John in prison.

SECTION NOTES

Luke calls John’s proclamation good news while retaining its warnings and demands. The notice of imprisonment is placed here before the baptism scene. The translation follows that narrative arrangement and does not reorder it into a reconstructed chronology.

Herodias is called the wife of Herod’s brother. This verse does not name that brother; a name from a parallel account is not inserted.

VI-LK-003 / Luke 3:21-22

Baptism and the voice from heaven

Luke 3:21

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	τῷ	βαπτισθῆναι	ἅπαντα	τὸν	λαὸν	καὶ	Ἰησοῦ
it happened	and	during	the	being baptized	of all	the	people	and	Jesus

βαπτισθέντος	καὶ	προσευχομένου	ἀνεῳχθῆναι	τὸν	οὐρανὸν
having been baptized	and	praying	to be opened	the	heaven

CLOSE ENGLISH

And it happened, when all the people were baptized and Jesus also had been baptized and was praying, that heaven was opened,

FLUENT ENGLISH

When all the people were being baptized, Jesus too was baptized. As he was praying, heaven opened,

Luke 3:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καταβῆναι	τὸ	πνεῦμα	τὸ	ἅγιον	σωματικῷ	εἴδει	ὡς	περιστερὰν
and	to descend	the	Spirit	the	Holy	in bodily	form	like	a dove

ἐπ’	αὐτόν,	καὶ	φωνὴν	ἐξ	οὐρανοῦ	γενέσθαι·	Σὺ	εἶ	ὁ	υἱός	μου
upon	him	and	a voice	from	heaven	to come	you	are	the	Son	of me

ὁ	ἀγαπητός,	ἐν	σοὶ	εὐδόκησα.
the	beloved	in	you	I took delight

CLOSE ENGLISH

and the Holy Spirit descended in bodily form like a dove upon him, and a voice came from heaven: “You are my beloved Son; in you I have taken delight.”

FLUENT ENGLISH

and the Holy Spirit came down upon him in bodily form like a dove. A voice came from heaven: “You are my beloved Son; I am well pleased with you.”

SECTION NOTES

Luke expressly places the opening of heaven while Jesus is praying after his baptism. The Spirit’s bodily form and the comparison with a dove are both retained.

The heavenly address is directly to Jesus: “You are my beloved Son.” Its wording follows the adopted SBLGNT and is not replaced with an alternate form of the baptismal voice. The shared words of the address match the established Mark 1:11 English wording.

VI-LK-003 / Luke 3:23-27

Ancestry: Joseph to Neri

Luke 3:23

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	αὐτὸς	ἦν	Ἰησοῦς	ἀρχόμενος	ὡσεὶ	ἐτῶν	τριάκοντα,	ὢν	υἱός,	ὡς
and	himself	was	Jesus	beginning	about	years	thirty	being	a son	as

ἐνομίζετο,	Ἰωσὴφ	τοῦ	Ἡλὶ
was supposed	of Joseph	of	Heli

CLOSE ENGLISH

And Jesus himself, when beginning, was about thirty years old, being a son, as was supposed, of Joseph, of Heli,

FLUENT ENGLISH

Jesus was about thirty years old when he began his work. He was regarded as Joseph’s son. Joseph was the son of Heli,

Luke 3:24

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Ματθὰτ	τοῦ	Λευὶ	τοῦ	Μελχὶ	τοῦ	Ἰαννὰι	τοῦ	Ἰωσὴφ
of	Matthat	of	Levi	of	Melchi	of	Jannai	of	Joseph

CLOSE ENGLISH

of Matthat, of Levi, of Melchi, of Jannai, of Joseph,

FLUENT ENGLISH

son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph,

Luke 3:25

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Ματταθίου	τοῦ	Ἀμὼς	τοῦ	Ναοὺμ	τοῦ	Ἐσλὶ	τοῦ	Ναγγαὶ
of	Mattathias	of	Amos	of	Nahum	of	Esli	of	Naggai

CLOSE ENGLISH

of Mattathias, of Amos, of Nahum, of Esli, of Naggai,

FLUENT ENGLISH

son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai,

Luke 3:26

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Μάαθ	τοῦ	Ματταθίου	τοῦ	Σεμεῒν	τοῦ	Ἰωσὴχ	τοῦ	Ἰωδὰ
of	Maath	of	Mattathias	of	Semein	of	Josech	of	Joda

CLOSE ENGLISH

of Maath, of Mattathias, of Semein, of Josech, of Joda,

FLUENT ENGLISH

son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda,

Luke 3:27

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Ἰωανὰν	τοῦ	Ῥησὰ	τοῦ	Ζοροβαβὲλ	τοῦ	Σαλαθιὴλ	τοῦ	Νηρὶ
of	Joanan	of	Rhesa	of	Zerubbabel	of	Shealtiel	of	Neri

CLOSE ENGLISH

of Joanan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri,

FLUENT ENGLISH

son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri,

SECTION NOTES

“When beginning” has no expressed object in Greek; “his work” is supplied in fluent English from the following account. “About thirty” remains approximate. The qualification “as was supposed” concerns the relationship of Jesus to Joseph.

The genealogy continues through verse 38. After the initial “son,” Greek chiefly repeats a genitive article and a name. The interlinear and close layer preserve the repeated “of”; the fluent layer supplies “son of” to make each relationship readable. This is not a set of independent lists.

VI-LK-003 / Luke 3:28-32

Ancestry: Melchi to Nahshon

Luke 3:28

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Μελχὶ	τοῦ	Ἀδδὶ	τοῦ	Κωσὰμ	τοῦ	Ἐλμαδὰμ	τοῦ	Ἤρ
of	Melchi	of	Addi	of	Cosam	of	Elmadam	of	Er

CLOSE ENGLISH

of Melchi, of Addi, of Cosam, of Elmadam, of Er,

FLUENT ENGLISH

son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er,

Luke 3:29

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Ἰησοῦ	τοῦ	Ἐλιέζερ	τοῦ	Ἰωρὶμ	τοῦ	Μαθθὰτ	τοῦ	Λευὶ
of	Jesus	of	Eliezer	of	Jorim	of	Matthat	of	Levi

CLOSE ENGLISH

of Jesus, of Eliezer, of Jorim, of Matthat, of Levi,

FLUENT ENGLISH

son of Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi,

Luke 3:30

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Συμεὼν	τοῦ	Ἰούδα	τοῦ	Ἰωσὴφ	τοῦ	Ἰωνὰμ	τοῦ	Ἐλιακὶμ
of	Simeon	of	Judah	of	Joseph	of	Jonam	of	Eliakim

CLOSE ENGLISH

of Simeon, of Judah, of Joseph, of Jonam, of Eliakim,

FLUENT ENGLISH

son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim,

Luke 3:31

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Μελεὰ	τοῦ	Μεννὰ	τοῦ	Ματταθὰ	τοῦ	Ναθὰμ	τοῦ	Δαυὶδ
of	Melea	of	Menna	of	Mattatha	of	Nathan	of	David

CLOSE ENGLISH

of Melea, of Menna, of Mattatha, of Nathan, of David,

FLUENT ENGLISH

son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David,

Luke 3:32

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Ἰεσσαὶ	τοῦ	Ἰωβὴλ	τοῦ	Βόος	τοῦ	Σαλὰ	τοῦ	Ναασσὼν
of	Jesse	of	Jobel	of	Boos	of	Sala	of	Nahshon

CLOSE ENGLISH

of Jesse, of Jobel, of Boos, of Sala, of Nahshon,

FLUENT ENGLISH

son of Jesse, son of Jobel, son of Boos, son of Sala, son of Nahshon,

SECTION NOTES

The order and identities of the adopted source are retained. Jesus in verse 29 is an ancestor’s name in this list; the Greek form is the same name that English may also render Joshua.

Verse 32 reads Iōbēl, rendered Jobel here, and Boos and Sala. The English keeps those adopted forms visible rather than silently substituting forms from another genealogy. Commonly familiar equivalents can be compared in a separate apparatus.

VI-LK-003 / Luke 3:33-38

Ancestry: Amminadab to God

Luke 3:33

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Ἀμιναδὰβ	τοῦ	Ἀδμὶν	τοῦ	Ἀρνὶ	τοῦ	Ἐσρὼμ	τοῦ	Φαρὲς	τοῦ	Ἰούδα
of	Amminadab	of	Admin	of	Arni	of	Hezron	of	Perez	of	Judah

CLOSE ENGLISH

of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah,

FLUENT ENGLISH

son of Amminadab, son of Admin, son of Arni, son of Hezron, son of Perez, son of Judah,

Luke 3:34

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Ἰακὼβ	τοῦ	Ἰσαὰκ	τοῦ	Ἀβραὰμ	τοῦ	Θάρα	τοῦ	Ναχὼρ
of	Jacob	of	Isaac	of	Abraham	of	Terah	of	Nahor

CLOSE ENGLISH

of Jacob, of Isaac, of Abraham, of Terah, of Nahor,

FLUENT ENGLISH

son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor,

Luke 3:35

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Σεροὺχ	τοῦ	Ῥαγαὺ	τοῦ	Φάλεκ	τοῦ	Ἔβερ	τοῦ	Σαλὰ
of	Serug	of	Reu	of	Peleg	of	Eber	of	Shelah

CLOSE ENGLISH

of Serug, of Reu, of Peleg, of Eber, of Shelah,

FLUENT ENGLISH

son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah,

Luke 3:36

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Καϊνὰμ	τοῦ	Ἀρφαξὰδ	τοῦ	Σὴμ	τοῦ	Νῶε	τοῦ	Λάμεχ
of	Cainan	of	Arphaxad	of	Shem	of	Noah	of	Lamech

CLOSE ENGLISH

of Cainan, of Arphaxad, of Shem, of Noah, of Lamech,

FLUENT ENGLISH

son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech,

Luke 3:37

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Μαθουσαλὰ	τοῦ	Ἐνὼχ	τοῦ	Ἰάρετ	τοῦ	Μαλελεὴλ	τοῦ	Καϊνὰμ
of	Methuselah	of	Enoch	of	Jared	of	Mahalaleel	of	Cainan

CLOSE ENGLISH

of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan,

FLUENT ENGLISH

son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan,

Luke 3:38

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	Ἐνὼς	τοῦ	Σὴθ	τοῦ	Ἀδὰμ	τοῦ	θεοῦ.
of	Enosh	of	Seth	of	Adam	of	God

CLOSE ENGLISH

of Enosh, of Seth, of Adam, of God.

FLUENT ENGLISH

son of Enosh, son of Seth, son of Adam, son of God.

SECTION NOTES

Admin and Arni are both present in verse 33, and Cainan appears at both verse 36 and verse 37 in different positions. None is removed or merged to harmonize the list with another source.

The list passes through Abraham and continues back to Adam and God. Its sequence differs from Matthew 1. The translation does not relabel it as Mary’s genealogy or supply an explanation of the differences within the translated text.

VI-LK-004 / Luke 4:1-44

Testing, proclamation and authority

Bread alone

Luke 4:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	δὲ	πλήρης	πνεύματος	ἁγίου	ὑπέστρεψεν	ἀπὸ	τοῦ	Ἰορδάνου,	καὶ
Jesus	and	full	of Spirit	Holy	returned	from	the	Jordan	and

ἤγετο	ἐν	τῷ	πνεύματι	ἐν	τῇ	ἐρήμῳ
was led	in	the	Spirit	in	the	wilderness

CLOSE ENGLISH

And Jesus, full of the Holy Spirit, returned from the Jordan and was led in the Spirit in the wilderness

FLUENT ENGLISH

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness

Luke 4:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἡμέρας	τεσσεράκοντα	πειραζόμενος	ὑπὸ	τοῦ	διαβόλου.	καὶ	οὐκ	ἔφαγεν
days	forty	being tempted	by	the	devil	and	not	he ate

οὐδὲν	ἐν	ταῖς	ἡμέραις	ἐκείναις,	καὶ	συντελεσθεισῶν	αὐτῶν
anything	in	the	days	those	and	being completed	of them

ἐπείνασεν.
he became hungry

CLOSE ENGLISH

for forty days, being tempted by the devil. And he ate nothing in those days, and when they were completed, he became hungry.

FLUENT ENGLISH

for forty days, while the devil tempted him. He ate nothing during that time, and when it was over he was hungry.

Luke 4:3

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτῷ	ὁ	διάβολος·	Εἰ	υἱὸς	εἶ	τοῦ	θεοῦ,	εἰπὲ	τῷ
said	and	to him	the	devil	if	Son	you are	of	God	say	to the

λίθῳ	τούτῳ	ἵνα	γένηται	ἄρτος.
stone	this	that	it become	bread

CLOSE ENGLISH

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

FLUENT ENGLISH

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

Luke 4:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπεκρίθη	πρὸς	αὐτὸν	ὁ	Ἰησοῦς·	Γέγραπται	ὅτι	Οὐκ	ἐπ’	ἄρτῳ
and	answered	to	him	the	Jesus	it is written	that	not	on	bread

μόνῳ	ζήσεται	ὁ	ἄνθρωπος.
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.

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.

The forty days describe the period in the wilderness under temptation. The narrative distinguishes the Spirit’s leading from the devil’s testing.

VI-LK-004 / Luke 4:5-8

Worship and serve God alone

Luke 4:5

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀναγαγὼν	αὐτὸν	ἔδειξεν	αὐτῷ	πάσας	τὰς	βασιλείας	τῆς
and	having led up	him	he showed	to him	all	the	kingdoms	of the

οἰκουμένης	ἐν	στιγμῇ	χρόνου·
inhabited world	in	a moment	of time

CLOSE ENGLISH

And leading him up, he showed him all the kingdoms of the inhabited world in a moment of time.

FLUENT ENGLISH

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

Luke 4:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ	ὁ	διάβολος·	Σοὶ	δώσω	τὴν	ἐξουσίαν	ταύτην
and	said	to him	the	devil	to you	I will give	the	authority	this

ἅπασαν	καὶ	τὴν	δόξαν	αὐτῶν,	ὅτι	ἐμοὶ	παραδέδοται	καὶ	ᾧ
all	and	the	glory	of them	because	to me	it has been handed over	and	to whom

ἂν	θέλω	δίδωμι	αὐτήν·
[ever]	I wish	I give	it

CLOSE ENGLISH

And the devil said to him, “I will give you all this authority and their glory, because it has been handed over to me, and I give it to whomever I wish.”

FLUENT ENGLISH

The devil said to him, “I will give you all this authority and the glory of these kingdoms. It has been handed over to me, and I give it to anyone I choose.”

Luke 4:7

Greek: adopted SBLGNT text. Word-order interlinear.

σὺ	οὖν	ἐὰν	προσκυνήσῃς	ἐνώπιον	ἐμοῦ,	ἔσται	σοῦ	πᾶσα.
you	therefore	if	you worship	before	me	it will be	yours	all

CLOSE ENGLISH

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

FLUENT ENGLISH

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

Luke 4:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Γέγραπται·	Κύριον	τὸν	θεόν
and	answering	the	Jesus	said	to him	it is written	[the] Lord	the	God

σου	προσκυνήσεις	καὶ	αὐτῷ	μόνῳ	λατρεύσεις.
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 identifies 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. Verses 6-7 set out the devil’s offer of authority over the kingdoms. Luke places this temptation before the temple scene.

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.

The claimed transfer of authority in verse 6 is the devil’s assertion within his speech. It is not presented as an independent declaration by the narrator.

VI-LK-004 / Luke 4:9-13

Do not put God to the test

Luke 4:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤγαγεν	δὲ	αὐτὸν	εἰς	Ἰερουσαλὴμ	καὶ	ἔστησεν	ἐπὶ	τὸ	πτερύγιον	τοῦ
he led	and	him	to	Jerusalem	and	stood	on	the	pinnacle	of the

ἱεροῦ,	καὶ	εἶπεν	αὐτῷ·	Εἰ	υἱὸς	εἶ	τοῦ	θεοῦ,	βάλε	σεαυτὸν
temple	and	said	to him	if	Son	you are	of	God	throw	yourself

ἐντεῦθεν	κάτω·
from here	down

CLOSE ENGLISH

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

FLUENT ENGLISH

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.”

Luke 4:10

Greek: adopted SBLGNT text. Word-order interlinear.

γέγραπται	γὰρ	ὅτι	Τοῖς	ἀγγέλοις	αὐτοῦ	ἐντελεῖται	περὶ	σοῦ	τοῦ
it is written	for	that	to the	angels	of him	he will command	concerning	you	the

διαφυλάξαι	σε,
to guard	you

CLOSE ENGLISH

“For it is written, ‘He will command his angels concerning you, to guard you,’”

FLUENT ENGLISH

“For it is written: ‘He will command his angels to guard you.’”

Luke 4:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτι	Ἐπὶ	χειρῶν	ἀροῦσίν	σε	μήποτε	προσκόψῃς	πρὸς	λίθον	τὸν
and	that	on	hands	they will lift	you	lest	you strike	against	a stone	the

πόδα	σου.
foot	of you

CLOSE ENGLISH

“And, ‘On their hands they will lift you, lest you strike your foot against a stone.’”

FLUENT ENGLISH

“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. Word-order interlinear.

καὶ	ἀποκριθεὶς	εἶπεν	αὐτῷ	ὁ	Ἰησοῦς	ὅτι	Εἴρηται·	Οὐκ
and	answering	said	to him	the	Jesus	that	it has been said	not

ἐκπειράσεις	κύριον	τὸν	θεόν	σου.
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.’”

Luke 4:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	συντελέσας	πάντα	πειρασμὸν	ὁ	διάβολος	ἀπέστη	ἀπ’	αὐτοῦ	ἄχρι
and	having completed	every	temptation	the	devil	departed	from	him	until

καιροῦ.
a time

CLOSE ENGLISH

And after completing every temptation, the devil departed from him until a time.

FLUENT ENGLISH

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

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. Verses 10-11 continue the devil’s quotation, not a new statement by Jesus. The corresponding words can be compared with Matthew 4:6.

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.

The devil cites Psalm 91:11-12. His quoted assurance of protection is answered with the prohibition on testing God. “Until a time” leaves the future occasion open; the fluent layer retains the earlier “opportune time.”

VI-LK-004 / Luke 4:14-19

Good news, release and the Lord’s favor

Luke 4:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὑπέστρεψεν	ὁ	Ἰησοῦς	ἐν	τῇ	δυνάμει	τοῦ	πνεύματος	εἰς	τὴν
and	returned	[the]	Jesus	in	the	power	of the	Spirit	to	[the]

Γαλιλαίαν.	καὶ	φήμη	ἐξῆλθεν	καθ’	ὅλης	τῆς	περιχώρου	περὶ
Galilee	and	a report	went out	throughout	all	the	surrounding region	about

αὐτοῦ.
him

CLOSE ENGLISH

And Jesus returned in the power of the Spirit into Galilee, and a report about him went out throughout the whole surrounding region.

FLUENT ENGLISH

Jesus returned to Galilee in the Spirit’s power, and news of him spread throughout the surrounding region.

Luke 4:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	ἐδίδασκεν	ἐν	ταῖς	συναγωγαῖς	αὐτῶν,	δοξαζόμενος	ὑπὸ
and	he	was teaching	in	the	synagogues	of them	being glorified	by

πάντων.
all

CLOSE ENGLISH

And he taught in their synagogues, being glorified by all.

FLUENT ENGLISH

He taught in their synagogues, and everyone praised him.

Luke 4:16

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦλθεν	εἰς	Ναζαρά,	οὗ	ἦν	τεθραμμένος,	καὶ	εἰσῆλθεν
and	he came	to	Nazara	where	he had been	brought up	and	he entered

κατὰ	τὸ	εἰωθὸς	αὐτῷ	ἐν	τῇ	ἡμέρᾳ	τῶν	σαββάτων	εἰς	τὴν
according to	the	custom	for him	on	the	day	of the	Sabbath	into	the

συναγωγήν,	καὶ	ἀνέστη	ἀναγνῶναι.
synagogue	and	stood up	to read

CLOSE ENGLISH

And he came to Nazara, where he had been brought up, and according to his custom entered the synagogue on the Sabbath day, and stood up to read.

FLUENT ENGLISH

He came to Nazareth, where he had grown up. As usual, he entered the synagogue on the Sabbath and stood up to read.

Luke 4:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπεδόθη	αὐτῷ	βιβλίον	τοῦ	προφήτου	Ἡσαΐου	καὶ	ἀναπτύξας	τὸ
and	was handed	to him	a scroll	of the	prophet	Isaiah	and	having unrolled	the

βιβλίον	εὗρεν	τὸν	τόπον	οὗ	ἦν	γεγραμμένον·
scroll	he found	the	place	where	it was	written

CLOSE ENGLISH

And a scroll of the prophet Isaiah was handed to him, and unrolling the scroll, he found the place where it was written:

FLUENT ENGLISH

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. Word-order interlinear.

Πνεῦμα	κυρίου	ἐπ’	ἐμέ,	οὗ	εἵνεκεν	ἔχρισέν	με	εὐαγγελίσασθαι
[the] Spirit	of [the] Lord	upon	me	of which	because	he anointed	me	to bring good news

πτωχοῖς,	ἀπέσταλκέν	με	κηρύξαι	αἰχμαλώτοις	ἄφεσιν	καὶ	τυφλοῖς
to [the] poor	he has sent	me	to proclaim	to captives	release	and	to [the] blind

ἀνάβλεψιν,	ἀποστεῖλαι	τεθραυσμένους	ἐν	ἀφέσει,
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. Word-order interlinear.

κηρύξαι	ἐνιαυτὸν	κυρίου	δεκτόν.
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.

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.
Nazara is the form used in the adopted Greek at verse 16; the fluent layer uses the familiar English Nazareth.
The reading combines language associated with Isaiah 61:1-2 and 58:6. The scroll is handed over, unrolled, and read; no additional ceremony is supplied.

VI-LK-004 / Luke 4:20-22

Today, in your hearing

Luke 4:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πτύξας	τὸ	βιβλίον	ἀποδοὺς	τῷ	ὑπηρέτῃ	ἐκάθισεν·	καὶ
and	having rolled up	the	scroll	having returned	to the	attendant	he sat down	and

πάντων	οἱ	ὀφθαλμοὶ	ἐν	τῇ	συναγωγῇ	ἦσαν	ἀτενίζοντες	αὐτῷ.
of all	the	eyes	in	the	synagogue	were	gazing intently	at him

CLOSE ENGLISH

And rolling up the scroll and returning it to the attendant, he sat down, and the eyes of all in the synagogue were gazing intently at him.

FLUENT ENGLISH

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. Word-order interlinear.

ἤρξατο	δὲ	λέγειν	πρὸς	αὐτοὺς	ὅτι	Σήμερον	πεπλήρωται	ἡ	γραφὴ
he began	and	to say	to	them	that	today	has been fulfilled	the	scripture

αὕτη	ἐν	τοῖς	ὠσὶν	ὑμῶν.
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.”

Luke 4:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάντες	ἐμαρτύρουν	αὐτῷ	καὶ	ἐθαύμαζον	ἐπὶ	τοῖς	λόγοις	τῆς
and	all	were testifying	to him	and	were wondering	at	the	words	of

χάριτος	τοῖς	ἐκπορευομένοις	ἐκ	τοῦ	στόματος	αὐτοῦ,	καὶ	ἔλεγον·
grace	the ones	coming out	from	the	mouth	of him	and	were saying

Οὐχὶ	υἱός	ἐστιν	Ἰωσὴφ	οὗτος;
not	a son	is	of Joseph	this one

CLOSE ENGLISH

And all testified to him and wondered at the words of grace coming from his mouth, and they said, “Is this not Joseph’s son?”

FLUENT ENGLISH

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

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. The reaction in verse 22 preserves both favorable testimony and the question about Joseph; it does not turn the question into an explicit accusation.

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.

VI-LK-004 / Luke 4:23

Doctor, heal yourself

Luke 4:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	πρὸς	αὐτούς·	Πάντως	ἐρεῖτέ	μοι	τὴν	παραβολὴν	ταύτην·
and	he said	to	them	certainly	you will say	to me	the	proverb	this

Ἰατρέ,	θεράπευσον	σεαυτόν·	ὅσα	ἠκούσαμεν	γενόμενα	εἰς	τὴν
physician	heal	yourself	whatever	we heard	having happened	in	the

Καφαρναοὺμ	ποίησον	καὶ	ὧδε	ἐν	τῇ	πατρίδι	σου.
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.

VI-LK-004 / Luke 4:24

The unwelcome prophet

Luke 4:24

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δέ·	Ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐδεὶς	προφήτης	δεκτός	ἐστιν	ἐν	τῇ
he said	and	truly	I say	to you	that	no	prophet	acceptable	is	in	the

πατρίδι	αὐτοῦ.
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.

VI-LK-004 / Luke 4:25-26

Elijah and the widow outside Israel

Luke 4:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπ’	ἀληθείας	δὲ	λέγω	ὑμῖν,	πολλαὶ	χῆραι	ἦσαν	ἐν	ταῖς	ἡμέραις
in	truth	but	I say	to you	many	widows	were	in	the	days

Ἠλίου	ἐν	τῷ	Ἰσραήλ,	ὅτε	ἐκλείσθη	ὁ	οὐρανὸς	ἐπὶ	ἔτη	τρία	καὶ
of Elijah	in	the	Israel	when	was closed	the	sky	for	years	three	and

μῆνας	ἕξ,	ὡς	ἐγένετο	λιμὸς	μέγας	ἐπὶ	πᾶσαν	τὴν	γῆν,
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. Word-order interlinear.

καὶ	πρὸς	οὐδεμίαν	αὐτῶν	ἐπέμφθη	Ἠλίας	εἰ	μὴ	εἰς	Σάρεπτα	τῆς
and	to	none	of them	was sent	Elijah	if	not	to	Zarephath	of the

Σιδωνίας	πρὸς	γυναῖκα	χήραν.
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.

VI-LK-004 / Luke 4:27

Elisha and Naaman the Syrian

Luke 4:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλοὶ	λεπροὶ	ἦσαν	ἐν	τῷ	Ἰσραὴλ	ἐπὶ	Ἐλισαίου
and	many	[people with] leprosy	were	in	the	Israel	in [the time of]	Elisha

τοῦ	προφήτου,	καὶ	οὐδεὶς	αὐτῶν	ἐκαθαρίσθη,	εἰ	μὴ	Ναιμὰν	ὁ	Σύρος.
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 crowd’s reaction follows in verses 28-30.

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.

VI-LK-004 / Luke 4:28-30

Driven out of the town

Luke 4:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπλήσθησαν	πάντες	θυμοῦ	ἐν	τῇ	συναγωγῇ	ἀκούοντες	ταῦτα,
and	were filled	all	with rage	in	the	synagogue	hearing	these things

CLOSE ENGLISH

And all in the synagogue were filled with rage when they heard these things,

FLUENT ENGLISH

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

Luke 4:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναστάντες	ἐξέβαλον	αὐτὸν	ἔξω	τῆς	πόλεως,	καὶ	ἤγαγον	αὐτὸν
and	having risen	they drove out	him	outside	the	city	and	led	him

ἕως	ὀφρύος	τοῦ	ὄρους	ἐφ’	οὗ	ἡ	πόλις	ᾠκοδόμητο	αὐτῶν,	ὥστε
as far as	[the] brow	of the	hill	on	which	the	city	had been built	of them	so as

κατακρημνίσαι	αὐτόν·
to throw down	him

CLOSE ENGLISH

and rising, they drove him outside the city and led him as far as the brow of the hill on which their city had been built, so as to throw him down.

FLUENT ENGLISH

They got up, drove him out of town, and took him to the edge of the hill on which their town was built, intending to throw him over the cliff.

Luke 4:30

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	δὲ	διελθὼν	διὰ	μέσου	αὐτῶν	ἐπορεύετο.
he	but	having passed	through	[the] midst	of them	went on

CLOSE ENGLISH

But he passed through their midst and went on his way.

FLUENT ENGLISH

But he walked through the midst of them and went on his way.

SECTION NOTES

The crowd intends to throw Jesus down from the hill. His passage through their midst is reported without explaining how it occurred; the translation does not supply an invisible disappearance or a physical struggle.

VI-LK-004 / Luke 4:31-37

Come out of him

Luke 4:31

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	κατῆλθεν	εἰς	Καφαρναοὺμ	πόλιν	τῆς	Γαλιλαίας.	καὶ	ἦν
and	he went down	to	Capernaum	a city	of	Galilee	and	he was

διδάσκων	αὐτοὺς	ἐν	τοῖς	σάββασιν·
teaching	them	on	the	Sabbath days

CLOSE ENGLISH

And he went down to Capernaum, a city of Galilee, and was teaching them on the Sabbath days.

FLUENT ENGLISH

He went down to Capernaum, a town in Galilee, and taught the people on the Sabbaths.

Luke 4:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξεπλήσσοντο	ἐπὶ	τῇ	διδαχῇ	αὐτοῦ,	ὅτι	ἐν	ἐξουσίᾳ	ἦν	ὁ
and	they were amazed	at	the	teaching	of him	because	with	authority	was	the

λόγος	αὐτοῦ.
word	of him

CLOSE ENGLISH

And they were amazed at his teaching, because his word was with authority.

FLUENT ENGLISH

They were amazed at his teaching because his words carried authority.

Luke 4:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	τῇ	συναγωγῇ	ἦν	ἄνθρωπος	ἔχων	πνεῦμα	δαιμονίου	ἀκαθάρτου,
and	in	the	synagogue	was	a man	having	a spirit	of a demon	unclean

καὶ	ἀνέκραξεν	φωνῇ	μεγάλῃ·
and	he cried out	with a voice	great

CLOSE ENGLISH

And in the synagogue there was a man having a spirit of an unclean demon, and he cried out with a loud voice:

FLUENT ENGLISH

In the synagogue was a man possessed by an unclean demon. He shouted loudly,

Luke 4:34

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔα,	τί	ἡμῖν	καὶ	σοί,	Ἰησοῦ	Ναζαρηνέ;	ἦλθες	ἀπολέσαι	ἡμᾶς;	οἶδά
ah	what	to us	and	to you	Jesus	Nazarene	you came	to destroy	us	I know

σε	τίς	εἶ,	ὁ	ἅγιος	τοῦ	θεοῦ.
you	who	you are	the	Holy One	of	God

CLOSE ENGLISH

“Ah, what is there between us and you, Jesus the Nazarene? Did you come to destroy us? I know who you are, the Holy One of God.”

FLUENT ENGLISH

“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. Word-order interlinear.

καὶ	ἐπετίμησεν	αὐτῷ	ὁ	Ἰησοῦς	λέγων·	Φιμώθητι	καὶ	ἔξελθε	ἀπ’
and	rebuked	him	the	Jesus	saying	be silenced	and	come out	from

αὐτοῦ.	καὶ	ῥίψαν	αὐτὸν	τὸ	δαιμόνιον	εἰς	τὸ	μέσον	ἐξῆλθεν	ἀπ’
him	and	having thrown	him	the	demon	into	the	midst	came out	from

αὐτοῦ	μηδὲν	βλάψαν	αὐτόν.
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.

Luke 4:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	θάμβος	ἐπὶ	πάντας,	καὶ	συνελάλουν	πρὸς	ἀλλήλους
and	came	amazement	upon	all	and	they were discussing	with	one another

λέγοντες·	Τίς	ὁ	λόγος	οὗτος	ὅτι	ἐν	ἐξουσίᾳ	καὶ	δυνάμει	ἐπιτάσσει
saying	what	the	word	this	that	with	authority	and	power	he commands

τοῖς	ἀκαθάρτοις	πνεύμασιν,	καὶ	ἐξέρχονται;
the	unclean	spirits	and	they come out

CLOSE ENGLISH

And amazement came upon all, and they discussed with one another, saying, “What is this word, that with authority and power he commands the unclean spirits, and they come out?”

FLUENT ENGLISH

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!”

Luke 4:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξεπορεύετο	ἦχος	περὶ	αὐτοῦ	εἰς	πάντα	τόπον	τῆς	περιχώρου.
and	was going out	a report	about	him	into	every	place	of the	surrounding region

CLOSE ENGLISH

And a report about him went out into every place of the surrounding region.

FLUENT ENGLISH

News of him spread to every part of the surrounding region.

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.

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.

Authority characterizes both the teaching and the command to the unclean spirit. The narrative says that the demon leaves without harming the man. The news then spreads through the surrounding area.

VI-LK-004 / Luke 4:38-41

Healing in Simon’s house

Luke 4:38

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀναστὰς	δὲ	ἀπὸ	τῆς	συναγωγῆς	εἰσῆλθεν	εἰς	τὴν	οἰκίαν	Σίμωνος.
having arisen	and	from	the	synagogue	he entered	into	the	house	of Simon

πενθερὰ	δὲ	τοῦ	Σίμωνος	ἦν	συνεχομένη	πυρετῷ	μεγάλῳ,	καὶ
[the] mother-in-law	and	of	Simon	was	held	by a fever	great	and

ἠρώτησαν	αὐτὸν	περὶ	αὐτῆς.
they asked	him	concerning	her

CLOSE ENGLISH

And leaving the synagogue, he entered Simon’s house. And Simon’s mother-in-law was held by a great fever, and they asked him concerning her.

FLUENT ENGLISH

After leaving the synagogue, he entered Simon’s house. Simon’s mother-in-law was suffering from a high fever, and they asked him to help her.

Luke 4:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπιστὰς	ἐπάνω	αὐτῆς	ἐπετίμησεν	τῷ	πυρετῷ,	καὶ	ἀφῆκεν	αὐτήν·
and	having stood	over	her	he rebuked	the	fever	and	it left	her

παραχρῆμα	δὲ	ἀναστᾶσα	διηκόνει	αὐτοῖς.
immediately	and	having risen	she served	them

CLOSE ENGLISH

And standing over her, he rebuked the fever, and it left her; and immediately she rose and served them.

FLUENT ENGLISH

He stood over her and rebuked the fever, and it left her. At once she got up and began to serve them.

Luke 4:40

Greek: adopted SBLGNT text. Word-order interlinear.

Δύνοντος	δὲ	τοῦ	ἡλίου	ἅπαντες	ὅσοι	εἶχον	ἀσθενοῦντας	νόσοις
setting	and	the	sun	all	whoever	had	[people] sick	with diseases

ποικίλαις	ἤγαγον	αὐτοὺς	πρὸς	αὐτόν·	ὁ	δὲ	ἑνὶ	ἑκάστῳ	αὐτῶν	τὰς
various	brought	them	to	him	he	and	on one	each	of them	the

χεῖρας	ἐπιτιθεὶς	ἐθεράπευεν	αὐτούς.
hands	laying	was healing	them

CLOSE ENGLISH

And as the sun was setting, all who had people sick with various diseases brought them to him, and laying his hands on each one of them, he healed them.

FLUENT ENGLISH

At sunset, everyone who had people ill with various diseases brought them to him. He laid his hands on each one and healed them.

Luke 4:41

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξήρχετο	δὲ	καὶ	δαιμόνια	ἀπὸ	πολλῶν	κραυγάζοντα	καὶ	λέγοντα
were coming out	and	also	demons	from	many	crying out	and	saying

ὅτι	Σὺ	εἶ	ὁ	υἱὸς	τοῦ	θεοῦ.	καὶ	ἐπιτιμῶν	οὐκ	εἴα	αὐτὰ
that	you	are	the	Son	of	God	and	rebuking	not	he allowed	them

λαλεῖν,	ὅτι	ᾔδεισαν	τὸν	χριστὸν	αὐτὸν	εἶναι.
to speak	because	they knew	the	Christ	him	to be

CLOSE ENGLISH

And demons also came out from many, crying out and saying, “You are God’s Son.” And rebuking them, he did not allow them to speak, because they knew him to be the Christ.

FLUENT ENGLISH

Demons also came out of many people, shouting, “You are God’s Son!” He rebuked them and would not let them speak, because they knew that he was the Messiah.

SECTION NOTES

Luke identifies the illness as a high fever and says that Jesus rebukes it. The fever is not called a demon. The woman’s immediate rising and service express her recovery.

At sunset he lays hands on each sick person. The demons’ cry names him as God’s Son; the narrator then explains their knowledge that he is the Messiah. The two statements are not collapsed into a longer cry.

VI-LK-004 / Luke 4:42-44

Sent to the other towns

Luke 4:42

Greek: adopted SBLGNT text. Word-order interlinear.

Γενομένης	δὲ	ἡμέρας	ἐξελθὼν	ἐπορεύθη	εἰς	ἔρημον	τόπον·	καὶ	οἱ
having come	and	day	having gone out	he went	to	a deserted	place	and	the

ὄχλοι	ἐπεζήτουν	αὐτόν,	καὶ	ἦλθον	ἕως	αὐτοῦ,	καὶ	κατεῖχον
crowds	were seeking	him	and	came	as far as	him	and	were holding back

αὐτὸν	τοῦ	μὴ	πορεύεσθαι	ἀπ’	αὐτῶν.
him	the	not	to go	from	them

CLOSE ENGLISH

And when day came, he went out to a deserted place, and the crowds sought him and came to him and tried to hold him back from going away from them.

FLUENT ENGLISH

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. Word-order interlinear.

ὁ	δὲ	εἶπεν	πρὸς	αὐτοὺς	ὅτι	Καὶ	ταῖς	ἑτέραις	πόλεσιν	εὐαγγελίσασθαί
he	but	said	to	them	that	also	to the	other	towns	to bring good news

με	δεῖ	τὴν	βασιλείαν	τοῦ	θεοῦ,	ὅτι	ἐπὶ	τοῦτο	ἀπεστάλην.
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.”

Luke 4:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦν	κηρύσσων	εἰς	τὰς	συναγωγὰς	τῆς	Ἰουδαίας.
and	he was	proclaiming	in	the	synagogues	of	Judea

CLOSE ENGLISH

And he was proclaiming in the synagogues of Judea.

FLUENT ENGLISH

He continued preaching in the synagogues of Judea.

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.

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.
The crowds seek to keep him with them, but his response states a wider mission. The daybreak departure and the final preaching summary remain part of the same complete chapter.

VI-LK-005 / Luke 5:1-39

The catch, healing and the shared table

Lower your nets

Luke 5:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	τῷ	τὸν	ὄχλον	ἐπικεῖσθαι	αὐτῷ	καὶ	ἀκούειν	τὸν
it happened	and	during	the	the	crowd	pressing	upon him	and	hearing	the

λόγον	τοῦ	θεοῦ	καὶ	αὐτὸς	ἦν	ἑστὼς	παρὰ	τὴν	λίμνην	Γεννησαρέτ,
word	of	God	and	he	was	standing	beside	the	lake	Gennesaret

CLOSE ENGLISH

And it happened, while the crowd pressed upon him and heard the word of God, that he was standing beside the lake of Gennesaret,

FLUENT ENGLISH

As the crowd pressed around him to hear God’s word, Jesus was standing beside Lake Gennesaret.

Luke 5:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶδεν	δύο	πλοῖα	ἑστῶτα	παρὰ	τὴν	λίμνην,	οἱ	δὲ	ἁλιεῖς	ἀπ’
and	he saw	two	boats	standing	beside	the	lake	the	and	fishermen	from

αὐτῶν	ἀποβάντες	ἔπλυνον	τὰ	δίκτυα.
them	having stepped out	were washing	the	nets

CLOSE ENGLISH

and he saw two boats standing beside the lake, but the fishermen had stepped out of them and were washing the nets.

FLUENT ENGLISH

He saw two boats at the water’s edge. The fishermen had left them and were washing their nets.

Luke 5:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἐμβὰς	δὲ	εἰς	ἓν	τῶν	πλοίων,	ὃ	ἦν	Σίμωνος,	ἠρώτησεν	αὐτὸν
having entered	and	into	one	of the	boats	which	was	Simon’s	he asked	him

ἀπὸ	τῆς	γῆς	ἐπαναγαγεῖν	ὀλίγον,	καθίσας	δὲ	ἐκ	τοῦ	πλοίου
from	the	land	to put out	a little	having sat down	and	from	the	boat

ἐδίδασκεν	τοὺς	ὄχλους.
he taught	the	crowds

CLOSE ENGLISH

And entering one of the boats, which was Simon’s, he asked him to put out a little from the land, and sitting down, he taught the crowds from the boat.

FLUENT ENGLISH

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. Word-order interlinear.

ὡς	δὲ	ἐπαύσατο	λαλῶν,	εἶπεν	πρὸς	τὸν	Σίμωνα·	Ἐπανάγαγε	εἰς	τὸ
when	and	he stopped	speaking	he said	to	the	Simon	put out [singular]	into	the

βάθος	καὶ	χαλάσατε	τὰ	δίκτυα	ὑμῶν	εἰς	ἄγραν.
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.”

Luke 5:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	Σίμων	εἶπεν·	Ἐπιστάτα,	δι’	ὅλης	νυκτὸς
and	answering	Simon	said	Master	through	[the] whole	night

κοπιάσαντες	οὐδὲν	ἐλάβομεν,	ἐπὶ	δὲ	τῷ	ῥήματί	σου	χαλάσω	τὰ
having labored	nothing	we caught	at	but	the	word	of you	I will lower	the

δίκτυα.
nets

CLOSE ENGLISH

And Simon answered, “Master, after laboring through the whole night we caught nothing, but at your word I will lower the nets.”

FLUENT ENGLISH

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

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.

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.
The setting is named as the lake of Gennesaret. The boats, the washing of the nets, and the teaching from Simon’s boat precede the command to fish.

VI-LK-005 / Luke 5:6-11

Catching people alive

Luke 5:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοῦτο	ποιήσαντες	συνέκλεισαν	πλῆθος	ἰχθύων	πολύ,	διερρήσσετο	
and	this	having done	they enclosed	a multitude	of fish	great	were tearing	

δὲ	τὰ	δίκτυα	αὐτῶν.
and	the	nets	of them

CLOSE ENGLISH

And when they did this, they enclosed a great multitude of fish, and their nets were tearing.

FLUENT ENGLISH

When they did so, they caught so many fish that their nets began to tear.

Luke 5:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κατένευσαν	τοῖς	μετόχοις	ἐν	τῷ	ἑτέρῳ	πλοίῳ	τοῦ	ἐλθόντας
and	they signaled	to the	partners	in	the	other	boat	the	having come

συλλαβέσθαι	αὐτοῖς·	καὶ	ἦλθον,	καὶ	ἔπλησαν	ἀμφότερα	τὰ	πλοῖα	ὥστε
to help	them	and	they came	and	filled	both	the	boats	so as

βυθίζεσθαι	αὐτά.
to be sinking	them

CLOSE ENGLISH

And they signaled to the partners in the other boat to come and help them, and they came and filled both boats so that they were sinking.

FLUENT ENGLISH

They signaled to their partners in the other boat to come and help. They came, and both boats were filled so full that they began to sink.

Luke 5:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	Σίμων	Πέτρος	προσέπεσεν	τοῖς	γόνασιν	Ἰησοῦ	λέγων·
having seen	and	Simon	Peter	fell at	the	knees	of Jesus	saying

Ἔξελθε	ἀπ’	ἐμοῦ,	ὅτι	ἀνὴρ	ἁμαρτωλός	εἰμι,	κύριε·
go out	from	me	because	a man	sinful	I am	Lord

CLOSE ENGLISH

And seeing this, Simon Peter fell at Jesus’ knees, saying, “Depart from me, because I am a sinful man, Lord.”

FLUENT ENGLISH

When Simon Peter saw this, he fell at Jesus’ knees and said, “Leave me, Lord, for I am a sinful man.”

Luke 5:9

Greek: adopted SBLGNT text. Word-order interlinear.

θάμβος	γὰρ	περιέσχεν	αὐτὸν	καὶ	πάντας	τοὺς	σὺν	αὐτῷ	ἐπὶ	τῇ
amazement	for	surrounded	him	and	all	those	with	him	at	the

ἄγρᾳ	τῶν	ἰχθύων	ὧν	συνέλαβον,
catch	of the	fish	which	they caught

CLOSE ENGLISH

For amazement surrounded him and all who were with him at the catch of fish which they had taken,

FLUENT ENGLISH

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

Luke 5:10

Greek: adopted SBLGNT text. Word-order interlinear.

ὁμοίως	δὲ	καὶ	Ἰάκωβον	καὶ	Ἰωάννην	υἱοὺς	Ζεβεδαίου,	οἳ	ἦσαν
likewise	and	also	James	and	John	sons	of Zebedee	who	were

κοινωνοὶ	τῷ	Σίμωνι.	καὶ	εἶπεν	πρὸς	τὸν	Σίμωνα	ὁ	Ἰησοῦς·	Μὴ
partners	with the	Simon	and	said	to	the	Simon	the	Jesus	not

φοβοῦ·	ἀπὸ	τοῦ	νῦν	ἀνθρώπους	ἔσῃ	ζωγρῶν.
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.”

Luke 5:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καταγαγόντες	τὰ	πλοῖα	ἐπὶ	τὴν	γῆν	ἀφέντες	πάντα
and	having brought down	the	boats	onto	the	land	having left	everything

ἠκολούθησαν	αὐτῷ.
they followed	him

CLOSE ENGLISH

And bringing the boats to land, they left everything and followed him.

FLUENT ENGLISH

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

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.

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.

The nets are described as tearing and the boats as sinking under the weight of the catch. The English describes the developing danger rather than adding a completed loss of the boats. Simon is explicitly called Simon Peter in verse 8.

VI-LK-005 / Luke 5:12-13

I am willing; be clean

Luke 5:12

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	τῷ	εἶναι	αὐτὸν	ἐν	μιᾷ	τῶν	πόλεων	καὶ	ἰδοὺ
and	it happened	during	the	being	of him	in	one	of the	cities	and	look

ἀνὴρ	πλήρης	λέπρας·	καὶ	ἰδὼν	τὸν	Ἰησοῦν	πεσὼν	ἐπὶ	πρόσωπον
a man	full	of leprosy	and	having seen	[the]	Jesus	having fallen	on	[his] face

ἐδεήθη	αὐτοῦ	λέγων·	Κύριε,	ἐὰν	θέλῃς	δύνασαί	με	καθαρίσαι.
he begged	him	saying	Lord	if	you will	you can	me	cleanse

CLOSE ENGLISH

And it happened, while he was in one of the cities, that there was a man full of leprosy; and seeing Jesus, he fell on his face and begged him, saying, “Lord, if you are willing, you can cleanse me.”

FLUENT ENGLISH

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. Word-order interlinear.

καὶ	ἐκτείνας	τὴν	χεῖρα	ἥψατο	αὐτοῦ	εἰπών·	Θέλω,	καθαρίσθητι·
and	stretching out	the	hand	he touched	him	saying	I am willing	be cleansed

καὶ	εὐθέως	ἡ	λέπρα	ἀπῆλθεν	ἀπ’	αὐτοῦ.
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.

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.

VI-LK-005 / Luke 5:14-16

Show yourself to the priest

Luke 5:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	παρήγγειλεν	αὐτῷ	μηδενὶ	εἰπεῖν,	ἀλλὰ	ἀπελθὼν	δεῖξον	
and	he	ordered	him	to no one	to tell	but	going away	show	
σεαυτὸν	τῷ	ἱερεῖ,	καὶ	προσένεγκε	περὶ	τοῦ	καθαρισμοῦ	σου	
yourself	to the	priest	and	present [an offering]	concerning	the	cleansing	of you	
καθὼς	προσέταξεν	Μωϋσῆς	εἰς	μαρτύριον	αὐτοῖς.				
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.”

Luke 5:15

Greek: adopted SBLGNT text. Word-order interlinear.

διήρχετο	δὲ	μᾶλλον	ὁ	λόγος	περὶ	αὐτοῦ,	καὶ	συνήρχοντο	ὄχλοι
was spreading	but	more	the	report	about	him	and	were coming together	crowds
πολλοὶ	ἀκούειν	καὶ	θεραπεύεσθαι	ἀπὸ	τῶν	ἀσθενειῶν	αὐτῶν·		
many	to hear	and	to be healed	from	the	illnesses	of them		

CLOSE ENGLISH

But the report about him spread more, and many crowds came together to hear and to be healed of their illnesses.

FLUENT ENGLISH

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

Luke 5:16

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	δὲ	ἦν	ὑποχωρῶν	ἐν	ταῖς	ἐρήμοις	καὶ	προσευχόμενος.
he	but	was	withdrawing	in	the	desert places	and	praying

CLOSE ENGLISH

But he was withdrawing into the desert places and praying.

FLUENT ENGLISH

He would withdraw to deserted places and pray.

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.

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.

The spread of the news and the growing crowds are followed by Jesus’ repeated withdrawal for prayer. The imperfect construction suggests customary action, not only one departure.

VI-LK-005 / Luke 5:17-20

Your sins have been forgiven

Luke 5:17

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	μιᾷ	τῶν	ἡμερῶν	καὶ	αὐτὸς	ἦν	διδάσκων,	καὶ	ἦσαν
and	it happened	on	one	of the	days	and	he	was	teaching	and	were

καθήμενοι	Φαρισαῖοι	καὶ	νομοδιδάσκαλοι	οἳ	ἦσαν	ἐληλυθότες	ἐκ
sitting	Pharisees	and	teachers of law	who	had	come	from

πάσης	κώμης	τῆς	Γαλιλαίας	καὶ	Ἰουδαίας	καὶ	Ἰερουσαλήμ·	καὶ	δύναμις
every	village	of	Galilee	and	Judea	and	Jerusalem	and	power

κυρίου	ἦν	εἰς	τὸ	ἰᾶσθαι	αὐτόν.
of [the] Lord	was	for	the	healing	of him

CLOSE ENGLISH

And it happened on one of the days that he was teaching, and Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem, and the Lord’s power was present for him to heal.

FLUENT ENGLISH

One day, as he was teaching, Pharisees and teachers of the law were sitting there. They had come from villages throughout Galilee and Judea, and from Jerusalem. The Lord’s power was present for him to heal.

Luke 5:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἄνδρες	φέροντες	ἐπὶ	κλίνης	ἄνθρωπον	ὃς	ἦν	παραλελυμένος,
and	look	men	carrying	on	a bed	a man	who	was	paralyzed

καὶ	ἐζήτουν	αὐτὸν	εἰσενεγκεῖν	καὶ	θεῖναι	ἐνώπιον	αὐτοῦ.
and	they sought	him	to bring in	and	to place	before	him

CLOSE ENGLISH

And look, men were carrying on a bed a man who was paralyzed, and they sought to bring him in and place him before him.

FLUENT ENGLISH

Some men arrived carrying a paralyzed man on a bed. They tried to bring him in and lay him before Jesus.

Luke 5:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μὴ	εὑρόντες	ποίας	εἰσενέγκωσιν	αὐτὸν	διὰ	τὸν	ὄχλον
and	not	having found	by what way	they might bring in	him	because of	the	crowd

ἀναβάντες	ἐπὶ	τὸ	δῶμα	διὰ	τῶν	κεράμων	καθῆκαν	αὐτὸν	σὺν	τῷ
having gone up	onto	the	roof	through	the	tiles	they lowered	him	with	the

κλινιδίῳ	εἰς	τὸ	μέσον	ἔμπροσθεν	τοῦ	Ἰησοῦ.
cot	into	the	midst	in front	of	Jesus

CLOSE ENGLISH

And finding no way to bring him in because of the crowd, they went up onto the roof and lowered him with the cot through the tiles into the midst, in front of Jesus.

FLUENT ENGLISH

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. Word-order interlinear.

καὶ	ἰδὼν	τὴν	πίστιν	αὐτῶν	εἶπεν·	Ἄνθρωπε,	ἀφέωνταί	σοι	αἱ
and	seeing	the	faith	of them	he said	man	have been forgiven	to you	the

ἁμαρτίαι	σου.
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.

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.

Verse 17 names Pharisees and teachers of the law among the hearers. The adopted singular pronoun in its final clause is understood as the subject of the infinitive: the Lord’s power is present for Jesus to heal, not a statement that Jesus needs healing.

Luke expressly mentions tiles in the roof scene. The number of carriers and the method of dismantling the roof are not supplied from Mark.

VI-LK-005 / Luke 5:21-23

The question about forgiveness

Luke 5:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤρξαντο	διαλογίζεσθαι	οἱ	γραμματεῖς	καὶ	οἱ	Φαρισαῖοι	λέγοντες·
and	they began	to reason	the	scribes	and	the	Pharisees	saying

Τίς	ἐστιν	οὗτος	ὃς	λαλεῖ	βλασφημίας;	τίς	δύναται	ἁμαρτίας	ἀφεῖναι
who	is	this one	who	speaks	blasphemies	who	can	sins	forgive

εἰ	μὴ	μόνος	ὁ	θεός;
if	not	only	[the]	God

CLOSE ENGLISH

And the scribes and Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who can forgive sins except God alone?”

FLUENT ENGLISH

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

Luke 5:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπιγνοὺς	δὲ	ὁ	Ἰησοῦς	τοὺς	διαλογισμοὺς	αὐτῶν	ἀποκριθεὶς	εἶπεν	πρὸς
perceiving	but	the	Jesus	the	reasonings	of them	answering	he said	to

αὐτούς·	Τί	διαλογίζεσθε	ἐν	ταῖς	καρδίαις	ὑμῶν;
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. Word-order interlinear.

τί	ἐστιν	εὐκοπώτερον,	εἰπεῖν·	Ἀφέωνταί	σοι	αἱ	ἁμαρτίαι	σου,	ἢ
which	is	easier	to say	have been forgiven	to you	the	sins	of you	or

εἰπεῖν·	Ἔγειρε	καὶ	περιπάτει;
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.

VI-LK-005 / Luke 5:24-26

Get up, take your cot and go home

Luke 5:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	δὲ	εἰδῆτε	ὅτι	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐξουσίαν	ἔχει	ἐπὶ
so that	but	you may know	that	the	Son	of the	Man	authority	has	on

τῆς	γῆς	ἀφιέναι	ἁμαρτίας—	εἶπεν	τῷ	παραλελυμένῳ·	Σοὶ	λέγω,
the	earth	to forgive	sins	he said	to the	paralyzed [man]	to you	I say

ἔγειρε	καὶ	ἆρας	τὸ	κλινίδιόν	σου	πορεύου	εἰς	τὸν	οἶκόν	σου.
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.”

Luke 5:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραχρῆμα	ἀναστὰς	ἐνώπιον	αὐτῶν,	ἆρας	ἐφ’	ὃ	κατέκειτο,
and	immediately	having risen	before	them	having taken up	on	which	he was lying

ἀπῆλθεν	εἰς	τὸν	οἶκον	αὐτοῦ	δοξάζων	τὸν	θεόν.
he went away	to	the	house	of him	glorifying	[the]	God

CLOSE ENGLISH

And immediately rising before them, he took up what he had been lying on and went away to his house, glorifying God.

FLUENT ENGLISH

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

Luke 5:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔκστασις	ἔλαβεν	ἅπαντας	καὶ	ἐδόξαζον	τὸν	θεόν,	καὶ	ἐπλήσθησαν
and	astonishment	seized	all	and	they glorified	[the]	God	and	were filled

φόβου	λέγοντες	ὅτι	Εἴδομεν	παράδοξα	σήμερον.
with fear	saying	that	we saw	extraordinary things	today

CLOSE ENGLISH

And astonishment seized all, and they glorified God and were filled with fear, saying, “We saw extraordinary things today.”

FLUENT ENGLISH

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

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.

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.

The man’s immediate action answers the command, and the crowd responds with praise and awe. The concluding reaction belongs to this healing scene before Levi’s call.

VI-LK-005 / Luke 5:27-28

Follow me

Luke 5:27

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μετὰ	ταῦτα	ἐξῆλθεν	καὶ	ἐθεάσατο	τελώνην	ὀνόματι	Λευὶν
and	after	these things	he went out	and	he saw	[a] tax collector	by name	Levi

καθήμενον	ἐπὶ	τὸ	τελώνιον,	καὶ	εἶπεν	αὐτῷ·	Ἀκολούθει	μοι.
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.

Luke 5:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καταλιπὼν	πάντα	ἀναστὰς	ἠκολούθει	αὐτῷ.
and	having left	everything	having risen	he followed	him

CLOSE ENGLISH

And leaving everything, he rose and followed him.

FLUENT ENGLISH

He left everything, got up and followed 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.

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.

VI-LK-005 / Luke 5:29-30

Levi’s banquet

Luke 5:29

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐποίησεν	δοχὴν	μεγάλην	Λευὶς	αὐτῷ	ἐν	τῇ	οἰκίᾳ	αὐτοῦ·	καὶ
and	made	a reception	great	Levi	for him	in	the	house	of him	and

ἦν	ὄχλος	πολὺς	τελωνῶν	καὶ	ἄλλων	οἳ	ἦσαν	μετ’	αὐτῶν
there was	a crowd	great	of tax collectors	and	others	who	were	with	them

κατακείμενοι.
reclining

CLOSE ENGLISH

And Levi made a great reception for him in his house, and there was a great crowd of tax collectors and others who were reclining with them.

FLUENT ENGLISH

Levi gave a large banquet for Jesus at his house. A great many tax collectors and others were sharing the meal with them.

Luke 5:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγόγγυζον	οἱ	Φαρισαῖοι	καὶ	οἱ	γραμματεῖς	αὐτῶν	πρὸς	τοὺς
and	were grumbling	the	Pharisees	and	the	scribes	of them	to	the

μαθητὰς	αὐτοῦ	λέγοντες·	Διὰ	τί	μετὰ	τῶν	τελωνῶν	καὶ	ἁμαρτωλῶν
disciples	of him	saying	for	what	with	the	tax collectors	and	sinners

ἐσθίετε	καὶ	πίνετε;
you eat	and	drink

CLOSE ENGLISH

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

FLUENT ENGLISH

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

SECTION NOTES

Levi provides the banquet in his own house. Reclining is the posture at the meal, expressed as sharing it in the fluent layer. The complaint is addressed to Jesus’ disciples before Jesus gives the answer.

VI-LK-005 / Luke 5:31

The physician

Luke 5:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	πρὸς	αὐτούς·	Οὐ	χρείαν	ἔχουσιν	οἱ
and	answering	the	Jesus	said	to	them	not	need	have	those

ὑγιαίνοντες	ἰατροῦ	ἀλλὰ	οἱ	κακῶς	ἔχοντες·
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.

VI-LK-005 / Luke 5:32

The call to repentance

Luke 5:32

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἐλήλυθα	καλέσαι	δικαίους	ἀλλὰ	ἁμαρτωλοὺς	εἰς	μετάνοιαν.
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.

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.

VI-LK-005 / Luke 5:33-34

The bridegroom is present

Luke 5:33

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	δὲ	εἶπαν	πρὸς	αὐτόν·	Οἱ	μαθηταὶ	Ἰωάννου	νηστεύουσιν	πυκνὰ
they	and	said	to	him	the	disciples	of John	fast	often

καὶ	δεήσεις	ποιοῦνται,	ὁμοίως	καὶ	οἱ	τῶν	Φαρισαίων,	οἱ	δὲ	σοὶ
and	petitions	make	likewise	also	those	of the	Pharisees	those	but	yours

ἐσθίουσιν	καὶ	πίνουσιν.
eat	and	drink

CLOSE ENGLISH

And they said to him, “John’s disciples often fast and make petitions, likewise also those of the Pharisees, but yours eat and drink.”

FLUENT ENGLISH

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

Luke 5:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	πρὸς	αὐτούς·	Μὴ	δύνασθε	τοὺς	υἱοὺς	τοῦ
he	but	said	to	them	not [question]	can you	the	sons	of the

νυμφῶνος	ἐν	ᾧ	ὁ	νυμφίος	μετ’	αὐτῶν	ἐστιν	ποιῆσαι	νηστεῦσαι;
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.

VI-LK-005 / Luke 5:35

The days of fasting

Luke 5:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλεύσονται	δὲ	ἡμέραι,	καὶ	ὅταν	ἀπαρθῇ	ἀπ’	αὐτῶν	ὁ	νυμφίος
will come	but	days	and	when	is taken away	from	them	the	bridegroom

τότε	νηστεύσουσιν	ἐν	ἐκείναις	ταῖς	ἡμέραις.
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. The garment and wine comparisons follow this saying.

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.

VI-LK-005 / Luke 5:36

A patch torn from a new garment

Luke 5:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	δὲ	καὶ	παραβολὴν	πρὸς	αὐτοὺς	ὅτι	Οὐδεὶς	ἐπίβλημα	ἀπὸ
he was telling	and	also	[a] parable	to	them	that	no one	[a] patch	from

ἱματίου	καινοῦ	σχίσας	ἐπιβάλλει	ἐπὶ	ἱμάτιον	παλαιόν·	εἰ	δὲ	μήγε,
[a] garment	new	having torn	puts	on	[a] garment	old	if	but	otherwise

καὶ	τὸ	καινὸν	σχίσει	καὶ	τῷ	παλαιῷ	οὐ	συμφωνήσει	τὸ	ἐπίβλημα
both	the	new	he will tear	and	with the	old	not	will match	the	patch

τὸ	ἀπὸ	τοῦ	καινοῦ.
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.

VI-LK-005 / Luke 5:37-38

New wine and fresh wineskins

Luke 5:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐδεὶς	βάλλει	οἶνον	νέον	εἰς	ἀσκοὺς	παλαιούς·	εἰ	δὲ	μήγε,
and	no one	puts	wine	new	into	wineskins	old	if	but	otherwise

ῥήξει	ὁ	οἶνος	ὁ	νέος	τοὺς	ἀσκούς,	καὶ	αὐτὸς	ἐκχυθήσεται	καὶ
will burst	the	wine	the	new	the	wineskins	and	it	will be poured out	and

οἱ	ἀσκοὶ	ἀπολοῦνται·
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. Word-order interlinear.

ἀλλὰ	οἶνον	νέον	εἰς	ἀσκοὺς	καινοὺς	βλητέον.
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.

VI-LK-005 / Luke 5:39

The old is good

Luke 5:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐδεὶς	πιὼν	παλαιὸν	θέλει	νέον·	λέγει	γάρ·	Ὁ	παλαιὸς
and	no one	having drunk	old [wine]	wants	new [wine]	he says	for	the	old

χρηστός	ἐστιν.
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.

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.

VI-LK-006 / Luke 6:1-49

The Sabbath, the twelve and the life of a disciple

David and his hungry companions

Luke 6:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	σαββάτῳ	διαπορεύεσθαι	αὐτὸν	διὰ	σπορίμων,	καὶ
it happened	and	on	a Sabbath	to pass through	him	through	grainfields	and

ἔτιλλον	οἱ	μαθηταὶ	αὐτοῦ	καὶ	ἤσθιον	τοὺς	στάχυας	ψώχοντες
were plucking	the	disciples	of him	and	were eating	the	heads of grain	rubbing

ταῖς	χερσίν.
with the	hands

CLOSE ENGLISH

And it happened on a Sabbath that he was passing through grainfields, and his disciples were plucking and eating the heads of grain, rubbing them in their hands.

FLUENT ENGLISH

On a Sabbath Jesus was walking through grainfields. His disciples picked heads of grain, rubbed them in their hands and ate them.

Luke 6:2

Greek: adopted SBLGNT text. Word-order interlinear.

τινὲς	δὲ	τῶν	Φαρισαίων	εἶπαν·	Τί	ποιεῖτε	ὃ	οὐκ	ἔξεστιν	τοῖς
some	and	of the	Pharisees	said	why	do you do	what	not	is permitted	on the

σάββασιν;
Sabbaths

CLOSE ENGLISH

And some of the Pharisees said, “Why do you do what is not permitted on the Sabbath?”

FLUENT ENGLISH

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

Luke 6:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	πρὸς	αὐτοὺς	εἶπεν	ὁ	Ἰησοῦς·	Οὐδὲ	τοῦτο	ἀνέγνωτε
and	answering	to	them	said	the	Jesus	not even	this	did you read

ὃ	ἐποίησεν	Δαυὶδ	ὁπότε	ἐπείνασεν	αὐτὸς	καὶ	οἱ	μετ’	αὐτοῦ
what	did	David	when	became hungry	he	and	those	with	him

ὄντες;
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 adopted text says on a Sabbath; the variant second-first is not inserted. Rubbing the heads in their hands is explicitly part of Luke’s description.

VI-LK-006 / Luke 6:4

The bread of the Presence

Luke 6:4

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	εἰσῆλθεν	εἰς	τὸν	οἶκον	τοῦ	θεοῦ	καὶ	τοὺς	ἄρτους	τῆς
how	he entered	into	the	house	of the	God	and	the	loaves	of the

προθέσεως	λαβὼν	ἔφαγεν	καὶ	ἔδωκεν	τοῖς	μετ’	αὐτοῦ,	οὓς	οὐκ
presentation	taking	he ate	and	he gave	to those	with	him	which	not

ἔξεστιν	φαγεῖν	εἰ	μὴ	μόνους	τοὺς	ἱερεῖς;
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.

VI-LK-006 / Luke 6:5

Lord of the Sabbath

Luke 6:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Κύριός	ἐστιν	τοῦ	σαββάτου	ὁ	υἱὸς	τοῦ
and	he was saying	to them	Lord	is	of the	Sabbath	the	Son	of the

ἀνθρώπου.
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 next scene specifies another Sabbath and the man’s right hand.

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.

VI-LK-006 / Luke 6:6-8

Stand in the middle

Luke 6:6

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	ἑτέρῳ	σαββάτῳ	εἰσελθεῖν	αὐτὸν	εἰς	τὴν	συναγωγὴν
it happened	and	on	another	Sabbath	to enter	him	into	the	synagogue

καὶ	διδάσκειν·	καὶ	ἦν	ἄνθρωπος	ἐκεῖ	καὶ	ἡ	χεὶρ	αὐτοῦ	ἡ	δεξιὰ
and	to teach	and	was	a man	there	and	the	hand	of him	the	right

ἦν	ξηρά·
was	withered

CLOSE ENGLISH

And it happened on another Sabbath that he entered the synagogue and taught; and a man was there whose right hand was withered.

FLUENT ENGLISH

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

Luke 6:7

Greek: adopted SBLGNT text. Word-order interlinear.

παρετηροῦντο	δὲ	οἱ	γραμματεῖς	καὶ	οἱ	Φαρισαῖοι	εἰ	ἐν	τῷ
were watching closely	and	the	scribes	and	the	Pharisees	whether	on	the

σαββάτῳ	θεραπεύει,	ἵνα	εὕρωσιν	κατηγορεῖν	αὐτοῦ.
Sabbath	he heals	so that	they might find	to accuse	him

CLOSE ENGLISH

And the scribes and the Pharisees were watching closely whether he healed on the Sabbath, so that they might find a way to accuse him.

FLUENT ENGLISH

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. Word-order interlinear.

αὐτὸς	δὲ	ᾔδει	τοὺς	διαλογισμοὺς	αὐτῶν,	εἶπεν	δὲ	τῷ	ἀνδρὶ	τῷ
he	but	knew	the	reasonings	of them	he said	and	to the	man	the [one]

ξηρὰν	ἔχοντι	τὴν	χεῖρα·	Ἔγειρε	καὶ	στῆθι	εἰς	τὸ	μέσον·	καὶ
withered	having	the	hand	get up	and	stand	in	the	midst	and

ἀναστὰς	ἔστη.
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. The question about doing good follows in verse 9.

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.

VI-LK-006 / Luke 6:9

To save a life or destroy it

Luke 6:9

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	Ἰησοῦς	πρὸς	αὐτούς·	Ἐπερωτῶ	ὑμᾶς,	εἰ	ἔξεστιν
said	and	the	Jesus	to	them	I ask	you	whether	it is permitted

τῷ	σαββάτῳ	ἀγαθοποιῆσαι	ἢ	κακοποιῆσαι,	ψυχὴν	σῶσαι	ἢ	ἀπολέσαι;
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.

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.

VI-LK-006 / Luke 6:10-11

Hold out your hand

Luke 6:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περιβλεψάμενος	πάντας	αὐτοὺς	εἶπεν	αὐτῷ·	Ἔκτεινον	τὴν	χεῖρά
and	looking around at	all	them	he said	to him	stretch out	the	hand

σου·	ὁ	δὲ	ἐποίησεν,	καὶ	ἀπεκατεστάθη	ἡ	χεὶρ	αὐτοῦ.
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.

Luke 6:11

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτοὶ	δὲ	ἐπλήσθησαν	ἀνοίας,	καὶ	διελάλουν	πρὸς	ἀλλήλους	τί	ἂν
they	but	were filled	with fury	and	were discussing	with	one another	what	might

ποιήσαιεν	τῷ	Ἰησοῦ.
they do	to	Jesus

CLOSE ENGLISH

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

FLUENT ENGLISH

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

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 following reaction leaves what they might do unspecified, without importing a stated plan to kill him.

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.

VI-LK-006 / Luke 6:12-13

Night prayer and the choice of twelve

Luke 6:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	ταῖς	ἡμέραις	ταύταις	ἐξελθεῖν	αὐτὸν	εἰς	τὸ	ὄρος
it happened	and	in	the	days	these	to go out	him	into	the	mountain

προσεύξασθαι,	καὶ	ἦν	διανυκτερεύων	ἐν	τῇ	προσευχῇ	τοῦ	θεοῦ.
to pray	and	he was	spending the night	in	the	prayer	to	God

CLOSE ENGLISH

And it happened in these days that he went out to the mountain to pray, and he was spending the night in prayer to God.

FLUENT ENGLISH

In those days Jesus went out to the mountain to pray, and he spent the whole night in prayer to God.

Luke 6:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτε	ἐγένετο	ἡμέρα,	προσεφώνησεν	τοὺς	μαθητὰς	αὐτοῦ,	καὶ
and	when	it became	day	he called	the	disciples	of him	and

ἐκλεξάμενος	ἀπ’	αὐτῶν	δώδεκα,	οὓς	καὶ	ἀποστόλους	ὠνόμασεν,
having chosen	from	them	twelve	whom	also	apostles	he named

CLOSE ENGLISH

And when day came, he called his disciples, and chose twelve from them, whom he also named apostles:

FLUENT ENGLISH

When daylight came, he called his disciples and chose twelve of them, whom he also named apostles:

SECTION NOTES

The prayer lasts through the night; the choosing follows when day comes. The twelve are chosen from the larger company of disciples and are explicitly named apostles.

VI-LK-006 / Luke 6:14-16

The twelve names

Luke 6:14

Greek: adopted SBLGNT text. Word-order interlinear.

Σίμωνα	ὃν	καὶ	ὠνόμασεν	Πέτρον	καὶ	Ἀνδρέαν	τὸν	ἀδελφὸν	αὐτοῦ
Simon	whom	also	he named	Peter	and	Andrew	the	brother	of him

καὶ	Ἰάκωβον	καὶ	Ἰωάννην	⌜καὶ	Φίλιππον	καὶ	Βαρθολομαῖον
and	James	and	John	and	Philip	and	Bartholomew

CLOSE ENGLISH

Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,

FLUENT ENGLISH

Simon, whom he named Peter, and his brother Andrew; James and John; Philip and Bartholomew;

Luke 6:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	Μαθθαῖον	καὶ	Θωμᾶν	⌜καὶ	Ἰάκωβον	Ἀλφαίου	καὶ	Σίμωνα	τὸν
and	Matthew	and	Thomas	and	James	of Alphaeus	and	Simon	the one

καλούμενον	Ζηλωτὴν
called	Zealot

CLOSE ENGLISH

and Matthew and Thomas, and James of Alphaeus, and Simon who was called Zealot,

FLUENT ENGLISH

Matthew and Thomas; James son of Alphaeus, and Simon who was called the Zealot;

Luke 6:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	Ἰούδαν	Ἰακώβου	καὶ	Ἰούδαν	Ἰσκαριὼθ	ὃς	ἐγένετο	προδότης.
and	Judas	of James	and	Judas	Iscariot	who	became	a betrayer

CLOSE ENGLISH

and Judas of James, and Judas Iscariot, who became a betrayer.

FLUENT ENGLISH

Judas son of James, and Judas Iscariot, who became a traitor.

SECTION NOTES

The close layer keeps of Alphaeus and of James; the fluent layer supplies the understood relationship son. Luke names Judas of James here; no alternate name from another list is substituted. Zealot is Luke’s designation for Simon. Who became a betrayer describes Judas Iscariot without adding a motive.

VI-LK-006 / Luke 6:17-19

On a level place

Luke 6:17

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	καταβὰς	μετ’	αὐτῶν	ἔστη	ἐπὶ	τόπου	πεδινοῦ,	καὶ	ὄχλος
and	having come down	with	them	he stood	on	a place	level	and	a crowd

πολὺς	μαθητῶν	αὐτοῦ,	καὶ	πλῆθος	πολὺ	τοῦ	λαοῦ	ἀπὸ	πάσης	τῆς
great	of disciples	of him	and	a multitude	great	of the	people	from	all	[of] the

Ἰουδαίας	καὶ	Ἰερουσαλὴμ	καὶ	τῆς	παραλίου	Τύρου	καὶ	Σιδῶνος,
Judea	and	Jerusalem	and	the	coastal region	of Tyre	and	Sidon

CLOSE ENGLISH

And coming down with them, he stood on a level place, with a great crowd of his disciples and a great multitude of the people from all Judea and Jerusalem and the coastal region of Tyre and Sidon,

FLUENT ENGLISH

He came down with them and stood on a level place. A large crowd of his disciples was there, along with a great number of people from all Judea, Jerusalem, and the coastal region of Tyre and Sidon.

Luke 6:18

Greek: adopted SBLGNT text. Word-order interlinear.

οἳ	ἦλθον	ἀκοῦσαι	αὐτοῦ	καὶ	ἰαθῆναι	ἀπὸ	τῶν	νόσων	αὐτῶν·	καὶ
who	came	to hear	him	and	to be healed	from	the	diseases	of them	and

οἱ	ἐνοχλούμενοι	ἀπὸ	πνευμάτων	ἀκαθάρτων	ἐθεραπεύοντο·
those	troubled	by	spirits	unclean	were being healed

CLOSE ENGLISH

who came to hear him and to be healed of their diseases; and those troubled by unclean spirits were being healed.

FLUENT ENGLISH

They had come to hear him and to be healed of their diseases. Those troubled by unclean spirits were also being healed.

Luke 6:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πᾶς	ὁ	ὄχλος	ἐζήτουν	ἅπτεσθαι	αὐτοῦ,	ὅτι	δύναμις	παρ’
and	all	the	crowd	were seeking	to touch	him	because	power	from

αὐτοῦ	ἐξήρχετο	καὶ	ἰᾶτο	πάντας.
him	was going out	and	was healing	all

CLOSE ENGLISH

And all the crowd were seeking to touch him, because power was going out from him and healing all.

FLUENT ENGLISH

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

SECTION NOTES

Luke locates the gathering on a level place after Jesus comes down with the twelve. Disciples and the larger crowd remain distinct. The text names Judea, Jerusalem and the coast of Tyre and Sidon; Galilee is not added to this list.

VI-LK-006 / Luke 6:20

Blessed are you who are poor

Luke 6:20

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	αὐτὸς	ἐπάρας	τοὺς	ὀφθαλμοὺς	αὐτοῦ	εἰς	τοὺς	μαθητὰς	αὐτοῦ
and	he	raising	the	eyes	of him	toward	the	disciples	of him

ἔλεγεν·	Μακάριοι	οἱ	πτωχοί,	ὅτι	ὑμετέρα	ἐστὶν	ἡ	βασιλεία	τοῦ
was saying	blessed	the	poor	because	yours	is	the	kingdom	of the

θεοῦ.
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.

VI-LK-006 / Luke 6:21

Hunger and tears

Luke 6:21

Greek: adopted SBLGNT text. Word-order interlinear.

μακάριοι	οἱ	πεινῶντες	νῦν,	ὅτι	χορτασθήσεσθε.	μακάριοι	οἱ
blessed	those	hungering	now	because	you will be filled	blessed	those

κλαίοντες	νῦν,	ὅτι	γελάσετε.
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.

VI-LK-006 / Luke 6:22

Rejection because of the Son of Man

Luke 6:22

Greek: adopted SBLGNT text. Word-order interlinear.

Μακάριοί	ἐστε	ὅταν	μισήσωσιν	ὑμᾶς	οἱ	ἄνθρωποι,	καὶ	ὅταν
blessed	you are	when	hate	you	the	people	and	when

ἀφορίσωσιν	ὑμᾶς	καὶ	ὀνειδίσωσιν	καὶ	ἐκβάλωσιν	τὸ	ὄνομα	ὑμῶν	ὡς
they exclude	you	and	insult	and	cast out	the	name	of you	as

πονηρὸν	ἕνεκα	τοῦ	υἱοῦ	τοῦ	ἀνθρώπου·
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.

VI-LK-006 / Luke 6:23

Rejoice and leap

Luke 6:23

Greek: adopted SBLGNT text. Word-order interlinear.

χάρητε	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ	καὶ	σκιρτήσατε,	ἰδοὺ	γὰρ	ὁ	μισθὸς
rejoice	in	that	the	day	and	leap	look	for	the	reward

ὑμῶν	πολὺς	ἐν	τῷ	οὐρανῷ·	κατὰ	τὰ	αὐτὰ	γὰρ	ἐποίουν
of you	great	in	the	heaven	in accordance with	the	same things	for	they were doing

τοῖς	προφήταις	οἱ	πατέρες	αὐτῶν.
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.

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.

VI-LK-006 / Luke 6:24-25

The rich and the satisfied

Luke 6:24

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	οὐαὶ	ὑμῖν	τοῖς	πλουσίοις,	ὅτι	ἀπέχετε	τὴν	παράκλησιν
but	woe	to you	the	rich	because	you have in full	the	consolation

ὑμῶν.
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. Word-order interlinear.

οὐαὶ	ὑμῖν,	οἱ	ἐμπεπλησμένοι	νῦν,	ὅτι	πεινάσετε.	οὐαί,	οἱ
woe	to you	those	having been filled	now	because	you will hunger	woe	those

γελῶντες	νῦν,	ὅτι	πενθήσετε	καὶ	κλαύσετε.
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.

VI-LK-006 / Luke 6:26

Praise and false prophets

Luke 6:26

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαὶ	ὅταν	καλῶς	ὑμᾶς	εἴπωσιν	πάντες	οἱ	ἄνθρωποι,	κατὰ	τὰ
woe	when	well	of you	speak	all	the	people	in accordance with	the

αὐτὰ	γὰρ	ἐποίουν	τοῖς	ψευδοπροφήταις	οἱ	πατέρες	αὐτῶν.
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.

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

VI-LK-006 / Luke 6:27-28

Love, bless and pray

Luke 6:27

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀλλὰ	ὑμῖν	λέγω	τοῖς	ἀκούουσιν,	ἀγαπᾶτε	τοὺς	ἐχθροὺς	ὑμῶν,	καλῶς
but	to you	I say	those	listening	love	the	enemies	of you	well

ποιεῖτε	τοῖς	μισοῦσιν	ὑμᾶς,
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. Word-order interlinear.

εὐλογεῖτε	τοὺς	καταρωμένους	ὑμᾶς,	προσεύχεσθε	περὶ	τῶν	ἐπηρεαζόντων
bless	those	cursing	you	pray	for	those	mistreating

ὑμᾶς.
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.

VI-LK-006 / Luke 6:29-30

The other cheek and what is taken

Luke 6:29

Greek: adopted SBLGNT text. Word-order interlinear.

τῷ	τύπτοντί	σε	ἐπὶ	τὴν	σιαγόνα	πάρεχε	καὶ	τὴν	ἄλλην,	καὶ
to the one	striking	you	on	the	cheek	offer	also	the	other	and

ἀπὸ	τοῦ	αἴροντός	σου	τὸ	ἱμάτιον	καὶ	τὸν	χιτῶνα	μὴ	κωλύσῃς.
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. Word-order interlinear.

παντὶ	αἰτοῦντί	σε	δίδου,	καὶ	ἀπὸ	τοῦ	αἴροντος	τὰ	σὰ	μὴ
to everyone	asking	you	give	and	from	the one	taking	the things	yours	not

ἀπαίτει.
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.

VI-LK-006 / Luke 6:31

Treating others

Luke 6:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθὼς	θέλετε	ἵνα	ποιῶσιν	ὑμῖν	οἱ	ἄνθρωποι,	ποιεῖτε	αὐτοῖς
and	just as	you want	that	should do	to you	the	people	do	to them

ὁμοίως.
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.

VI-LK-006 / Luke 6:32-33

Love and goodness beyond reciprocity

Luke 6:32

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰ	ἀγαπᾶτε	τοὺς	ἀγαπῶντας	ὑμᾶς,	ποία	ὑμῖν	χάρις	ἐστίν;	καὶ
and	if	you love	those	loving	you	what	to you	credit	is	also

γὰρ	οἱ	ἁμαρτωλοὶ	τοὺς	ἀγαπῶντας	αὐτοὺς	ἀγαπῶσιν.
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. Word-order interlinear.

καὶ	ἐὰν	ἀγαθοποιῆτε	τοὺς	ἀγαθοποιοῦντας	ὑμᾶς,	ποία	ὑμῖν	χάρις
and	if	you do good	to those	doing good	to you	what	to you	credit

ἐστίν;	⸀καὶ	οἱ	ἁμαρτωλοὶ	τὸ	αὐτὸ	ποιοῦσιν.
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.

VI-LK-006 / Luke 6:34

Lending for repayment

Luke 6:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	δανίσητε	παρ’	ὧν	ἐλπίζετε	λαβεῖν,	ποία	ὑμῖν	χάρις	ἐστίν;
and	if	you lend	from	whom	you hope	to receive	what	to you	credit	is

καὶ	ἁμαρτωλοὶ	ἁμαρτωλοῖς	δανίζουσιν	ἵνα	ἀπολάβωσιν	τὰ	ἴσα.
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.

VI-LK-006 / Luke 6:35

Kindness beyond return

Luke 6:35

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	ἀγαπᾶτε	τοὺς	ἐχθροὺς	ὑμῶν	καὶ	ἀγαθοποιεῖτε	καὶ	δανίζετε	μηδὲν
but	love	the	enemies	of you	and	do good	and	lend	nothing

ἀπελπίζοντες·	καὶ	ἔσται	ὁ	μισθὸς	ὑμῶν	πολύς,	καὶ	ἔσεσθε	υἱοὶ
expecting in return	and	will be	the	reward	of you	great	and	you will be	sons

Ὑψίστου,	ὅτι	αὐτὸς	χρηστός	ἐστιν	ἐπὶ	τοὺς	ἀχαρίστους	καὶ
of Most High	because	he	kind	is	toward	the	ungrateful	and

πονηρούς.
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.

VI-LK-006 / Luke 6:36

Mercy like the Father’s

Luke 6:36

Greek: adopted SBLGNT text. Word-order interlinear.

γίνεσθε	οἰκτίρμονες	καθὼς	ὁ	πατὴρ	ὑμῶν	οἰκτίρμων	ἐστίν·
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.

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.

VI-LK-006 / Luke 6:37

Judgment, condemnation and release

Luke 6:37

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μὴ	κρίνετε,	καὶ	οὐ	μὴ	κριθῆτε·	καὶ	μὴ	καταδικάζετε,	καὶ
and	not	judge	and	certainly	not	you will be judged	and	not	condemn	and

οὐ	μὴ	καταδικασθῆτε.	ἀπολύετε,	καὶ	ἀπολυθήσεσθε·
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.

VI-LK-006 / Luke 6:38

The generous measure

Luke 6:38

Greek: adopted SBLGNT text. Word-order interlinear.

δίδοτε,	καὶ	δοθήσεται	ὑμῖν·	μέτρον	καλὸν	πεπιεσμένον
give	and	it will be given	to you	a measure	good	having been pressed down

σεσαλευμένον	ὑπερεκχυννόμενον	δώσουσιν	εἰς	τὸν	κόλπον	ὑμῶν·
having been shaken together	overflowing	they will give	into	the	lap	of you

ᾧ	γὰρ	μέτρῳ	μετρεῖτε	ἀντιμετρηθήσεται	ὑμῖν.
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.

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.

VI-LK-006 / Luke 6:39

The blind guide

Luke 6:39

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	καὶ	παραβολὴν	αὐτοῖς·	Μήτι	δύναται	τυφλὸς	τυφλὸν
he said	and	also	a parable	to them	surely not	can	a blind person	a blind person

ὁδηγεῖν;	οὐχὶ	ἀμφότεροι	εἰς	βόθυνον	ἐμπεσοῦνται;
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.

VI-LK-006 / Luke 6:40

The fully trained disciple

Luke 6:40

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἔστιν	μαθητὴς	ὑπὲρ	τὸν	διδάσκαλον,	κατηρτισμένος	δὲ	πᾶς
not	is	a disciple	above	the	teacher	having been fully trained	but	everyone

ἔσται	ὡς	ὁ	διδάσκαλος	αὐτοῦ.
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.

VI-LK-006 / Luke 6:41

The splinter and the beam

Luke 6:41

Greek: adopted SBLGNT text. Word-order interlinear.

τί	δὲ	βλέπεις	τὸ	κάρφος	τὸ	ἐν	τῷ	ὀφθαλμῷ	τοῦ	ἀδελφοῦ	σου,
why	but	do you see	the	splinter	the one	in	the	eye	of the	brother	of you

τὴν	δὲ	δοκὸν	τὴν	ἐν	τῷ	ἰδίῳ	ὀφθαλμῷ	οὐ	κατανοεῖς;
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.

VI-LK-006 / Luke 6:42

Remove your own beam first

Luke 6:42

Greek: adopted SBLGNT text. Word-order interlinear.

πῶς	δύνασαι	λέγειν	τῷ	ἀδελφῷ	σου·	Ἀδελφέ,	ἄφες	ἐκβάλω	τὸ
how	can you	say	to the	brother	of you	brother	allow	I may take out	the

κάρφος	τὸ	ἐν	τῷ	ὀφθαλμῷ	σου,	αὐτὸς	τὴν	ἐν	τῷ	ὀφθαλμῷ	σοῦ
splinter	the one	in	the	eye	of you	yourself	the	in	the	eye	of you

δοκὸν	οὐ	βλέπων;	ὑποκριτά,	ἔκβαλε	πρῶτον	τὴν	δοκὸν	ἐκ	τοῦ
beam	not	seeing	hypocrite	take out	first	the	beam	from	the

ὀφθαλμοῦ	σοῦ,	καὶ	τότε	διαβλέψεις	τὸ	κάρφος	τὸ	ἐν	τῷ
eye	of you	and	then	you will see clearly	the	splinter	the one	in	the

ὀφθαλμῷ	τοῦ	ἀδελφοῦ	σου	ἐκβαλεῖν.
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.

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.

VI-LK-006 / Luke 6:43

A tree and its fruit

Luke 6:43

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐ	γάρ	ἐστιν	δένδρον	καλὸν	ποιοῦν	καρπὸν	σαπρόν,	οὐδὲ	πάλιν
not	for	is	a tree	fine	producing	fruit	rotten	nor	again

δένδρον	σαπρὸν	ποιοῦν	καρπὸν	καλόν.
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.

VI-LK-006 / Luke 6:44

Recognized by its own fruit

Luke 6:44

Greek: adopted SBLGNT text. Word-order interlinear.

ἕκαστον	γὰρ	δένδρον	ἐκ	τοῦ	ἰδίου	καρποῦ	γινώσκεται·	οὐ	γὰρ	ἐξ
each	for	tree	from	the	own	fruit	is known	not	for	from

ἀκανθῶν	συλλέγουσιν	σῦκα,	οὐδὲ	ἐκ	βάτου	σταφυλὴν	τρυγῶσιν.
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.

VI-LK-006 / Luke 6:45

The store of the heart

Luke 6:45

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἀγαθὸς	ἄνθρωπος	ἐκ	τοῦ	ἀγαθοῦ	θησαυροῦ	τῆς	καρδίας	αὐτοῦ
the	good	person	out of	the	good	store	of the	heart	of him

προφέρει	τὸ	ἀγαθόν,	καὶ	ὁ	πονηρὸς	ἐκ	τοῦ	πονηροῦ	προφέρει	τὸ
brings forth	the	good	and	the	evil one	out of	the	evil	brings forth	the

πονηρόν·	ἐκ	γὰρ	περισσεύματος	καρδίας	λαλεῖ	τὸ	στόμα	αὐτοῦ.
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.

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.

VI-LK-006 / Luke 6:46-47

Calling and doing

Luke 6:46

Greek: adopted SBLGNT text. Word-order interlinear.

Τί	δέ	με	καλεῖτε·	Κύριε	κύριε,	καὶ	οὐ	ποιεῖτε	ἃ	λέγω;
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. Word-order interlinear.

πᾶς	ὁ	ἐρχόμενος	πρός	με	καὶ	ἀκούων	μου	τῶν	λόγων	καὶ
everyone	the one	coming	to	me	and	hearing	of me	the	words	and

ποιῶν	αὐτούς,	ὑποδείξω	ὑμῖν	τίνι	ἐστὶν	ὅμοιος·
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.

VI-LK-006 / Luke 6:48

A deep foundation

Luke 6:48

Greek: adopted SBLGNT text. Word-order interlinear.

ὅμοιός	ἐστιν	ἀνθρώπῳ	οἰκοδομοῦντι	οἰκίαν	ὃς	ἔσκαψεν	καὶ	ἐβάθυνεν
like	he is	a person	building	a house	who	dug	and	went deep

καὶ	ἔθηκεν	θεμέλιον	ἐπὶ	τὴν	πέτραν·	πλημμύρης	δὲ	γενομένης
and	laid	a foundation	on	the	rock	a flood	and	having occurred

προσέρηξεν	ὁ	ποταμὸς	τῇ	οἰκίᾳ	ἐκείνῃ,	καὶ	οὐκ	ἴσχυσεν	σαλεῦσαι
burst against	the	river	the	house	that	and	not	was able	to shake

αὐτὴν	διὰ	τὸ	καλῶς	οἰκοδομῆσθαι	αὐτήν.
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.

VI-LK-006 / Luke 6:49

A house without a foundation

Luke 6:49

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀκούσας	καὶ	μὴ	ποιήσας	ὅμοιός	ἐστιν	ἀνθρώπῳ
the one	but	having heard	and	not	having done	like	is	a person

οἰκοδομήσαντι	οἰκίαν	ἐπὶ	τὴν	γῆν	χωρὶς	θεμελίου,	ᾗ
having built	a house	on	the	ground	without	a foundation	against which

προσέρηξεν	ὁ	ποταμός,	καὶ	εὐθὺς	συνέπεσεν,	καὶ	ἐγένετο	τὸ	ῥῆγμα
burst	the	river	and	immediately	it collapsed	and	became	the	ruin

τῆς	οἰκίας	ἐκείνης	μέγα.
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. This comparison completes the discourse in the chapter.

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.

VI-LK-007 / Luke 7:1-50

Faith, visitation and forgiveness

The centurion’s request

Luke 7:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐπειδὴ	ἐπλήρωσεν	πάντα	τὰ	ῥήματα	αὐτοῦ	εἰς	τὰς	ἀκοὰς	τοῦ	λαοῦ,
when	he completed	all	the	words	of him	into	the	hearing	of the	people

εἰσῆλθεν	εἰς	Καφαρναούμ.
he entered	into	Capernaum

CLOSE ENGLISH

When he had completed all his words in the hearing of the people, he entered Capernaum.

FLUENT ENGLISH

When Jesus had finished saying all this to the people, he entered Capernaum.

Luke 7:2

Greek: adopted SBLGNT text. Word-order interlinear.

Ἑκατοντάρχου	δέ	τινος	δοῦλος	κακῶς	ἔχων	ἤμελλεν	τελευτᾶν,	ὃς	ἦν
of a centurion	and	a certain	a slave	badly	being	was about	to die	who	was

αὐτῷ	ἔντιμος.
to him	valued

CLOSE ENGLISH

And a certain centurion’s slave, who was valued by him, was ill and about to die.

FLUENT ENGLISH

A centurion had a slave whom he valued highly. The slave was ill and close to death.

Luke 7:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	περὶ	τοῦ	Ἰησοῦ	ἀπέστειλεν	πρὸς	αὐτὸν	πρεσβυτέρους	τῶν
having heard	and	about	[the]	Jesus	he sent	to	him	elders	of the

Ἰουδαίων,	ἐρωτῶν	αὐτὸν	ὅπως	ἐλθὼν	διασώσῃ	τὸν	δοῦλον	αὐτοῦ.
Jews	asking	him	that	having come	he might save	the	slave	of him

CLOSE ENGLISH

And hearing about Jesus, he sent elders of the Jews to him, asking him to come and save his slave.

FLUENT ENGLISH

When he heard about Jesus, he sent Jewish elders to ask him to come and save his slave’s life.

Luke 7:4

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	παραγενόμενοι	πρὸς	τὸν	Ἰησοῦν	παρεκάλουν	αὐτὸν	σπουδαίως
they	and	having arrived	to	[the]	Jesus	were urging	him	earnestly

λέγοντες	ὅτι	Ἄξιός	ἐστιν	ᾧ	παρέξῃ	τοῦτο,
saying	that	worthy	he is	for whom	you should grant	this

CLOSE ENGLISH

And when they came to Jesus, they urged him earnestly, saying, “He is worthy for you to grant him this,

FLUENT ENGLISH

They came to Jesus and pleaded with him earnestly: “This man deserves your help,

Luke 7:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἀγαπᾷ	γὰρ	τὸ	ἔθνος	ἡμῶν	καὶ	τὴν	συναγωγὴν	αὐτὸς	ᾠκοδόμησεν
he loves	for	the	nation	of us	and	the	synagogue	he himself	built

ἡμῖν.
for us

CLOSE ENGLISH

“for he loves our nation, and he himself built the synagogue for us.”

FLUENT ENGLISH

“for he loves our nation and built our synagogue for us.”

SECTION NOTES

The discourse ends before Jesus enters Capernaum. The first request comes through Jewish elders, whose account of the centurion’s worthiness is retained as their own speech. Doulos is rendered slave, keeping the social relationship explicit.

VI-LK-007 / Luke 7:6-8

A word of authority

Luke 7:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἐπορεύετο	σὺν	αὐτοῖς.	ἤδη	δὲ	αὐτοῦ	οὐ	μακρὰν
[the]	and	Jesus	was going	with	them	already	and	him	not	far

ἀπέχοντος	ἀπὸ	τῆς	οἰκίας	ἔπεμψεν	φίλους	ὁ	ἑκατοντάρχης	λέγων
being distant	from	the	house	sent	friends	the	centurion	saying

αὐτῷ·	Κύριε,	μὴ	σκύλλου,	οὐ	γὰρ	ἱκανός	εἰμι	ἵνα	ὑπὸ	τὴν	στέγην
to him	Lord	not	trouble yourself	not	for	worthy	I am	that	under	the	roof

μου	εἰσέλθῃς·
of me	you should enter

CLOSE ENGLISH

And Jesus went with them. And when he was already not far from the house, the centurion sent friends, saying to him, “Lord, do not trouble yourself, for I am not worthy that you should enter under my roof;

FLUENT ENGLISH

Jesus went with them. When he was not far from the house, the centurion sent friends with this message: “Lord, do not trouble yourself, for I am not worthy to have you under my roof.

Luke 7:7

Greek: adopted SBLGNT text. Word-order interlinear.

διὸ	οὐδὲ	ἐμαυτὸν	ἠξίωσα	πρὸς	σὲ	ἐλθεῖν·	ἀλλὰ	εἰπὲ
therefore	not even	myself	I considered worthy	to	you	to come	but	say

λόγῳ,	καὶ	ἰαθήτω	ὁ	παῖς	μου·
with a word	and	let be healed	the	servant	of me

CLOSE ENGLISH

“Therefore I did not even consider myself worthy to come to you. But speak with a word, and let my servant be healed.

FLUENT ENGLISH

“That is why I did not consider myself worthy to come to you. But just say the word and let my servant be healed.

Luke 7:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γὰρ	ἐγὼ	ἄνθρωπός	εἰμι	ὑπὸ	ἐξουσίαν	τασσόμενος,	ἔχων	ὑπ’
also	for	I	a man	am	under	authority	being placed	having	under

ἐμαυτὸν	στρατιώτας,	καὶ	λέγω	τούτῳ·	Πορεύθητι,	καὶ	πορεύεται,	καὶ
myself	soldiers	and	I say	to this one	go	and	he goes	and

ἄλλῳ·	Ἔρχου,	καὶ	ἔρχεται,	καὶ	τῷ	δούλῳ	μου·	Ποίησον	τοῦτο,	καὶ
to another	come	and	he comes	and	to the	slave	of me	do	this	and

ποιεῖ.
he does

CLOSE ENGLISH

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

FLUENT ENGLISH

“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.”

SECTION NOTES

A second delegation, the centurion’s friends, carries his own assessment of unworthiness. The narrative does not say that he speaks face to face with Jesus. The adopted text in verse 7 has the imperative let my servant be healed, not a future prediction. Pais there is read as servant in light of the slave identified in verse 2.

VI-LK-007 / Luke 7:9-10

Faith that amazes Jesus

Luke 7:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	ταῦτα	ὁ	Ἰησοῦς	ἐθαύμασεν	αὐτόν,	καὶ	στραφεὶς	τῷ
having heard	and	these things	the	Jesus	marveled at	him	and	having turned	to the

ἀκολουθοῦντι	αὐτῷ	ὄχλῳ	εἶπεν·	Λέγω	ὑμῖν,	οὐδὲ	ἐν	τῷ	Ἰσραὴλ
following	him	crowd	he said	I say	to you	not even	in	the	Israel

τοσαύτην	πίστιν	εὗρον.
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.”

Luke 7:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑποστρέψαντες	εἰς	τὸν	οἶκον	οἱ	πεμφθέντες	εὗρον	τὸν	δοῦλον
and	having returned	into	the	house	those	having been sent	found	the	slave

ὑγιαίνοντα.
being well

CLOSE ENGLISH

And those who had been sent returned to the house and found the slave well.

FLUENT ENGLISH

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

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.

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.

VI-LK-007 / Luke 7:11-13

Do not weep

Luke 7:11

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	τῷ	ἑξῆς	ἐπορεύθη	εἰς	πόλιν	καλουμένην	Ναΐν,
and	it happened	in	the	following [time]	he went	into	a town	called	Nain

καὶ	συνεπορεύοντο	αὐτῷ	οἱ	μαθηταὶ	αὐτοῦ	καὶ	ὄχλος	πολύς.
and	were going with	him	the	disciples	of him	and	a crowd	great

CLOSE ENGLISH

And it happened afterward that he went to a town called Nain, and his disciples and a great crowd went with him.

FLUENT ENGLISH

Soon afterward he went to a town called Nain. His disciples and a large crowd went with him.

Luke 7:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	δὲ	ἤγγισεν	τῇ	πύλῃ	τῆς	πόλεως,	καὶ	ἰδοὺ	ἐξεκομίζετο
as	and	he approached	the	gate	of the	town	and	look	was being carried out

τεθνηκὼς	μονογενὴς	υἱὸς	τῇ	μητρὶ	αὐτοῦ,	καὶ	αὐτὴ	ἦν	χήρα,	καὶ
a dead [man]	only	son	to the	mother	of him	and	she	was	a widow	and

ὄχλος	τῆς	πόλεως	ἱκανὸς	⸀ἦν	σὺν	αὐτῇ.
a crowd	of the	town	large	was	with	her

CLOSE ENGLISH

And as he approached the gate of the town, look, a dead man was being carried out, his mother’s only son, and she was a widow; and a large crowd from the town was with her.

FLUENT ENGLISH

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.

Luke 7:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδὼν	αὐτὴν	ὁ	κύριος	ἐσπλαγχνίσθη	ἐπ’	αὐτῇ	καὶ	εἶπεν
and	having seen	her	the	Lord	was moved with compassion	for	her	and	said

αὐτῇ·	Μὴ	κλαῖε.
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.

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

The transition is rendered soon afterward; it does not force a precise next-day date. The son is explicitly the woman’s only son, and she is identified as a widow.

VI-LK-007 / Luke 7:14-17

Touching the bier

Luke 7:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθὼν	ἥψατο	τῆς	σοροῦ,	οἱ	δὲ	βαστάζοντες	ἔστησαν,	
and	having approached	he touched	the	bier	the ones	and	carrying	stopped	
καὶ	εἶπεν·	Νεανίσκε,	σοὶ	λέγω,	ἐγέρθητι.				
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!”

Luke 7:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀνεκάθισεν	ὁ	νεκρὸς	καὶ	ἤρξατο	λαλεῖν,	καὶ	ἔδωκεν	αὐτὸν
and	sat up	the	dead [man]	and	began	to speak	and	he gave	him
τῇ	μητρὶ	αὐτοῦ.							
to the	mother	of him							

CLOSE ENGLISH

And the dead man sat up and began to speak, and he gave him to his mother.

FLUENT ENGLISH

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

Luke 7:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλαβεν	δὲ	φόβος	πάντας,	καὶ	ἐδόξαζον	τὸν	θεὸν	λέγοντες	ὅτι
seized	and	fear	all	and	they glorified	[the]	God	saying	that

Προφήτης	μέγας	ἠγέρθη	ἐν	ἡμῖν,	καὶ	ὅτι	Ἐπεσκέψατο	ὁ	θεὸς	τὸν
a prophet	great	has arisen	among	us	and	that	has visited	[the]	God	the

λαὸν	αὐτοῦ.
people	of him

CLOSE ENGLISH

And fear seized all, and they glorified God, saying, “A great prophet has arisen among us,” and, “God has visited his people.”

FLUENT ENGLISH

Awe seized them all, and they praised God. “A great prophet has arisen among us,” they said. “God has come to help his people.”

Luke 7:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξῆλθεν	ὁ	λόγος	οὗτος	ἐν	ὅλῃ	τῇ	Ἰουδαίᾳ	περὶ	αὐτοῦ	καὶ
and	went out	the	report	this	in	all	[the]	Judea	about	him	and

πάσῃ	τῇ	περιχώρῳ.
all	the	surrounding region

CLOSE ENGLISH

And this report about him went out throughout all Judea and all the surrounding region.

FLUENT ENGLISH

This news about him spread throughout Judea and the whole surrounding region.

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.

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

The crowd’s words connect the raising with a prophet and God’s visitation. Visited is the close wording; come to help gives its favorable sense here. The reported geographical reach is Judea and the surrounding region, as in the adopted text.

VI-LK-007 / Luke 7:18-21

John’s messengers

Luke 7:18

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀπήγγειλαν	Ἰωάννῃ	οἱ	μαθηταὶ	αὐτοῦ	περὶ	πάντων	τούτων.	καὶ
and	reported	to John	the	disciples	of him	about	all	these things	and

προσκαλεσάμενος	δύο	τινὰς	τῶν	μαθητῶν	αὐτοῦ	ὁ	Ἰωάννης
having called	two	certain	of the	disciples	of him	[the]	John

CLOSE ENGLISH

And John’s disciples reported to him about all these things. And John called two of his disciples

FLUENT ENGLISH

John’s disciples told him about all these things. John called two of his disciples

Luke 7:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἔπεμψεν	πρὸς	τὸν	κύριον	λέγων·	Σὺ	εἶ	ὁ	ἐρχόμενος	ἢ	ἄλλον
sent	to	the	Lord	saying	you	are	the one	coming	or	another

προσδοκῶμεν;
are we to expect

CLOSE ENGLISH

and sent them to the Lord, saying, “Are you the one who is coming, or are we to expect another?”

FLUENT ENGLISH

and sent them to the Lord to ask, “Are you the one who is to come, or should we expect someone else?”

Luke 7:20

Greek: adopted SBLGNT text. Word-order interlinear.

παραγενόμενοι	δὲ	πρὸς	αὐτὸν	οἱ	ἄνδρες	εἶπαν·	Ἰωάννης	ὁ	βαπτιστὴς
having arrived	and	to	him	the	men	said	John	the	Baptist

ἀπέστειλεν	ἡμᾶς	πρὸς	σὲ	λέγων·	Σὺ	εἶ	ὁ	ἐρχόμενος	ἢ	ἄλλον
sent	us	to	you	saying	you	are	the one	coming	or	another

προσδοκῶμεν;
are we to expect

CLOSE ENGLISH

And coming to him, the men said, “John the Baptist sent us to you, saying, ‘Are you the one who is coming, or are we to expect another?’”

FLUENT ENGLISH

When the men came to Jesus, they said, “John the Baptist sent us to ask you, ‘Are you the one who is to come, or should we expect someone else?’”

Luke 7:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ἐκείνῃ	τῇ	ὥρᾳ	ἐθεράπευσεν	πολλοὺς	ἀπὸ	νόσων	καὶ	μαστίγων	καὶ
in	that	the	hour	he healed	many	from	diseases	and	afflictions	and

πνευμάτων	πονηρῶν,	καὶ	τυφλοῖς	πολλοῖς	ἐχαρίσατο	βλέπειν.
spirits	evil	and	to blind [people]	many	he granted	to see

CLOSE ENGLISH

In that hour he healed many of diseases and afflictions and evil spirits, and granted many blind people sight.

FLUENT ENGLISH

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

SECTION NOTES

John’s question and its repetition by the two messengers retain identical English wording. The Lord is the adopted designation in verse 19. The coming one is not replaced with an explanatory title. The healings witnessed at that time prepare for the reply.

VI-LK-007 / Luke 7:22

What you have seen and heard

Luke 7:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Πορευθέντες	ἀπαγγείλατε	Ἰωάννῃ	ἃ
and	answering	he said	to them	having gone	report	to John	what

εἴδετε	καὶ	ἠκούσατε·	τυφλοὶ	ἀναβλέπουσιν,	χωλοὶ	περιπατοῦσιν,
you saw	and	heard	blind people	regain sight	lame people	walk

λεπροὶ	καθαρίζονται,	κωφοὶ	ἀκούουσιν,	νεκροὶ	ἐγείρονται,	πτωχοὶ
lepers	are cleansed	deaf people	hear	dead people	are raised	poor people

εὐαγγελίζονται·
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.

VI-LK-007 / Luke 7:23

Not taking offense

Luke 7:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μακάριός	ἐστιν	ὃς	ἐὰν	μὴ	σκανδαλισθῇ	ἐν	ἐμοί.
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.

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.

VI-LK-007 / Luke 7:24

A reed in the wind

Luke 7:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπελθόντων	δὲ	τῶν	ἀγγέλων	Ἰωάννου	ἤρξατο	λέγειν	πρὸς	τοὺς	ὄχλους
having departed	and	the	messengers	of John	he began	to say	to	the	crowds

περὶ	Ἰωάννου·	Τί	ἐξήλθατε	εἰς	τὴν	ἔρημον	θεάσασθαι;	κάλαμον	ὑπὸ
about	John	what	did you go out	into	the	wilderness	to look at	a reed	by

ἀνέμου	σαλευόμενον;
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.

VI-LK-007 / Luke 7:25

Clothing and luxury

Luke 7:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	τί	ἐξήλθατε	ἰδεῖν;	ἄνθρωπον	ἐν	μαλακοῖς	ἱματίοις	ἠμφιεσμένον;
but	what	did you go out	to see	a person	in	soft	garments	clothed

ἰδοὺ	οἱ	ἐν	ἱματισμῷ	ἐνδόξῳ	καὶ	τρυφῇ	ὑπάρχοντες	ἐν	τοῖς
look	those	in	clothing	splendid	and	luxury	living	in	the

βασιλείοις	εἰσίν.
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.

VI-LK-007 / Luke 7:26-27

More than a prophet

Luke 7:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	τί	ἐξήλθατε	ἰδεῖν;	προφήτην;	ναί,	λέγω	ὑμῖν,	καὶ	περισσότερον
but	what	did you go out	to see	a prophet	yes	I say	to you	and	more

προφήτου.
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. Word-order interlinear.

οὗτός	ἐστιν	περὶ	οὗ	γέγραπται·	Ἰδοὺ	ἀποστέλλω	τὸν	ἄγγελόν	μου
this one	is	about	whom	it has been written	look	I send	the	messenger	of me

πρὸ	προσώπου	σου,	ὃς	κατασκευάσει	τὴν	ὁδόν	σου	ἔμπροσθέν	σου.
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.

VI-LK-007 / Luke 7:28

John and the kingdom

Luke 7:28

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	ὑμῖν,	μείζων	ἐν	γεννητοῖς	γυναικῶν	Ἰωάννου	οὐδείς	ἐστιν·
I say	to you	greater	among	those born	of women	than John	no one	is

ὁ	δὲ	μικρότερος	ἐν	τῇ	βασιλείᾳ	τοῦ	θεοῦ	μείζων	αὐτοῦ	ἐστιν.
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 parenthesis in verses 29-30 contrasts the responses to John’s baptism. Acknowledged that God was right renders the act of justifying God.

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.

VI-LK-007 / Luke 7:29-30

Two responses to John’s baptism

Luke 7:29

Greek: adopted SBLGNT text. Word-order interlinear.

(καὶ	πᾶς	ὁ	λαὸς	ἀκούσας	καὶ	οἱ	τελῶναι	ἐδικαίωσαν	τὸν	θεόν,
and	all	the	people	having heard	and	the	tax collectors	justified	[the]	God

βαπτισθέντες	τὸ	βάπτισμα	Ἰωάννου·
having been baptized	with the	baptism	of John

CLOSE ENGLISH

(And all the people who heard, including the tax collectors, justified God, having been baptized with John’s baptism;

FLUENT ENGLISH

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

Luke 7:30

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	Φαρισαῖοι	καὶ	οἱ	νομικοὶ	τὴν	βουλὴν	τοῦ	θεοῦ	ἠθέτησαν
the	but	Pharisees	and	the	experts in law	the	purpose	of	God	rejected

εἰς	ἑαυτούς,	μὴ	βαπτισθέντες	ὑπ’	αὐτοῦ.)
for	themselves	not	having been baptized	by	him

CLOSE ENGLISH

but the Pharisees and the experts in the law rejected God’s purpose for themselves, not having been baptized by him.)

FLUENT ENGLISH

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

SECTION NOTES

Both halves of the parenthesis are present. The paired ellipses in the fluent layer connect its two verse paragraphs; no Greek words are omitted. Experts in the law refers to interpreters of the religious law. For themselves preserves the scope of the rejection.

VI-LK-007 / Luke 7:31

What are they like?

Luke 7:31

Greek: adopted SBLGNT text. Word-order interlinear.

Τίνι	οὖν	ὁμοιώσω	τοὺς	ἀνθρώπους	τῆς	γενεᾶς	ταύτης,	καὶ	τίνι
to what	then	shall I compare	the	people	of the	generation	this	and	to what

εἰσὶν	ὅμοιοι;
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.

VI-LK-007 / Luke 7:32

Children in the marketplace

Luke 7:32

Greek: adopted SBLGNT text. Word-order interlinear.

ὅμοιοί	εἰσιν	παιδίοις	τοῖς	ἐν	ἀγορᾷ	καθημένοις	καὶ	
like	they are	children	the ones	in	a marketplace	sitting	and	
προσφωνοῦσιν	ἀλλήλοις,	ἃ	λέγει·	Ηὐλήσαμεν	ὑμῖν	καὶ	οὐκ	
calling	to one another	who	say	we played the flute	for you	and	not	
ὠρχήσασθε·	ἐθρηνήσαμεν	καὶ	οὐκ	ἐκλαύσατε·				
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.

VI-LK-007 / Luke 7:33-34

John and the Son of Man

Luke 7:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλήλυθεν	γὰρ	Ἰωάννης	ὁ	βαπτιστὴς	μὴ	ἐσθίων	ἄρτον	μήτε	πίνων
has come	for	John	the	Baptist	not	eating	bread	nor	drinking

οἶνον,	καὶ	λέγετε·	Δαιμόνιον	ἔχει·
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. Word-order interlinear.

ἐλήλυθεν	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐσθίων	καὶ	πίνων,	καὶ	λέγετε·	Ἰδοὺ
has come	the	Son	of the	Man	eating	and	drinking	and	you say	look

ἄνθρωπος	φάγος	καὶ	οἰνοπότης,	φίλος	τελωνῶν	καὶ	ἁμαρτωλῶν.
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.

VI-LK-007 / Luke 7:35

Wisdom and her children

Luke 7:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐδικαιώθη	ἡ	σοφία	ἀπὸ	πάντων	τῶν	τέκνων	αὐτῆς.
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.

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.

VI-LK-007 / Luke 7:36-39

The woman at the meal

Luke 7:36

Greek: adopted SBLGNT text. Word-order interlinear.

Ἠρώτα	δέ	τις	αὐτὸν	τῶν	Φαρισαίων	ἵνα	φάγῃ	μετ’	αὐτοῦ·
was asking	and	a certain one	him	of the	Pharisees	that	he might eat	with	him

καὶ	εἰσελθὼν	εἰς	τὸν	οἶκον	τοῦ	Φαρισαίου	κατεκλίθη.
and	having entered	into	the	house	of the	Pharisee	he reclined

CLOSE ENGLISH

And one of the Pharisees asked him to eat with him; and entering the Pharisee’s house, he reclined at the meal.

FLUENT ENGLISH

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

Luke 7:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	γυνὴ	ἥτις	ἦν	ἐν	τῇ	πόλει	ἁμαρτωλός,	καὶ	ἐπιγνοῦσα	ὅτι
and	look	a woman	who	was	in	the	town	a sinner	and	having learned	that

κατάκειται	ἐν	τῇ	οἰκίᾳ	τοῦ	Φαρισαίου,	κομίσασα	ἀλάβαστρον	μύρου
he reclines	in	the	house	of the	Pharisee	having brought	an alabaster jar	of perfume

CLOSE ENGLISH

And look, a woman who was a sinner in the town, learning that he was reclining in the Pharisee’s house, brought an alabaster jar of perfume

FLUENT ENGLISH

A woman in that town who was a sinner learned that Jesus was dining at the Pharisee’s house. She brought an alabaster jar of perfume

Luke 7:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	στᾶσα	ὀπίσω	παρὰ	τοὺς	πόδας	αὐτοῦ	κλαίουσα,	τοῖς	δάκρυσιν
and	having stood	behind	beside	the	feet	of him	weeping	with the	tears

ἤρξατο	βρέχειν	τοὺς	πόδας	αὐτοῦ	καὶ	ταῖς	θριξὶν	τῆς	κεφαλῆς
she began	to wet	the	feet	of him	and	with the	hair	of the	head

αὐτῆς	ἐξέμασσεν,	καὶ	κατεφίλει	τοὺς	πόδας	αὐτοῦ	καὶ	ἤλειφεν	τῷ
of her	she wiped	and	was kissing	the	feet	of him	and	was anointing	with the

μύρῳ.
perfume

CLOSE ENGLISH

and stood behind him at his feet, weeping. She began to wet his feet with her tears and wiped them with the hair of her head, and kissed his feet and anointed them with the perfume.

FLUENT ENGLISH

and stood behind him at his feet, weeping. Her tears began to wet his feet. She wiped them with her hair, kissed them and anointed them with the perfume.

Luke 7:39

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	ὁ	Φαρισαῖος	ὁ	καλέσας	αὐτὸν	εἶπεν	ἐν	ἑαυτῷ
having seen	and	the	Pharisee	the one	having invited	him	said	within	himself

λέγων·	Οὗτος	εἰ	ἦν	προφήτης,	ἐγίνωσκεν	ἂν	τίς	καὶ	ποταπὴ
saying	this one	if	he were	a prophet	he would know	[conditional]	who	and	of what kind

ἡ	γυνὴ	ἥτις	ἅπτεται	αὐτοῦ,	ὅτι	ἁμαρτωλός	ἐστιν.
the	woman	who	touches	him	that	a sinner	she is

CLOSE ENGLISH

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

FLUENT ENGLISH

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.”

SECTION NOTES

The woman is described as a sinner, but neither her name nor a specific offense is supplied. No identification with a woman in another anointing account is inserted. The alabaster vessel contains perfume; Luke does not name its price. Her position at his feet is consistent with reclining at the meal. The host’s judgment is inward speech.

VI-LK-007 / Luke 7:40

Something to tell you

Luke 7:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	πρὸς	αὐτόν·	Σίμων,	ἔχω	σοί	τι
and	answering	the	Jesus	said	to	him	Simon	I have	to you	something

εἰπεῖν.	ὁ	δέ·	Διδάσκαλε,	εἰπέ,	φησίν.	
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.

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

VI-LK-007 / Luke 7:41

Two debts

Luke 7:41

Greek: adopted SBLGNT text. Word-order interlinear.

δύο	χρεοφειλέται	ἦσαν	δανιστῇ	τινι·	ὁ	εἷς	ὤφειλεν	δηνάρια
two	debtors	were	to a lender	a certain	the	one	owed	denarii

πεντακόσια,	ὁ	δὲ	ἕτερος	πεντήκοντα.
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.

VI-LK-007 / Luke 7:42

The debts canceled

Luke 7:42

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	ἐχόντων	αὐτῶν	ἀποδοῦναι	ἀμφοτέροις	ἐχαρίσατο.	τίς	οὖν	αὐτῶν
not	having	they	to repay	to both	he freely forgave	who	then	of them

πλεῖον	ἀγαπήσει	αὐτόν;
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.

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

VI-LK-007 / Luke 7:43

The larger debt

Luke 7:43

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	Σίμων	εἶπεν·	Ὑπολαμβάνω	ὅτι	ᾧ	τὸ	πλεῖον
answering	Simon	said	I suppose	that	to whom	the	greater amount

ἐχαρίσατο.	ὁ	δὲ	εἶπεν	αὐτῷ·	Ὀρθῶς	ἔκρινας.
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.

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

VI-LK-007 / Luke 7:44

Water and tears

Luke 7:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	στραφεὶς	πρὸς	τὴν	γυναῖκα	τῷ	Σίμωνι	ἔφη·	Βλέπεις	ταύτην	τὴν
and	having turned	toward	the	woman	to	Simon	he said	do you see	this	the

γυναῖκα;	εἰσῆλθόν	σου	εἰς	τὴν	οἰκίαν,	ὕδωρ	μοι	ἐπὶ	πόδας	οὐκ
woman	I entered	of you	into	the	house	water	to me	for	feet	not

ἔδωκας·	αὕτη	δὲ	τοῖς	δάκρυσιν	ἔβρεξέν	μου	τοὺς	πόδας	καὶ	ταῖς
you gave	she	but	with the	tears	wet	of me	the	feet	and	with the

θριξὶν	αὐτῆς	ἐξέμαξεν.
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.

VI-LK-007 / Luke 7:45

A kiss and persistent affection

Luke 7:45

Greek: adopted SBLGNT text. Word-order interlinear.

φίλημά	μοι	οὐκ	ἔδωκας·	αὕτη	δὲ	ἀφ’	ἧς	εἰσῆλθον	οὐ	διέλιπεν
a kiss	to me	not	you gave	she	but	from	which [time]	I entered	not	ceased

καταφιλοῦσά	μου	τοὺς	πόδας.
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.

VI-LK-007 / Luke 7:46

Oil and perfume

Luke 7:46

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλαίῳ	τὴν	κεφαλήν	μου	οὐκ	ἤλειψας·	αὕτη	δὲ	μύρῳ	ἤλειψεν
with oil	the	head	of me	not	you anointed	she	but	with perfume	anointed

τοὺς	πόδας	μου.
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.

VI-LK-007 / Luke 7:47

Forgiveness and love

Luke 7:47

Greek: adopted SBLGNT text. Word-order interlinear.

οὗ	χάριν,	λέγω	σοι,	ἀφέωνται	αἱ	ἁμαρτίαι	αὐτῆς	αἱ	πολλαί,
for which	reason	I say	to you	have been forgiven	the	sins	of her	the	many

ὅτι	ἠγάπησεν	πολύ·	ᾧ	δὲ	ὀλίγον	ἀφίεται,	ὀλίγον	ἀγαπᾷ.
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.

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.

VI-LK-007 / Luke 7:48-49

Your sins have been forgiven

Luke 7:48

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτῇ·	Ἀφέωνταί	σου	αἱ	ἁμαρτίαι.
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.”

Luke 7:49

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤρξαντο	οἱ	συνανακείμενοι	λέγειν	ἐν	ἑαυτοῖς·	Τίς	οὗτός	ἐστιν
and	began	those	reclining together	to say	among	themselves	who	this one	is

ὃς	καὶ	ἁμαρτίας	ἀφίησιν;
who	even	sins	forgives

CLOSE ENGLISH

And those reclining with him began to say among themselves, “Who is this who even forgives sins?”

FLUENT ENGLISH

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

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.

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

VI-LK-007 / Luke 7:50

Your faith has saved you

Luke 7:50

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	τὴν	γυναῖκα·	Ἡ	πίστις	σου	σέσωκέν	σε·	πορεύου	εἰς
he said	and	to	the	woman	the	faith	of you	has saved	you	go	into

εἰρήνην.
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.

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.

VI-LK-008 / Luke 8:1-56

Hearing the word and encountering its power

The women who supported the journey

Luke 8:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	τῷ	καθεξῆς	καὶ	αὐτὸς	διώδευεν	κατὰ	πόλιν
and	it happened	in	the	following [time]	and	he	was traveling through	by	town

καὶ	κώμην	κηρύσσων	καὶ	εὐαγγελιζόμενος	τὴν	βασιλείαν	τοῦ	θεοῦ,
and	village	proclaiming	and	announcing good news of	the	kingdom	of	God

καὶ	οἱ	δώδεκα	σὺν	αὐτῷ,
and	the	twelve	with	him

CLOSE ENGLISH

And it happened afterward that he traveled through town and village, proclaiming and announcing the good news of the kingdom of God, and the twelve were with him,

FLUENT ENGLISH

Afterward Jesus traveled from town to town and village to village, proclaiming the good news of God’s kingdom. The twelve were with him,

Luke 8:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γυναῖκές	τινες	αἳ	ἦσαν	τεθεραπευμέναι	ἀπὸ	πνευμάτων	πονηρῶν
and	women	some	who	had been	healed	from	spirits	evil

καὶ	ἀσθενειῶν,	Μαρία	ἡ	καλουμένη	Μαγδαληνή,	ἀφ’	ἧς	δαιμόνια
and	illnesses	Mary	the one	called	Magdalene	from	whom	demons

ἑπτὰ	ἐξεληλύθει,
seven	had gone out

CLOSE ENGLISH

and certain women who had been healed of evil spirits and illnesses: Mary called Magdalene, from whom seven demons had gone out,

FLUENT ENGLISH

along with some women who had been healed of evil spirits and illnesses: Mary called Magdalene, from whom seven demons had gone out;

Luke 8:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	Ἰωάννα	γυνὴ	Χουζᾶ	ἐπιτρόπου	Ἡρῴδου	καὶ	Σουσάννα	καὶ	ἕτεραι
and	Joanna	wife	of Chuza	steward	of Herod	and	Susanna	and	others

πολλαί,	αἵτινες	διηκόνουν	αὐτοῖς	ἐκ	τῶν	ὑπαρχόντων	αὐταῖς.	
many	who	were providing for	them	out of	the things	belonging	to them	

CLOSE ENGLISH

and Joanna, wife of Chuza, Herod’s steward, and Susanna, and many others, who provided for them from their possessions.

FLUENT ENGLISH

Joanna, the wife of Herod’s steward Chuza; Susanna; and many others. These women supported them out of their own resources.

SECTION NOTES

The women are named as participants alongside the twelve. The adopted plural them in verse 3 refers to the traveling company, and their own resources remain explicit. Chuza’s position is rendered steward without specifying an otherwise unstated administrative duty. Mary Magdalene is not identified with the unnamed woman in the previous chapter.

VI-LK-008 / Luke 8:4-5

Seed on the path

Luke 8:4

Greek: adopted SBLGNT text. Word-order interlinear.

Συνιόντος	δὲ	ὄχλου	πολλοῦ	καὶ	τῶν	κατὰ	πόλιν	ἐπιπορευομένων	πρὸς
gathering	and	a crowd	great	and	those	from	town	coming	to

αὐτὸν	εἶπεν	διὰ	παραβολῆς·
him	he spoke	through	a parable

CLOSE ENGLISH

And as a great crowd gathered and people from town after town came to him, he spoke in a parable:

FLUENT ENGLISH

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

Luke 8:5

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐξῆλθεν	ὁ	σπείρων	τοῦ	σπεῖραι	τὸν	σπόρον	αὐτοῦ.	καὶ	ἐν	τῷ
went out	the one	sowing	in order	to sow	the	seed	of him	and	in	the

σπείρειν	αὐτὸν	ὃ	μὲν	ἔπεσεν	παρὰ	τὴν	ὁδόν,	καὶ	κατεπατήθη	καὶ
sowing	of him	some	indeed	fell	along	the	path	and	was trampled	and

τὰ	πετεινὰ	τοῦ	οὐρανοῦ	κατέφαγεν	αὐτό.
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.

VI-LK-008 / Luke 8:6-7

Rock and thorns

Luke 8:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἕτερον	κατέπεσεν	ἐπὶ	τὴν	πέτραν,	καὶ	φυὲν	ἐξηράνθη
and	other	fell down	on	the	rock	and	having sprouted	withered

διὰ	τὸ	μὴ	ἔχειν	ἰκμάδα.
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. Word-order interlinear.

καὶ	ἕτερον	ἔπεσεν	ἐν	μέσῳ	τῶν	ἀκανθῶν,	καὶ	συμφυεῖσαι	αἱ
and	other	fell	in	midst	of the	thorns	and	having grown together	the

ἄκανθαι	ἀπέπνιξαν	αὐτό.	
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.

VI-LK-008 / Luke 8:8

A hundredfold harvest

Luke 8:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἕτερον	ἔπεσεν	εἰς	τὴν	γῆν	τὴν	ἀγαθήν,	καὶ	φυὲν	ἐποίησεν
and	other	fell	into	the	soil	the	good	and	having sprouted	produced

καρπὸν	ἑκατονταπλασίονα.	ταῦτα	λέγων	ἐφώνει·	Ὁ	ἔχων	ὦτα	
fruit	a hundredfold	these things	saying	he called out	the one	having	ears	

ἀκούειν	ἀκουέτω.
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.

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.

VI-LK-008 / Luke 8:9-10

Secrets and parables

Luke 8:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐπηρώτων	δὲ	αὐτὸν	οἱ	μαθηταὶ	αὐτοῦ	τίς	αὕτη	εἴη	ἡ	παραβολή.
were asking	and	him	the	disciples	of him	what	this	might be	the	parable

CLOSE ENGLISH

And his disciples asked him what this parable meant.

FLUENT ENGLISH

His disciples asked him what this parable meant.

Luke 8:10

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Ὑμῖν	δέδοται	γνῶναι	τὰ	μυστήρια	τῆς	βασιλείας
he	and	said	to you	has been given	to know	the	mysteries	of the	kingdom

τοῦ	θεοῦ,	τοῖς	δὲ	λοιποῖς	ἐν	παραβολαῖς,	ἵνα	βλέποντες	μὴ
of the	God	to the	but	rest	in	parables	so that	seeing	not

βλέπωσιν	καὶ	ἀκούοντες	μὴ	συνιῶσιν.
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.

VI-LK-008 / Luke 8:11-12

The seed and the path

Luke 8:11

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔστιν	δὲ	αὕτη	ἡ	παραβολή·	Ὁ	σπόρος	ἐστὶν	ὁ	λόγος	τοῦ	θεοῦ.
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. Word-order interlinear.

οἱ	δὲ	παρὰ	τὴν	ὁδόν	εἰσιν	οἱ	ἀκούσαντες,	εἶτα	ἔρχεται	ὁ
those	and	along	the	path	are	those	having heard	then	comes	the

διάβολος	καὶ	αἴρει	τὸν	λόγον	ἀπὸ	τῆς	καρδίας	αὐτῶν,	ἵνα	μὴ
devil	and	takes away	the	word	from	the	heart	of them	so that	not

πιστεύσαντες	σωθῶσιν.
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.

VI-LK-008 / Luke 8:13

Joy without a root

Luke 8:13

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐπὶ	τῆς	πέτρας	οἳ	ὅταν	ἀκούσωσιν	μετὰ	χαρᾶς	δέχονται
those	and	on	the	rock	who	whenever	they hear	with	joy	receive

τὸν	λόγον,	καὶ	οὗτοι	ῥίζαν	οὐκ	ἔχουσιν,	οἳ	πρὸς	καιρὸν	πιστεύουσιν
the	word	and	these	root	not	have	who	for	a time	believe

καὶ	ἐν	καιρῷ	πειρασμοῦ	ἀφίστανται.
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.

VI-LK-008 / Luke 8:14

Fruit that does not mature

Luke 8:14

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	δὲ	εἰς	τὰς	ἀκάνθας	πεσόν,	οὗτοί	εἰσιν	οἱ	ἀκούσαντες,	καὶ
that	and	into	the	thorns	having fallen	these	are	those	having heard	and

ὑπὸ	μεριμνῶν	καὶ	πλούτου	καὶ	ἡδονῶν	τοῦ	βίου	πορευόμενοι
by	worries	and	wealth	and	pleasures	of the	life	going along

συμπνίγονται	καὶ	οὐ	τελεσφοροῦσιν.
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.

VI-LK-008 / Luke 8:15

Holding fast with perseverance

Luke 8:15

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	δὲ	ἐν	τῇ	καλῇ	γῇ,	οὗτοί	εἰσιν	οἵτινες	ἐν	καρδίᾳ	καλῇ	καὶ
that	and	in	the	good	soil	these	are	those who	in	a heart	noble	and

ἀγαθῇ	ἀκούσαντες	τὸν	λόγον	κατέχουσιν	καὶ	καρποφοροῦσιν	ἐν
good	having heard	the	word	hold fast	and	bear fruit	with

ὑπομονῇ.
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.

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.

VI-LK-008 / Luke 8:16

A lamp where it can be seen

Luke 8:16

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐδεὶς	δὲ	λύχνον	ἅψας	καλύπτει	αὐτὸν	σκεύει	ἢ	ὑποκάτω	κλίνης
no one	and	a lamp	having lit	covers	it	with a vessel	or	underneath	a bed

τίθησιν,	ἀλλ’	ἐπὶ	λυχνίας	τίθησιν,	ἵνα	οἱ	εἰσπορευόμενοι	βλέπωσιν
puts	but	on	a lampstand	puts	so that	those	entering	may see

τὸ	φῶς.
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.

VI-LK-008 / Luke 8:17

What is concealed will be known

Luke 8:17

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γάρ	ἐστιν	κρυπτὸν	ὃ	οὐ	φανερὸν	γενήσεται,	οὐδὲ	ἀπόκρυφον
not	for	is	hidden	which	not	visible	will become	nor	concealed

ὃ	οὐ	μὴ	γνωσθῇ	καὶ	εἰς	φανερὸν	ἔλθῃ.
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.

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.

VI-LK-008 / Luke 8:18

Having and seeming to have

Luke 8:18

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπετε	οὖν	πῶς	ἀκούετε·	ὃς	ἂν	γὰρ	ἔχῃ,	δοθήσεται	αὐτῷ,
take care	therefore	how	you hear	whoever	[modal]	for	has	will be given	to him

καὶ	ὃς	ἂν	μὴ	ἔχῃ,	καὶ	ὃ	δοκεῖ	ἔχειν	ἀρθήσεται	ἀπ’
and	whoever	[modal]	not	has	even	what	he thinks	to have	will be taken	from

αὐτοῦ.
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.

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.

VI-LK-008 / Luke 8:19-21

My mother and my brothers

Luke 8:19

Greek: adopted SBLGNT text. Word-order interlinear.

Παρεγένετο	δὲ	πρὸς	αὐτὸν	ἡ	μήτηρ	καὶ	οἱ	ἀδελφοὶ	αὐτοῦ,	καὶ	οὐκ
came	and	to	him	the	mother	and	the	brothers	of him	and	not

ἠδύναντο	συντυχεῖν	αὐτῷ	διὰ	τὸν	ὄχλον.
were able	to meet	him	because of	the	crowd

CLOSE ENGLISH

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

FLUENT ENGLISH

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

Luke 8:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπηγγέλη	δὲ	αὐτῷ·	Ἡ	μήτηρ	σου	καὶ	οἱ	ἀδελφοί	σου	ἑστήκασιν
it was reported	and	to him	the	mother	of you	and	the	brothers	of you	are standing

ἔξω	ἰδεῖν	σε	θέλοντες.
outside	to see	you	wanting

CLOSE ENGLISH

And it was reported to him, “Your mother and your brothers are standing outside, wanting to see you.”

FLUENT ENGLISH

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

Luke 8:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	πρὸς	αὐτούς·	Μήτηρ	μου	καὶ	ἀδελφοί	μου
he	and	answering	said	to	them	mother	of me	and	brothers	of me

οὗτοί	εἰσιν	οἱ	τὸν	λόγον	τοῦ	θεοῦ	ἀκούοντες	καὶ	ποιοῦντες.
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.

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.

VI-LK-008 / Luke 8:22-24

Let us cross

Luke 8:22

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	μιᾷ	τῶν	ἡμερῶν	καὶ	αὐτὸς	ἐνέβη	εἰς	πλοῖον	καὶ
it happened	and	on	one	of the	days	that	he	entered	into	a boat	and

οἱ	μαθηταὶ	αὐτοῦ,	καὶ	εἶπεν	πρὸς	αὐτούς·	Διέλθωμεν	εἰς	τὸ	πέραν
the	disciples	of him	and	he said	to	them	let us cross	to	the	other side

τῆς	λίμνης,	καὶ	ἀνήχθησαν.
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.

Luke 8:23

Greek: adopted SBLGNT text. Word-order interlinear.

πλεόντων	δὲ	αὐτῶν	ἀφύπνωσεν.	καὶ	κατέβη	λαῖλαψ	ἀνέμου	εἰς	τὴν
sailing	and	they	he fell asleep	and	came down	a storm	of wind	onto	the

λίμνην,	καὶ	συνεπληροῦντο	καὶ	ἐκινδύνευον.
lake	and	they were being swamped	and	were in danger

CLOSE ENGLISH

And as they sailed, he fell asleep. And a windstorm came down onto the lake, and they were being swamped and were in danger.

FLUENT ENGLISH

As they sailed, he fell asleep. A windstorm swept down on the lake, and the boat was filling with water. They were in danger.

Luke 8:24

Greek: adopted SBLGNT text. Word-order interlinear.

προσελθόντες	δὲ	διήγειραν	αὐτὸν	λέγοντες·	Ἐπιστάτα	ἐπιστάτα,
having approached	and	they woke	him	saying	Master	Master

ἀπολλύμεθα·	ὁ	δὲ	διεγερθεὶς	ἐπετίμησεν	τῷ	ἀνέμῳ	καὶ	τῷ	κλύδωνι
we are perishing	he	and	having awakened	rebuked	the	wind	and	the	surging

τοῦ	ὕδατος,	καὶ	ἐπαύσαντο,	καὶ	ἐγένετο	γαλήνη.
of the	water	and	they ceased	and	there came	calm

CLOSE ENGLISH

And coming to him, they woke him, saying, “Master, Master, we are perishing!” And he awoke and rebuked the wind and the surging of the water, and they ceased, and there was calm.

FLUENT ENGLISH

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.

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.

Comparing the passages (H-034, SR-0174)
This comparison compares Mark 4:35 for the proposal to cross.
No direct Thomas counterpart is established.
The danger develops while Jesus is asleep. Luke reports his rebuke without quoting a command to the wind or water; none is supplied from another Gospel.

VI-LK-008 / Luke 8:25

Fear and amazement

Luke 8:25

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτοῖς·	Ποῦ	ἡ	πίστις	ὑμῶν;	φοβηθέντες	δὲ	ἐθαύμασαν,
he said	and	to them	where	the	faith	of you	having become afraid	and	they marveled

λέγοντες	πρὸς	ἀλλήλους·	Τίς	ἄρα	οὗτός	ἐστιν	ὅτι	καὶ	τοῖς	ἀνέμοις
saying	to	one another	who	then	this	is	that	even	the	winds

ἐπιτάσσει	καὶ	τῷ	ὕδατι,	καὶ	ὑπακούουσιν	αὐτῷ;
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.

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.

VI-LK-008 / Luke 8:26-29

The man among the tombs

Luke 8:26

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	κατέπλευσαν	εἰς	τὴν	χώραν	τῶν	Γερασηνῶν,	ἥτις	ἐστὶν	ἀντιπέρα
and	they sailed	into	the	region	of the	Gerasenes	which	is	opposite

τῆς	Γαλιλαίας.
[the]	Galilee

CLOSE ENGLISH

And they sailed to the region of the Gerasenes, which is opposite Galilee.

FLUENT ENGLISH

They sailed to the region of the Gerasenes, across the lake from Galilee.

Luke 8:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξελθόντι	δὲ	αὐτῷ	ἐπὶ	τὴν	γῆν	ὑπήντησεν	ἀνήρ	τις	ἐκ	τῆς
having gone out	and	he	onto	the	land	met	a man	certain	from	the

πόλεως	ἔχων	δαιμόνια·	καὶ	χρόνῳ	ἱκανῷ	οὐκ	ἐνεδύσατο	ἱμάτιον,
town	having	demons	and	for time	considerable	not	he had put on	a garment

καὶ	ἐν	οἰκίᾳ	οὐκ	ἔμενεν	ἀλλ’	ἐν	τοῖς	μνήμασιν.
and	in	a house	not	he was staying	but	in	the	tombs

CLOSE ENGLISH

And when he stepped onto the land, a certain man from the town who had demons met him; and for a considerable time he had worn no garment and had not lived in a house but among the tombs.

FLUENT ENGLISH

When Jesus stepped ashore, a man from the town who had demons met him. For a long time he had worn no clothes and had lived among the tombs instead of in a house.

Luke 8:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	τὸν	Ἰησοῦν	ἀνακράξας	προσέπεσεν	αὐτῷ	καὶ	φωνῇ
having seen	and	[the]	Jesus	having cried out	he fell before	him	and	with a voice

μεγάλῃ	εἶπεν·	Τί	ἐμοὶ	καὶ	σοί,	Ἰησοῦ	υἱὲ	τοῦ	θεοῦ	τοῦ	ὑψίστου;
loud	he said	what	to me	and	to you	Jesus	Son	of	God	the	Most High

δέομαί	σου,	μή	με	βασανίσῃς·
I beg	you	not	me	torment

CLOSE ENGLISH

And seeing Jesus, he cried out and fell before him and said with a loud voice, “What have I to do with you, Jesus, Son of God Most High? I beg you, do not torment me.”

FLUENT ENGLISH

When he saw Jesus, he cried out, fell before him and shouted, “What do you want with me, Jesus, Son of God Most High? I beg you, do not torment me.”

Luke 8:29

Greek: adopted SBLGNT text. Word-order interlinear.

παρήγγελλεν	γὰρ	τῷ	πνεύματι	τῷ	ἀκαθάρτῳ	ἐξελθεῖν	ἀπὸ	τοῦ
he was commanding	for	the	spirit	the	unclean	to come out	from	the

ἀνθρώπου.	πολλοῖς	γὰρ	χρόνοις	συνηρπάκει	αὐτόν,	καὶ	ἐδεσμεύετο
man	many	for	times	it had seized	him	and	he was bound

ἁλύσεσιν	καὶ	πέδαις	φυλασσόμενος,	καὶ	διαρρήσσων	τὰ	δεσμὰ	ἠλαύνετο
with chains	and	shackles	being guarded	and	breaking	the	bonds	he was driven

ὑπὸ	τοῦ	δαιμονίου	εἰς	τὰς	ἐρήμους.
by	the	demon	into	the	desert places

CLOSE ENGLISH

For he was commanding the unclean spirit to come out of the man. For it had seized him many times, and he was bound with chains and shackles and kept under guard; but breaking the bonds, he was driven by the demon into the desert places.

FLUENT ENGLISH

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.

SECTION NOTES

Gerasenes is the place-name reading of the adopted text. The man is from the town but has been living among the tombs. The close idiom what have I to do with you is rendered what do you want with me in the plea. The following explanation retains the repeated seizures and broken restraints without importing a modern diagnosis.

VI-LK-008 / Luke 8:30-31

Many demons

Luke 8:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπηρώτησεν	δὲ	αὐτὸν	ὁ	Ἰησοῦς·	Τί	σοι	ὄνομά	ἐστιν;	ὁ	δὲ
asked	and	him	the	Jesus	what	to you	name	is	he	and

εἶπεν·	Λεγιών,	ὅτι	εἰσῆλθεν	δαιμόνια	πολλὰ	εἰς	αὐτόν.
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.

Luke 8:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρεκάλουν	αὐτὸν	ἵνα	μὴ	ἐπιτάξῃ	αὐτοῖς	εἰς	τὴν	ἄβυσσον
and	they begged	him	that	not	he might command	them	into	the	abyss

ἀπελθεῖν.
to go

CLOSE ENGLISH

And they begged him not to command them to go into the abyss.

FLUENT ENGLISH

They begged him not to command them to go into the abyss.

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.

Comparing the passages (H-035, SR-0176)
This comparison compares Mark 5:9.
No direct Thomas counterpart is established.

VI-LK-008 / Luke 8:32-33

The herd and the lake

Luke 8:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	ἐκεῖ	ἀγέλη	χοίρων	ἱκανῶν	βοσκομένη	ἐν	τῷ	ὄρει·	καὶ
was	and	there	a herd	of pigs	many	feeding	on	the	mountain	and

παρεκάλεσαν	αὐτὸν	ἵνα	ἐπιτρέψῃ	αὐτοῖς	εἰς	ἐκείνους	εἰσελθεῖν·	καὶ
they begged	him	that	he might permit	them	into	those	to enter	and

ἐπέτρεψεν	αὐτοῖς.
he permitted	them

CLOSE ENGLISH

And there was a herd of many pigs feeding on the mountain, and they begged him to permit them to enter those pigs; and he permitted them.

FLUENT ENGLISH

A large herd of pigs was feeding on the hillside. The demons begged Jesus to let them enter the pigs, and he allowed them.

Luke 8:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξελθόντα	δὲ	τὰ	δαιμόνια	ἀπὸ	τοῦ	ἀνθρώπου	εἰσῆλθον	εἰς	τοὺς
having come out	and	the	demons	from	the	man	entered	into	the

χοίρους,	καὶ	ὥρμησεν	ἡ	ἀγέλη	κατὰ	τοῦ	κρημνοῦ	εἰς	τὴν	λίμνην
pigs	and	rushed	the	herd	down	the	steep bank	into	the	lake

καὶ	ἀπεπνίγη.
and	was drowned

CLOSE ENGLISH

And the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

FLUENT ENGLISH

The demons came out of the man and entered the pigs. The herd rushed down the steep bank into the lake and drowned.

SECTION NOTES

The demons request permission; Jesus permits them. The herd is large, but Luke gives no number of pigs here. Mountain in the close layer is rendered hillside in the fluent description of the grazing place.

VI-LK-008 / Luke 8:34-37

The people ask him to leave

Luke 8:34

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδόντες	δὲ	οἱ	βόσκοντες	τὸ	γεγονὸς	ἔφυγον	καὶ	ἀπήγγειλαν	εἰς
having seen	and	those	tending	what	had happened	fled	and	reported	in

τὴν	πόλιν	καὶ	εἰς	τοὺς	ἀγρούς.
the	town	and	in	the	countryside

CLOSE ENGLISH

And when the herders saw what had happened, they fled and reported it in the town and in the countryside.

FLUENT ENGLISH

When the herders saw what had happened, they ran away and spread the news in the town and countryside.

Luke 8:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξῆλθον	δὲ	ἰδεῖν	τὸ	γεγονὸς	καὶ	ἦλθον	πρὸς	τὸν	Ἰησοῦν,	καὶ
they went out	and	to see	what	had happened	and	came	to	[the]	Jesus	and

εὗρον	καθήμενον	τὸν	ἄνθρωπον	ἀφ’	οὗ	τὰ	δαιμόνια	ἐξῆλθεν
found	sitting	the	man	from	whom	the	demons	had gone out

ἱματισμένον	καὶ	σωφρονοῦντα	παρὰ	τοὺς	πόδας	τοῦ	Ἰησοῦ,	καὶ
clothed	and	being of sound mind	beside	the	feet	of	Jesus	and

ἐφοβήθησαν.
they were afraid

CLOSE ENGLISH

And they went out to see what had happened and came to Jesus, and found the man from whom the demons had gone out sitting at Jesus’ feet, clothed and in his right mind; and they were afraid.

FLUENT ENGLISH

People went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out sitting at Jesus’ feet, dressed and in his right mind. They were afraid.

Luke 8:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπήγγειλαν	δὲ	αὐτοῖς	οἱ	ἰδόντες	πῶς	ἐσώθη	ὁ
reported	and	to them	those	having seen	how	was saved	the one

δαιμονισθείς.
having been demon-possessed

CLOSE ENGLISH

And those who had seen it reported to them how the demon-possessed man had been saved.

FLUENT ENGLISH

Those who had seen it told them how the man who had been possessed by demons had been restored.

Luke 8:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠρώτησεν	αὐτὸν	ἅπαν	τὸ	πλῆθος	τῆς	περιχώρου	τῶν
and	asked	him	all	the	multitude	of the	surrounding region	of the

Γερασηνῶν	ἀπελθεῖν	ἀπ’	αὐτῶν,	ὅτι	φόβῳ	μεγάλῳ	συνείχοντο·	αὐτὸς
Gerasenes	to depart	from	them	because	by fear	great	they were gripped	he

δὲ	ἐμβὰς	εἰς	πλοῖον	ὑπέστρεψεν.
and	having entered	into	a boat	returned

CLOSE ENGLISH

And all the people of the surrounding region of the Gerasenes asked him to leave them, because they were gripped by great fear; and he entered a boat and returned.

FLUENT ENGLISH

All the people of the surrounding Gerasene region asked Jesus to leave, because they were overcome with fear. So he got into a boat and returned.

SECTION NOTES

The report of the witnesses is followed by the people’s fear and their request. Saved in verse 36 uses the same broad verb found in the later healing sayings; restored gives its sense in this scene. Clothed, in his right mind and at Jesus’ feet are three distinct features of the man’s changed condition.

VI-LK-008 / Luke 8:38-39

What God has done

Luke 8:38

Greek: adopted SBLGNT text. Word-order interlinear.

ἐδεῖτο	δὲ	αὐτοῦ	ὁ	ἀνὴρ	ἀφ’	οὗ	ἐξεληλύθει	τὰ	δαιμόνια	εἶναι
was begging	and	him	the	man	from	whom	had gone out	the	demons	to be

σὺν	αὐτῷ·	ἀπέλυσεν	δὲ	αὐτὸν	λέγων·
with	him	he sent away	but	him	saying

CLOSE ENGLISH

And the man from whom the demons had gone out begged him to be with him; but he sent him away, saying:

FLUENT ENGLISH

The man from whom the demons had gone out begged to stay with him, but Jesus sent him away, saying:

Luke 8:39

Greek: adopted SBLGNT text. Word-order interlinear.

Ὑπόστρεφε	εἰς	τὸν	οἶκόν	σου,	καὶ	διηγοῦ	ὅσα	σοι	ἐποίησεν	ὁ
return	to	the	house	of you	and	recount	all that	to you	did	the

θεός.	καὶ	ἀπῆλθεν	καθ’	ὅλην	τὴν	πόλιν	κηρύσσων	ὅσα	ἐποίησεν
God	and	he went away	throughout	whole	the	city	proclaiming	all that	did

αὐτῷ	ὁ	Ἰησοῦς.
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.

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.

VI-LK-008 / Luke 8:40-42

Jairus and his only daughter

Luke 8:40

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	δὲ	τῷ	ὑποστρέφειν	τὸν	Ἰησοῦν	ἀπεδέξατο	αὐτὸν	ὁ	ὄχλος,
in	and	the	returning	of	Jesus	welcomed	him	the	crowd

ἦσαν	γὰρ	πάντες	προσδοκῶντες	αὐτόν.
they were	for	all	waiting for	him

CLOSE ENGLISH

And when Jesus returned, the crowd welcomed him, for they were all waiting for him.

FLUENT ENGLISH

When Jesus returned, the crowd welcomed him, for they were all waiting for him.

Luke 8:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἦλθεν	ἀνὴρ	ᾧ	ὄνομα	Ἰάϊρος,	καὶ	οὗτος	ἄρχων	τῆς
and	look	came	a man	whose	name	Jairus	and	this one	a ruler	of the

συναγωγῆς	ὑπῆρχεν,	καὶ	πεσὼν	παρὰ	τοὺς	πόδας	τοῦ	Ἰησοῦ
synagogue	was	and	having fallen	beside	the	feet	of	Jesus

παρεκάλει	αὐτὸν	εἰσελθεῖν	εἰς	τὸν	οἶκον	αὐτοῦ,
he begged	him	to enter	into	the	house	of him

CLOSE ENGLISH

And look, a man named Jairus came, and he was a ruler of the synagogue; and falling at Jesus’ feet, he begged him to enter his house,

FLUENT ENGLISH

A man named Jairus, a synagogue leader, came and fell at Jesus’ feet, pleading with him to come to his house,

Luke 8:42

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	θυγάτηρ	μονογενὴς	ἦν	αὐτῷ	ὡς	ἐτῶν	δώδεκα	καὶ	αὐτὴ
because	a daughter	only	was	to him	about	years	twelve	and	she

ἀπέθνῃσκεν.	Ἐν	δὲ	τῷ	ὑπάγειν	αὐτὸν	οἱ	ὄχλοι	συνέπνιγον	αὐτόν.
was dying	in	and	the	going	of him	the	crowds	were pressing upon	him

CLOSE ENGLISH

because he had an only daughter, about twelve years old, and she was dying. And as he went, the crowds pressed upon him.

FLUENT ENGLISH

because his only daughter, about twelve years old, was dying. As Jesus went, the crowds pressed around him.

SECTION NOTES

Jairus is named and identified as a synagogue leader. Luke explicitly calls the girl his only daughter and gives her approximate age as twelve. His appeal is reported rather than presented as a direct quotation.

VI-LK-008 / Luke 8:43-44

A touch from behind

Luke 8:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γυνὴ	οὖσα	ἐν	ῥύσει	αἵματος	ἀπὸ	ἐτῶν	δώδεκα,	ἥτις	ἰατροῖς
and	a woman	being	in	a flow	of blood	for	years	twelve	who	on physicians

προσαναλώσασα	ὅλον	τὸν	βίον	οὐκ	ἴσχυσεν	ἀπ’	οὐδενὸς
having spent	all	the	livelihood	not	was able	by	anyone

θεραπευθῆναι,
to be healed

CLOSE ENGLISH

And a woman who had had a flow of blood for twelve years, who had spent her whole livelihood on physicians and could not be healed by anyone,

FLUENT ENGLISH

A woman there had suffered from bleeding for twelve years. She had spent all she had on physicians, but no one had been able to heal her.

Luke 8:44

Greek: adopted SBLGNT text. Word-order interlinear.

προσελθοῦσα	ὄπισθεν	ἥψατο	τοῦ	κρασπέδου	τοῦ	ἱματίου	αὐτοῦ,	καὶ
having approached	from behind	she touched	the	fringe	of the	garment	of him	and

παραχρῆμα	ἔστη	ἡ	ῥύσις	τοῦ	αἵματος	αὐτῆς.
immediately	stopped	the	flow	of the	blood	of her

CLOSE ENGLISH

came up from behind and touched the fringe of his garment, and immediately her flow of blood stopped.

FLUENT ENGLISH

She came up behind him and touched the fringe of his garment. Immediately her bleeding stopped.

SECTION NOTES

The adopted text includes the woman’s expenditure of her livelihood on physicians; this clause is present in SBLGNT and is translated. Twelve years describes the duration of her bleeding, distinct from the girl’s age in the preceding verse. The immediate stopping of the flow follows her touch.

VI-LK-008 / Luke 8:45

The crowd and the touch

Luke 8:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	ὁ	Ἰησοῦς·	Τίς	ὁ	ἁψάμενός	μου;	ἀρνουμένων	δὲ
and	said	the	Jesus	who	the one	having touched	me	denying	and

πάντων	εἶπεν	ὁ	Πέτρος·	Ἐπιστάτα,	οἱ	ὄχλοι	συνέχουσίν	σε	καὶ
all	said	the	Peter	Master	the	crowds	surround	you	and

ἀποθλίβουσιν.
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.

VI-LK-008 / Luke 8:46

Power has gone out

Luke 8:46

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν·	Ἥψατό	μού	τις,	ἐγὼ	γὰρ	ἔγνων	δύναμιν
the	but	Jesus	said	touched	me	someone	I	for	knew	power

ἐξεληλυθυῖαν	ἀπ’	ἐμοῦ.
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.

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.

VI-LK-008 / Luke 8:47-48

Faith and healing

Luke 8:47

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδοῦσα	δὲ	ἡ	γυνὴ	ὅτι	οὐκ	ἔλαθεν	τρέμουσα	ἦλθεν	καὶ
having seen	and	the	woman	that	not	she escaped notice	trembling	she came	and

προσπεσοῦσα	αὐτῷ	δι’	ἣν	αἰτίαν	ἥψατο	αὐτοῦ	ἀπήγγειλεν	ἐνώπιον
having fallen before	him	for	what	reason	she touched	him	she reported	before

παντὸς	τοῦ	λαοῦ	καὶ	ὡς	ἰάθη	παραχρῆμα.
all	the	people	and	how	she was healed	immediately

CLOSE ENGLISH

And the woman, seeing that she had not escaped notice, came trembling and fell before him, and reported before all the people why she had touched him and how she had been healed immediately.

FLUENT ENGLISH

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.

Luke 8:48

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῇ·	Θυγάτηρ,	ἡ	πίστις	σου	σέσωκέν	σε·	πορεύου	εἰς
he	and	said	to her	daughter	the	faith	of you	has saved	you	go	into

εἰρήνην.
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.

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.

VI-LK-008 / Luke 8:49-50

Only believe

Luke 8:49

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔτι	αὐτοῦ	λαλοῦντος	ἔρχεταί	τις	παρὰ	τοῦ	ἀρχισυναγώγου	λέγων
still	him	speaking	comes	someone	from	the	synagogue leader	saying

ὅτι	Τέθνηκεν	ἡ	θυγάτηρ	σου,	μηκέτι	σκύλλε	τὸν	διδάσκαλον.
that	has died	the	daughter	of you	no longer	trouble	the	teacher

CLOSE ENGLISH

While he was still speaking, someone comes from the synagogue leader’s house, saying, “Your daughter has died; do not trouble the teacher any longer.”

FLUENT ENGLISH

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.”

Luke 8:50

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἀκούσας	ἀπεκρίθη	αὐτῷ·	Μὴ	φοβοῦ,	μόνον	πίστευσον,
the	but	Jesus	having heard	answered	him	not	be afraid	only	believe

καὶ	σωθήσεται.
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.

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.

VI-LK-008 / Luke 8:51-53

She is sleeping

Luke 8:51

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλθὼν	δὲ	εἰς	τὴν	οἰκίαν	οὐκ	ἀφῆκεν	εἰσελθεῖν	τινα	σὺν	αὐτῷ
having come	and	into	the	house	not	he allowed	to enter	anyone	with	him

εἰ	μὴ	Πέτρον	καὶ	Ἰωάννην	καὶ	Ἰάκωβον	καὶ	τὸν	πατέρα	τῆς	παιδὸς
if	not	Peter	and	John	and	James	and	the	father	of the	child

καὶ	τὴν	μητέρα.
and	the	mother

CLOSE ENGLISH

And when he came to the house, he allowed no one to enter with him except Peter and John and James and the child’s father and mother.

FLUENT ENGLISH

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.

Luke 8:52

Greek: adopted SBLGNT text. Word-order interlinear.

ἔκλαιον	δὲ	πάντες	καὶ	ἐκόπτοντο	αὐτήν.	ὁ	δὲ	εἶπεν·	Μὴ	κλαίετε,
were weeping	and	all	and	were mourning	her	he	but	said	not	weep

οὐ	γὰρ	ἀπέθανεν	ἀλλὰ	καθεύδει.
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.”

Luke 8:53

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κατεγέλων	αὐτοῦ,	εἰδότες	ὅτι	ἀπέθανεν.
and	they laughed at	him	knowing	that	she died

CLOSE ENGLISH

And they laughed at him, knowing that she had died.

FLUENT ENGLISH

They laughed at him, knowing that she had died.

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.

Comparing the passages (H-038, SR-0048)
This comparison compares Matthew 9:24 and Mark 5:39.
No direct Thomas counterpart is established.

VI-LK-008 / Luke 8:54-56

The hand and the command

Luke 8:54

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	δὲ	κρατήσας	τῆς	χειρὸς	αὐτῆς	ἐφώνησεν	λέγων·	Ἡ
he	but	having taken hold	of the	hand	of her	called out	saying	[address]

παῖς,	ἔγειρε.
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!”

Luke 8:55

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπέστρεψεν	τὸ	πνεῦμα	αὐτῆς,	καὶ	ἀνέστη	παραχρῆμα,	καὶ	διέταξεν
and	returned	the	spirit	of her	and	she rose	immediately	and	he ordered

αὐτῇ	δοθῆναι	φαγεῖν.
to her	to be given	to eat

CLOSE ENGLISH

And her spirit returned, and she rose immediately; and he ordered that she be given something to eat.

FLUENT ENGLISH

Her spirit returned, and she got up immediately. He directed them to give her something to eat.

Luke 8:56

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξέστησαν	οἱ	γονεῖς	αὐτῆς·	ὁ	δὲ	παρήγγειλεν	αὐτοῖς	μηδενὶ
and	were astonished	the	parents	of her	he	but	commanded	them	to no one

εἰπεῖν	τὸ	γεγονός.
to tell	what	had happened

CLOSE ENGLISH

And her parents were astonished; but he commanded them to tell no one what had happened.

FLUENT ENGLISH

Her parents were astonished, but he told them to tell no one what had happened.

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.

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.

The return of her spirit, her immediate rising, the direction to feed her and her parents’ astonishment all remain. The final instruction is reported: Luke does not supply its direct wording.

VI-LK-009 / Luke 9:1-62

The twelve, the mountain and the road to Jerusalem

Power and the mission

Luke 9:1

Greek: adopted SBLGNT text. Word-order interlinear.

Συγκαλεσάμενος	δὲ	τοὺς	δώδεκα	ἔδωκεν	αὐτοῖς	δύναμιν	καὶ	ἐξουσίαν
having called together	and	the	twelve	he gave	them	power	and	authority

ἐπὶ	πάντα	τὰ	δαιμόνια	καὶ	νόσους	θεραπεύειν,
over	all	the	demons	and	diseases	to heal

CLOSE ENGLISH

And calling the twelve together, he gave them power and authority over all the demons and to heal diseases,

FLUENT ENGLISH

Jesus called the twelve together and gave them power and authority over all demons and to heal diseases.

Luke 9:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	αὐτοὺς	κηρύσσειν	τὴν	βασιλείαν	τοῦ	θεοῦ	καὶ	ἰᾶσθαι
and	he sent	them	to proclaim	the	kingdom	of	God	and	to heal

τοὺς	ἀσθενεῖς,
the	sick

CLOSE ENGLISH

and he sent them to proclaim the kingdom of God and to heal the sick,

FLUENT ENGLISH

He sent them to proclaim the kingdom of God and to heal the sick.

SECTION NOTES

Power and authority are both given to the twelve. The commission explicitly joins proclamation of God’s kingdom with healing the sick.

VI-LK-009 / Luke 9:3

What not to take

Luke 9:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	πρὸς	αὐτούς·	Μηδὲν	αἴρετε	εἰς	τὴν	ὁδόν,	μήτε	ῥάβδον
and	he said	to	them	nothing	take	for	the	journey	neither	a staff

μήτε	πήραν	μήτε	ἄρτον	μήτε	ἀργύριον,	μήτε	ἀνὰ	δύο	χιτῶνας	ἔχειν.
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.

VI-LK-009 / Luke 9:4

Stay in the same house

Luke 9:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰς	ἣν	ἄν	οἰκίαν	εἰσέλθητε,	ἐκεῖ	μένετε	καὶ	ἐκεῖθεν
and	into	whatever	[modal]	house	you enter	there	remain	and	from there

ἐξέρχεσθε.
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.

VI-LK-009 / Luke 9:5-6

The dust as testimony

Luke 9:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅσοι	ἂν	μὴ	δέχωνται	ὑμᾶς,	ἐξερχόμενοι	ἀπὸ	τῆς	πόλεως
and	as many as	[modal]	not	receive	you	going out	from	the	city

ἐκείνης	τὸν	κονιορτὸν	ἀπὸ	τῶν	ποδῶν	ὑμῶν	ἀποτινάσσετε	εἰς
that	the	dust	from	the	feet	of you	shake off	as

μαρτύριον	ἐπ’	αὐτούς.
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.”

Luke 9:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξερχόμενοι	δὲ	διήρχοντο	κατὰ	τὰς	κώμας	εὐαγγελιζόμενοι	καὶ
going out	and	they went through	through	the	villages	announcing good news	and

θεραπεύοντες	πανταχοῦ.
healing	everywhere

CLOSE ENGLISH

And going out, they went through the villages, announcing good news and healing everywhere.

FLUENT ENGLISH

They set out and went through the villages, announcing the good news and healing people everywhere.

SECTION NOTES

Against them preserves Luke’s preposition in the dust saying, rather than replacing it with Mark’s to them.

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.

VI-LK-009 / Luke 9:7-9

Herod’s question

Luke 9:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤκουσεν	δὲ	Ἡρῴδης	ὁ	τετραάρχης	τὰ	γινόμενα	πάντα,	καὶ
heard	and	Herod	the	tetrarch	the things	happening	all	and

διηπόρει	διὰ	τὸ	λέγεσθαι	ὑπό	τινων	ὅτι	Ἰωάννης	ἠγέρθη	ἐκ
he was perplexed	because of	the	being said	by	some	that	John	was raised	from

νεκρῶν,
[the] dead

CLOSE ENGLISH

And Herod the tetrarch heard about all that was happening, and he was perplexed because some were saying that John had been raised from the dead,

FLUENT ENGLISH

Herod the tetrarch heard about everything that was happening and was perplexed. Some were saying that John had been raised from the dead,

Luke 9:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὑπό	τινων	δὲ	ὅτι	Ἠλίας	ἐφάνη,	ἄλλων	δὲ	ὅτι	προφήτης	τις	τῶν
by	some	and	that	Elijah	appeared	others	and	that	a prophet	one	of the

ἀρχαίων	ἀνέστη.
ancient [ones]	arose

CLOSE ENGLISH

and some that Elijah had appeared, and others that one of the ancient prophets had risen.

FLUENT ENGLISH

others that Elijah had appeared, and still others that one of the ancient prophets had risen.

Luke 9:9

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	Ἡρῴδης·	Ἰωάννην	ἐγὼ	ἀπεκεφάλισα·	τίς	δέ	ἐστιν	οὗτος
said	but	[the]	Herod	John	I	beheaded	who	then	is	this one

περὶ	οὗ	ἀκούω	τοιαῦτα;	καὶ	ἐζήτει	ἰδεῖν	αὐτόν.
about	whom	I hear	such things	and	he sought	to see	him

CLOSE ENGLISH

But Herod said, “John I beheaded; who then is this about whom I hear such things?” And he sought to see him.

FLUENT ENGLISH

Herod said, “I beheaded John. Who, then, is this man I hear such things about?” And he wanted to see him.

SECTION NOTES

The title tetrarch is retained. Herod’s statement that he beheaded John is not expanded into the execution story from Mark. The reports about John, Elijah and an ancient prophet remain reports, followed by Herod’s own question.

VI-LK-009 / Luke 9:10-12

The apostles return and the crowd follows

Luke 9:10

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὑποστρέψαντες	οἱ	ἀπόστολοι	διηγήσαντο	αὐτῷ	ὅσα	ἐποίησαν.	καὶ
and	having returned	the	apostles	recounted	to him	all that	they did	and

παραλαβὼν	αὐτοὺς	ὑπεχώρησεν	κατ’	ἰδίαν	εἰς	πόλιν	καλουμένην
having taken	them	he withdrew	on	his own	to	a town	called

Βηθσαϊδά.
Bethsaida

CLOSE ENGLISH

And returning, the apostles recounted to him all they had done. And taking them with him, he withdrew privately to a town called Bethsaida.

FLUENT ENGLISH

When the apostles returned, they told Jesus everything they had done. He took them with him and withdrew privately to a town called Bethsaida.

Luke 9:11

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ὄχλοι	γνόντες	ἠκολούθησαν	αὐτῷ.	καὶ	ἀποδεξάμενος	αὐτοὺς
the	but	crowds	having learned	followed	him	and	having welcomed	them

ἐλάλει	αὐτοῖς	περὶ	τῆς	βασιλείας	τοῦ	θεοῦ,	καὶ	τοὺς	χρείαν	ἔχοντας
he spoke	to them	about	the	kingdom	of	God	and	those	need	having

θεραπείας	ἰᾶτο.
of healing	he healed

CLOSE ENGLISH

But the crowds learned of it and followed him, and welcoming them, he spoke to them about the kingdom of God and healed those who needed healing.

FLUENT ENGLISH

The crowds learned of it and followed him. He welcomed them, spoke to them about God’s kingdom and healed those who needed healing.

Luke 9:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ἡ	δὲ	ἡμέρα	ἤρξατο	κλίνειν·	προσελθόντες	δὲ	οἱ	δώδεκα	εἶπαν
the	and	day	began	to decline	having approached	and	the	twelve	said

αὐτῷ·	Ἀπόλυσον	τὸν	ὄχλον,	ἵνα	πορευθέντες	εἰς	τὰς	κύκλῳ	κώμας
to him	send away	the	crowd	so that	having gone	into	the	surrounding	villages

καὶ	ἀγροὺς	καταλύσωσιν	καὶ	εὕρωσιν	ἐπισιτισμόν,	ὅτι	ὧδε	ἐν
and	farms	they may lodge	and	find	provisions	because	here	in

ἐρήμῳ	τόπῳ	ἐσμέν.
a deserted	place	we are

CLOSE ENGLISH

And the day began to decline; and the twelve came and said to him, “Send the crowd away, so that they may go to the surrounding villages and farms and find lodging and provisions, because we are here in a deserted place.”

FLUENT ENGLISH

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.”

SECTION NOTES

Bethsaida is named as the destination in the adopted verse 10. The deserted place in verse 12 is retained without replacing the earlier reading with a longer geographical variant. The requested provisions include lodging as well as food.

VI-LK-009 / Luke 9:13

Five loaves and two fish

Luke 9:13

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτούς·	Δότε	αὐτοῖς	ὑμεῖς	φαγεῖν.	οἱ	δὲ	εἶπαν·	Οὐκ
he said	but	to	them	give	to them	you	to eat	they	but	said	not

εἰσὶν	ἡμῖν	πλεῖον	ἢ	ἄρτοι	πέντε	καὶ	ἰχθύες	δύο,	εἰ	μήτι
are	to us	more	than	loaves	five	and	fish	two	unless	perhaps

πορευθέντες	ἡμεῖς	ἀγοράσωμεν	εἰς	πάντα	τὸν	λαὸν	τοῦτον	βρώματα.
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.

VI-LK-009 / Luke 9:14-17

Groups of about fifty

Luke 9:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	γὰρ	ὡσεὶ	ἄνδρες	πεντακισχίλιοι.	εἶπεν	δὲ	πρὸς	τοὺς	μαθητὰς
they were	for	about	men	five thousand	he said	and	to	the	disciples

αὐτοῦ·	Κατακλίνατε	αὐτοὺς	κλισίας	ὡσεὶ	ἀνὰ	πεντήκοντα.
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.”

Luke 9:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐποίησαν	οὕτως	καὶ	κατέκλιναν	ἅπαντας.
and	they did	so	and	had recline	all

CLOSE ENGLISH

And they did so and had them all recline.

FLUENT ENGLISH

They did so and had everyone sit down.

Luke 9:16

Greek: adopted SBLGNT text. Word-order interlinear.

λαβὼν	δὲ	τοὺς	πέντε	ἄρτους	καὶ	τοὺς	δύο	ἰχθύας	ἀναβλέψας	εἰς
having taken	and	the	five	loaves	and	the	two	fish	having looked up	into

τὸν	οὐρανὸν	εὐλόγησεν	αὐτοὺς	καὶ	κατέκλασεν	καὶ	ἐδίδου	τοῖς
the	heaven	he blessed	them	and	broke	and	was giving	to the

μαθηταῖς	παραθεῖναι	τῷ	ὄχλῳ.
disciples	to set before	the	crowd

CLOSE ENGLISH

And taking the five loaves and the two fish, he looked up to heaven and blessed them and broke them, and kept giving them to the disciples to set before the crowd.

FLUENT ENGLISH

He took the five loaves and the two fish, looked up to heaven and blessed them. He broke them and kept giving them to the disciples to serve to the crowd.

Luke 9:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔφαγον	καὶ	ἐχορτάσθησαν	πάντες,	καὶ	ἤρθη	τὸ	περισσεῦσαν
and	they ate	and	were filled	all	and	was taken up	what	was left over

αὐτοῖς	κλασμάτων	κόφινοι	δώδεκα.
for them	of pieces	baskets	twelve

CLOSE ENGLISH

And they all ate and were filled, and what remained for them was taken up: twelve baskets of pieces.

FLUENT ENGLISH

They all ate and had enough. Twelve baskets of leftover pieces were collected.

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.

Comparing the passages (H-053, SR-0182)
This comparison compares Mark 6:37.
No direct Thomas counterpart is established.
The blessing has the loaves and fish as its expressed object. The imperfect giving describes the distribution through the disciples. All eat their fill, and the twelve baskets are collected afterward.

VI-LK-009 / Luke 9:18-19

Prayer and the question

Luke 9:18

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	τῷ	εἶναι	αὐτὸν	προσευχόμενον	κατὰ	μόνας	συνῆσαν
and	it happened	in	the	being	him	praying	by	himself	were with

αὐτῷ	οἱ	μαθηταί,	καὶ	ἐπηρώτησεν	αὐτοὺς	λέγων·	Τίνα	με	οἱ	ὄχλοι
him	the	disciples	and	he asked	them	saying	whom	me	the	crowds

λέγουσιν	εἶναι;
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?”

Luke 9:19

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀποκριθέντες	εἶπαν·	Ἰωάννην	τὸν	βαπτιστήν,	ἄλλοι	δὲ	Ἠλίαν,
they	and	having answered	said	John	the	Baptist	others	but	Elijah

ἄλλοι	δὲ	ὅτι	προφήτης	τις	τῶν	ἀρχαίων	ἀνέστη.
others	and	that	a prophet	one	of the	ancient [ones]	arose

CLOSE ENGLISH

And they answered, “John the Baptist; but others say Elijah, and others that one of the ancient prophets has risen.”

FLUENT ENGLISH

They answered, “John the Baptist. Others say Elijah, and others that one of the ancient prophets has risen.”

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.

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.

VI-LK-009 / Luke 9:20

Peter’s answer

Luke 9:20

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτοῖς·	Ὑμεῖς	δὲ	τίνα	με	λέγετε	εἶναι;	Πέτρος	δὲ
he said	and	to them	you	but	whom	me	do you say	to be	Peter	and

ἀποκριθεὶς	εἶπεν·	Τὸν	χριστὸν	τοῦ	θεοῦ.
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 warning in verse 21 continues into the saying in verse 22.

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.

VI-LK-009 / Luke 9:21-22

The Son of Man must suffer

Luke 9:21

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	ἐπιτιμήσας	αὐτοῖς	παρήγγειλεν	μηδενὶ	λέγειν	τοῦτο,
he	and	having warned	them	commanded	to no one	to tell	this

CLOSE ENGLISH

And he sternly warned them and commanded them to tell no one this,

FLUENT ENGLISH

He sternly warned them and ordered them not to tell anyone this,

Luke 9:22

Greek: adopted SBLGNT text. Word-order interlinear.

εἰπὼν	ὅτι	Δεῖ	τὸν	υἱὸν	τοῦ	ἀνθρώπου	πολλὰ	παθεῖν	καὶ
having said	that	it is necessary	the	Son	of the	Man	many things	to suffer	and

ἀποδοκιμασθῆναι	ἀπὸ	τῶν	πρεσβυτέρων	καὶ	ἀρχιερέων	καὶ	γραμματέων
to be rejected	by	the	elders	and	chief priests	and	scribes

καὶ	ἀποκτανθῆναι	καὶ	τῇ	τρίτῃ	ἡμέρᾳ	ἐγερθῆναι.
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.

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.

VI-LK-009 / Luke 9:23

The cross each day

Luke 9:23

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	δὲ	πρὸς	πάντας·	Εἴ	τις	θέλει	ὀπίσω	μου	ἔρχεσθαι,
he was saying	and	to	all	if	anyone	wants	after	me	to come

ἀρνησάσθω	ἑαυτὸν	καὶ	ἀράτω	τὸν	σταυρὸν	αὐτοῦ	καθ’	ἡμέραν,	καὶ
let him deny	himself	and	let him take up	the	cross	of him	each	day	and

ἀκολουθείτω	μοι.
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.

VI-LK-009 / Luke 9:24

Saving and losing life

Luke 9:24

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἂν	θέλῃ	τὴν	ψυχὴν	αὐτοῦ	σῶσαι,	ἀπολέσει	αὐτήν·
whoever	for	[modal]	wants	the	life	of him	to save	will lose	it

ὃς	δ’	ἂν	ἀπολέσῃ	τὴν	ψυχὴν	αὐτοῦ	ἕνεκεν	ἐμοῦ,	οὗτος
whoever	but	[modal]	loses	the	life	of him	for the sake	of me	this one

σώσει	αὐτήν.
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.

VI-LK-009 / Luke 9:25

Gaining the world, losing oneself

Luke 9:25

Greek: adopted SBLGNT text. Word-order interlinear.

τί	γὰρ	ὠφελεῖται	ἄνθρωπος	κερδήσας	τὸν	κόσμον	ὅλον	ἑαυτὸν	δὲ
what	for	is benefited	a person	having gained	the	world	whole	himself	but

ἀπολέσας	ἢ	ζημιωθείς;
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.

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.

VI-LK-009 / Luke 9:26

The Son of Man and his words

Luke 9:26

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἂν	ἐπαισχυνθῇ	με	καὶ	τοὺς	ἐμοὺς	λόγους,	τοῦτον	ὁ
whoever	for	[modal]	is ashamed of	me	and	the	my	words	this one	the

υἱὸς	τοῦ	ἀνθρώπου	ἐπαισχυνθήσεται,	ὅταν	ἔλθῃ	ἐν	τῇ	δόξῃ	αὐτοῦ
Son	of the	Man	will be ashamed of	when	he comes	in	the	glory	of him

καὶ	τοῦ	πατρὸς	καὶ	τῶν	ἁγίων	ἀγγέλων.
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.

VI-LK-009 / Luke 9:27

Before tasting death

Luke 9:27

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	δὲ	ὑμῖν	ἀληθῶς,	εἰσίν	τινες	τῶν	αὐτοῦ	ἑστηκότων	οἳ	οὐ
I say	and	to you	truly	there are	some	of those	here	standing	who	not

μὴ	γεύσωνται	θανάτου	ἕως	ἂν	ἴδωσιν	τὴν	βασιλείαν	τοῦ
[emphatic negative]	will taste	death	until	[modal]	they see	the	kingdom	of the

θεοῦ.
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.

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.

VI-LK-009 / Luke 9:28-31

Prayer, glory and the coming departure

Luke 9:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	μετὰ	τοὺς	λόγους	τούτους	ὡσεὶ	ἡμέραι	ὀκτὼ	καὶ
it happened	and	after	the	words	these	about	days	eight	and

παραλαβὼν	Πέτρον	καὶ	Ἰωάννην	καὶ	Ἰάκωβον	ἀνέβη	εἰς	τὸ	ὄρος
having taken	Peter	and	John	and	James	he went up	onto	the	mountain

προσεύξασθαι.
to pray

CLOSE ENGLISH

And it happened about eight days after these words that he took Peter and John and James and went up the mountain to pray.

FLUENT ENGLISH

About eight days after these words, he took Peter, John and James with him and went up the mountain to pray.

Luke 9:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	προσεύχεσθαι	αὐτὸν	τὸ	εἶδος	τοῦ	προσώπου
and	it happened	during	the	praying	of him	the	appearance	of the	face

αὐτοῦ	ἕτερον	καὶ	ὁ	ἱματισμὸς	αὐτοῦ	λευκὸς	ἐξαστράπτων.
of him	different	and	the	clothing	of him	white	flashing brightly

CLOSE ENGLISH

And as he prayed, the appearance of his face became different, and his clothing became white, flashing brightly.

FLUENT ENGLISH

As he prayed, the appearance of his face changed, and his clothes became dazzling white.

Luke 9:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἄνδρες	δύο	συνελάλουν	αὐτῷ,	οἵτινες	ἦσαν	Μωϋσῆς	καὶ
and	look	men	two	were speaking with	him	who	were	Moses	and

Ἠλίας,
Elijah

CLOSE ENGLISH

And look, two men were speaking with him, who were Moses and Elijah,

FLUENT ENGLISH

Two men, Moses and Elijah, were talking with him.

Luke 9:31

Greek: adopted SBLGNT text. Word-order interlinear.

οἳ	ὀφθέντες	ἐν	δόξῃ	ἔλεγον	τὴν	ἔξοδον	αὐτοῦ	ἣν	ἤμελλεν
who	having appeared	in	glory	were speaking of	the	departure	of him	which	he was about

πληροῦν	ἐν	Ἰερουσαλήμ.
to fulfill	in	Jerusalem

CLOSE ENGLISH

who appeared in glory and spoke of his departure, which he was about to fulfill in Jerusalem.

FLUENT ENGLISH

They appeared in glory and spoke about his departure, which he was about to accomplish in Jerusalem.

SECTION NOTES

About eight days remains Luke’s time reference. The change in appearance occurs during prayer. Departure renders exodos, which can describe death and carries an image of going out; the translation leaves that image visible rather than replacing it with a full interpretation of the Jerusalem events. Fulfill or accomplish retains the purposeful verb.

VI-LK-009 / Luke 9:32-33

The witnesses and the shelters

Luke 9:32

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πέτρος	καὶ	οἱ	σὺν	αὐτῷ	ἦσαν	βεβαρημένοι	ὕπνῳ·
[the]	and	Peter	and	those	with	him	were	weighed down	with sleep

διαγρηγορήσαντες	δὲ	εἶδον	τὴν	δόξαν	αὐτοῦ	καὶ	τοὺς	δύο	ἄνδρας
having become fully awake	but	they saw	the	glory	of him	and	the	two	men

τοὺς	συνεστῶτας	αὐτῷ.
the ones	standing with	him

CLOSE ENGLISH

And Peter and those with him were weighed down with sleep; but becoming fully awake, they saw his glory and the two men standing with him.

FLUENT ENGLISH

Peter and his companions were overcome with sleep. When they became fully awake, they saw his glory and the two men standing with him.

Luke 9:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	διαχωρίζεσθαι	αὐτοὺς	ἀπ’	αὐτοῦ	εἶπεν	ὁ	
and	it happened	during	the	departing	of them	from	him	said	[the]	
Πέτρος	πρὸς	τὸν	Ἰησοῦν·	Ἐπιστάτα,	καλόν	ἐστιν	ἡμᾶς	ὧδε	εἶναι,	καὶ
Peter	to	[the]	Jesus	Master	good	it is	for us	here	to be	and
ποιήσωμεν	σκηνὰς	τρεῖς,	μίαν	σοὶ	καὶ	μίαν	Μωϋσεῖ	καὶ	μίαν	Ἠλίᾳ,
let us make	shelters	three	one	for you	and	one	for Moses	and	one	for Elijah
μὴ	εἰδὼς	ὃ	λέγει.							
not	knowing	what	he says							

CLOSE ENGLISH

And as they were departing from him, Peter said to Jesus, “Master, it is good for us to be here; let us make three shelters, one for you and one for Moses and one for Elijah,” not knowing what he was saying.

FLUENT ENGLISH

As the two men were leaving Jesus, Peter said to him, “Master, it is good for us to be here. Let us make three shelters: one for you, one for Moses and one for Elijah.” He did not know what he was saying.

SECTION NOTES

Becoming fully awake is the adopted sense of diagrēgoreō; staying awake is another interpretation of this uncommon verb. Peter’s proposal comes as Moses and Elijah are leaving. The narrator explicitly qualifies it by saying that Peter did not know what he was saying.

VI-LK-009 / Luke 9:34-36

The cloud and the chosen Son

Luke 9:34

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	δὲ	αὐτοῦ	λέγοντος	ἐγένετο	νεφέλη	καὶ	ἐπεσκίαζεν	αὐτούς·
these things	and	him	saying	came	a cloud	and	was overshadowing	them

ἐφοβήθησαν	δὲ	ἐν	τῷ	εἰσελθεῖν	αὐτοὺς	εἰς	τὴν	νεφέλην.
they were afraid	and	during	the	entering	of them	into	the	cloud

CLOSE ENGLISH

And as he said these things, a cloud came and overshadowed them; and they were afraid as they entered the cloud.

FLUENT ENGLISH

While he was saying this, a cloud came and overshadowed them. They were afraid as they entered it.

Luke 9:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φωνὴ	ἐγένετο	ἐκ	τῆς	νεφέλης	λέγουσα·	Οὗτός	ἐστιν	ὁ	υἱός
and	a voice	came	from	the	cloud	saying	this one	is	the	Son

μου	ὁ	ἐκλελεγμένος,	αὐτοῦ	ἀκούετε.
of me	the	chosen one	to him	listen

CLOSE ENGLISH

And a voice came from the cloud, saying, “This is my Son, the chosen one; listen to him.”

FLUENT ENGLISH

A voice came from the cloud: “This is my Son, whom I have chosen. Listen to him.”

Luke 9:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	τῷ	γενέσθαι	τὴν	φωνὴν	εὑρέθη	Ἰησοῦς	μόνος.	καὶ	αὐτοὶ
and	when	the	occurring	of the	voice	was found	Jesus	alone	and	they

ἐσίγησαν	καὶ	οὐδενὶ	ἀπήγγειλαν	ἐν	ἐκείναις	ταῖς	ἡμέραις	οὐδὲν	ὧν
kept silent	and	to no one	reported	in	those	the	days	anything	of what

ἑώρακαν.
they had seen

CLOSE ENGLISH

And when the voice came, Jesus was found alone. And they kept silent and in those days told no one anything of what they had seen.

FLUENT ENGLISH

When the voice had spoken, Jesus was there alone. The disciples kept silent and told no one in those days what they had seen.

SECTION NOTES

The adopted voice says the chosen one, not beloved. The fluent layer expresses that passive designation as whom I have chosen. The pronouns around entry into the cloud remain unexpanded rather than forcing an identification of every participant. Luke records the disciples’ silence without inserting a command from another account.

VI-LK-009 / Luke 9:37-40

A father’s appeal

Luke 9:37

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	τῇ	ἑξῆς	ἡμέρᾳ	κατελθόντων	αὐτῶν	ἀπὸ	τοῦ	ὄρους
it happened	and	on the	next	day	having come down	they	from	the	mountain

συνήντησεν	αὐτῷ	ὄχλος	πολύς.
met	him	a crowd	great

CLOSE ENGLISH

And it happened on the next day, when they had come down from the mountain, that a great crowd met him.

FLUENT ENGLISH

The next day, when they came down from the mountain, a large crowd met him.

Luke 9:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἀνὴρ	ἀπὸ	τοῦ	ὄχλου	ἐβόησεν	λέγων·	Διδάσκαλε,	δέομαί	σου
and	look	a man	from	the	crowd	cried out	saying	Teacher	I beg	you

ἐπιβλέψαι	ἐπὶ	τὸν	υἱόν	μου,	ὅτι	μονογενής	μοί	ἐστιν,
to look	upon	the	son	of me	because	an only [child]	to me	he is

CLOSE ENGLISH

And look, a man from the crowd cried out, saying, “Teacher, I beg you to look upon my son, because he is my only child,

FLUENT ENGLISH

A man in the crowd cried out, “Teacher, I beg you to look at my son, my only child.

Luke 9:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	πνεῦμα	λαμβάνει	αὐτόν,	καὶ	ἐξαίφνης	κράζει,	καὶ	σπαράσσει
and	look	a spirit	seizes	him	and	suddenly	he cries out	and	it convulses

αὐτὸν	μετὰ	ἀφροῦ	καὶ	μόγις	ἀποχωρεῖ	ἀπ’	αὐτοῦ	συντρῖβον	αὐτόν·
him	with	foam	and	hardly	departs	from	him	crushing	him

CLOSE ENGLISH

“and look, a spirit seizes him, and suddenly he cries out, and it convulses him with foaming and hardly leaves him, crushing him.

FLUENT ENGLISH

“A spirit seizes him, and he suddenly screams. It throws him into convulsions so that he foams at the mouth. It hardly ever leaves him and is wearing him out.

Luke 9:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐδεήθην	τῶν	μαθητῶν	σου	ἵνα	ἐκβάλωσιν	αὐτό,	καὶ	οὐκ
and	I begged	the	disciples	of you	that	they might drive out	it	and	not

ἠδυνήθησαν.
they were able

CLOSE ENGLISH

“And I begged your disciples to drive it out, and they could not.”

FLUENT ENGLISH

“I begged your disciples to drive it out, but they could not.”

SECTION NOTES

The next day is explicit. The father describes his son as his only child. The violent seizures and their effects are translated as narrated without adding a modern diagnosis. The spirit’s barely leaving him is not reduced to a single attack.

VI-LK-009 / Luke 9:41-42

Bring your son here

Luke 9:41

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Ὦ	γενεὰ	ἄπιστος	καὶ	διεστραμμένη,
answering	and	the	Jesus	said	O	generation	faithless	and	twisted

ἕως	πότε	ἔσομαι	πρὸς	ὑμᾶς	καὶ	ἀνέξομαι	ὑμῶν;	προσάγαγε	ὧδε	τὸν
until	when	will I be	with	you	and	put up with	you	bring	here	the

υἱόν	σου.
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.”

Luke 9:42

Greek: adopted SBLGNT text. Word-order interlinear.

ἔτι	δὲ	προσερχομένου	αὐτοῦ	ἔρρηξεν	αὐτὸν	τὸ	δαιμόνιον	καὶ
still	and	approaching	him	threw down	him	the	demon	and

συνεσπάραξεν·	ἐπετίμησεν	δὲ	ὁ	Ἰησοῦς	τῷ	πνεύματι	τῷ	ἀκαθάρτῳ,
convulsed	rebuked	but	[the]	Jesus	the	spirit	the	unclean

καὶ	ἰάσατο	τὸν	παῖδα	καὶ	ἀπέδωκεν	αὐτὸν	τῷ	πατρὶ	αὐτοῦ.
and	he healed	the	child	and	gave back	him	to the	father	of him

CLOSE ENGLISH

And while he was still approaching, the demon threw him down and convulsed him; but Jesus rebuked the unclean spirit and healed the child and gave him back to his father.

FLUENT ENGLISH

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.

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.

Comparing the passages (H-066, SR-0085)
This comparison compares Matthew 17:17 and Mark 9:19.
No direct Thomas counterpart is established.

VI-LK-009 / Luke 9:43-45

Into human hands

Luke 9:43

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξεπλήσσοντο	δὲ	πάντες	ἐπὶ	τῇ	μεγαλειότητι	τοῦ	θεοῦ.	Πάντων	δὲ	
were astonished	and	all	at	the	majesty	of	God	all	and	
θαυμαζόντων	ἐπὶ	πᾶσιν	οἷς	ἐποίει	εἶπεν	πρὸς	τοὺς	μαθητὰς	αὐτοῦ·	
marveling	at	all	which	he was doing	he said	to	the	disciples	of him	

CLOSE ENGLISH

And all were astonished at the majesty of God. And while all were marveling at all he was doing, he said to his disciples:

FLUENT ENGLISH

Everyone was astonished at God’s greatness. While they were all marveling at everything he was doing, he said to his disciples:

Luke 9:44

Greek: adopted SBLGNT text. Word-order interlinear.

Θέσθε	ὑμεῖς	εἰς	τὰ	ὦτα	ὑμῶν	τοὺς	λόγους	τούτους,	ὁ	γὰρ	υἱὸς
put	you	into	the	ears	of you	the	words	these	the	for	Son
τοῦ	ἀνθρώπου	μέλλει	παραδίδοσθαι	εἰς	χεῖρας	ἀνθρώπων.					
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.”

Luke 9:45

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἠγνόουν	τὸ	ῥῆμα	τοῦτο,	καὶ	ἦν	παρακεκαλυμμένον	ἀπ’
they	but	did not understand	the	saying	this	and	it was	concealed	from

αὐτῶν	ἵνα	μὴ	αἴσθωνται	αὐτό,	καὶ	ἐφοβοῦντο	ἐρωτῆσαι	αὐτὸν
them	so that	not	they might perceive	it	and	they were afraid	to ask	him

περὶ	τοῦ	ῥήματος	τούτου.
about	the	saying	this

CLOSE ENGLISH

But they did not understand this saying, and it was concealed from them so that they did not perceive it; and they were afraid to ask him about this saying.

FLUENT ENGLISH

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.

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.

Comparing the passages (H-067, SR-0088)
This comparison compares Matthew 17:22–23 and Mark 9:31.
No direct Thomas counterpart is established.
The passive concealment in verse 45 leaves its agent unnamed. The disciples’ lack of understanding and fear of asking are both retained.

VI-LK-009 / Luke 9:46-48

The least and the great

Luke 9:46

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰσῆλθεν	δὲ	διαλογισμὸς	ἐν	αὐτοῖς,	τὸ	τίς	ἂν	εἴη	μείζων
entered	and	a discussion	among	them	the [question]	who	might	be	greater

αὐτῶν.
of them

CLOSE ENGLISH

And a discussion arose among them as to which of them might be greatest.

FLUENT ENGLISH

A dispute arose among them about which of them was the greatest.

Luke 9:47

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἰδὼς	τὸν	διαλογισμὸν	τῆς	καρδίας	αὐτῶν
[the]	but	Jesus	knowing	the	reasoning	of the	heart	of them

ἐπιλαβόμενος	παιδίον	ἔστησεν	αὐτὸ	παρ’	ἑαυτῷ,
having taken	a child	stood	it	beside	himself

CLOSE ENGLISH

But Jesus, knowing the reasoning of their heart, took a child and stood the child beside himself,

FLUENT ENGLISH

Jesus knew what they were thinking in their hearts. He took a child and had the child stand beside him,

Luke 9:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Ὃς	ἂν	δέξηται	τοῦτο	τὸ	παιδίον	ἐπὶ	τῷ
and	he said	to them	whoever	[modal]	receives	this	the	child	on	the

ὀνόματί	μου	ἐμὲ	δέχεται,	καὶ	ὃς	⸀ἂν	ἐμὲ	δέξηται	δέχεται	τὸν
name	of me	me	receives	and	whoever	[modal]	me	receives	receives	the one

ἀποστείλαντά	με·	ὁ	γὰρ	μικρότερος	ἐν	πᾶσιν	ὑμῖν	ὑπάρχων	
having sent	me	the one	for	lesser	among	all	you	being	

οὗτός	ἐστιν	μέγας.
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.

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.
The discussion concerns relative greatness within the group. The child is placed beside Jesus before the saying.

VI-LK-009 / Luke 9:49-50

Whoever is not against you

Luke 9:49

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀποκριθεὶς	δὲ	Ἰωάννης	εἶπεν·	Ἐπιστάτα,	εἴδομέν	τινα	ἐν	τῷ	ὀνόματί
answering	and	John	said	Master	we saw	someone	in	the	name

σου	ἐκβάλλοντα	δαιμόνια,	καὶ	ἐκωλύομεν	αὐτὸν	ὅτι	οὐκ
of you	driving out	demons	and	we were preventing	him	because	not

ἀκολουθεῖ	μεθ’	ἡμῶν.
he follows	with	us

CLOSE ENGLISH

And John answered, “Master, we saw someone driving out demons in your name, and we were trying to prevent him, because he does not follow with us.”

FLUENT ENGLISH

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.”

Luke 9:50

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτὸν	ὁ	Ἰησοῦς·	Μὴ	κωλύετε,	ὃς	γὰρ	οὐκ	ἔστιν
he said	and	to	him	the	Jesus	not	hinder	whoever	for	not	is

καθ’	ὑμῶν	ὑπὲρ	ὑμῶν	ἐστιν.
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 verse. The chosen Greek has you here, while Mark 9:40 has us. The next scene begins the journey toward Jerusalem.

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.

VI-LK-009 / Luke 9:51-54

The road to Jerusalem

Luke 9:51

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	τῷ	συμπληροῦσθαι	τὰς	ἡμέρας	τῆς	ἀναλήμψεως
it happened	and	during	the	being fulfilled	the	days	of the	taking up

αὐτοῦ	καὶ	αὐτὸς	τὸ	πρόσωπον	ἐστήρισεν	τοῦ	πορεύεσθαι	εἰς
of him	and	he	the	face	set firmly	in order	to go	to

Ἰερουσαλήμ,
Jerusalem

CLOSE ENGLISH

And it happened, as the days of his being taken up were being fulfilled, that he firmly set his face to go to Jerusalem,

FLUENT ENGLISH

As the time approached for him to be taken up, he firmly set his face toward Jerusalem,

Luke 9:52

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	ἀγγέλους	πρὸ	προσώπου	αὐτοῦ.	καὶ	πορευθέντες
and	he sent	messengers	before	[the] face	of him	and	having gone

εἰσῆλθον	εἰς	κώμην	Σαμαριτῶν,	ὡς	ἑτοιμάσαι	αὐτῷ·
they entered	into	a village	of Samaritans	so as	to prepare	for him

CLOSE ENGLISH

and sent messengers before his face. And they went and entered a village of Samaritans to prepare for him;

FLUENT ENGLISH

and sent messengers ahead of him. They went into a Samaritan village to make preparations for him.

Luke 9:53

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἐδέξαντο	αὐτόν,	ὅτι	τὸ	πρόσωπον	αὐτοῦ	ἦν	πορευόμενον
and	not	they received	him	because	the	face	of him	was	going

εἰς	Ἰερουσαλήμ.
to	Jerusalem

CLOSE ENGLISH

and they did not receive him, because his face was set toward Jerusalem.

FLUENT ENGLISH

But the people did not welcome him, because he was on his way to Jerusalem.

Luke 9:54

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	δὲ	οἱ	μαθηταὶ	Ἰάκωβος	καὶ	Ἰωάννης	εἶπαν·	Κύριε,	θέλεις
having seen	and	the	disciples	James	and	John	said	Lord	do you wish

εἴπωμεν	πῦρ	καταβῆναι	ἀπὸ	τοῦ	οὐρανοῦ	καὶ	ἀναλῶσαι	αὐτούς;
we should say	fire	to come down	from	the	heaven	and	to consume	them

CLOSE ENGLISH

And when the disciples James and John saw this, they said, “Lord, do you want us to command fire to come down from heaven and consume them?”

FLUENT ENGLISH

When the disciples James and John saw this, they said, “Lord, do you want us to call down fire from heaven to consume them?”

SECTION NOTES

Being taken up renders the distinctive noun analēmpsis, leaving the expression visible. Setting his face marks resolve. The Samaritan village’s refusal is related to his Jerusalem destination. The request for fire ends as in the adopted text, without adding as Elijah did.

VI-LK-009 / Luke 9:55

The narrated rebuke

Luke 9:55

Greek: adopted SBLGNT text. Word-order interlinear.

στραφεὶς	δὲ	ἐπετίμησεν	αὐτοῖς.
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.

VI-LK-009 / Luke 9:56

The departure and the longer reading

Luke 9:56

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπορεύθησαν	εἰς	ἑτέραν	κώμην.
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.

Comparing the passages (H-078, SR-0243)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

VI-LK-009 / Luke 9:57-58

Foxes, birds and the Son of Man

Luke 9:57

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	πορευομένων	αὐτῶν	ἐν	τῇ	ὁδῷ	εἶπέν	τις	πρὸς	αὐτόν·
and	traveling	they	on	the	road	said	someone	to	him

Ἀκολουθήσω	σοι	ὅπου	ἐὰν	ἀπέρχῃ.
I will follow	you	wherever	[conditional]	you go

CLOSE ENGLISH

And as they traveled on the road, someone said to him, “I will follow you wherever you go.”

FLUENT ENGLISH

As they were traveling along the road, someone said to him, “I will follow you wherever you go.”

Luke 9:58

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ	ὁ	Ἰησοῦς·	Αἱ	ἀλώπεκες	φωλεοὺς	ἔχουσιν	καὶ	τὰ
and	he said	to him	[art.]	Jesus	the	foxes	dens	have	and	the

πετεινὰ	τοῦ	οὐρανοῦ	κατασκηνώσεις,	ὁ	δὲ	υἱὸς	τοῦ	ἀνθρώπου	οὐκ
birds	of the	sky	resting places	the	but	Son	of the	Man	not

ἔχει	ποῦ	τὴν	κεφαλὴν	κλίνῃ.
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.

Comparing the passages (H-078, SR-0038)
This comparison compares Matthew 8:20 and Gospel of Thomas, saying 86 as a close Thomas comparison.

VI-LK-009 / Luke 9:59

First let me bury my father

Luke 9:59

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	ἕτερον·	Ἀκολούθει	μοι.	ὁ	δὲ	εἶπεν·	Κύριε,	ἐπίτρεψόν
he said	and	to	another	follow	me	he	but	said	Lord	permit

μοι	ἀπελθόντι	πρῶτον	θάψαι	τὸν	πατέρα	μου.
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.

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.

VI-LK-009 / Luke 9:60

The dead and the kingdom

Luke 9:60

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτῷ·	Ἄφες	τοὺς	νεκροὺς	θάψαι	τοὺς	ἑαυτῶν	νεκρούς,	σὺ
he said	and	to him	leave	the	dead	to bury	the	their own	dead	you

δὲ	ἀπελθὼν	διάγγελλε	τὴν	βασιλείαν	τοῦ	θεοῦ.
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.

Comparing the passages (H-078, SR-0039)
This comparison compares Matthew 8:22.
No direct Thomas counterpart is established.

VI-LK-009 / Luke 9:61-62

Fit for the kingdom

Luke 9:61

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	καὶ	ἕτερος·	Ἀκολουθήσω	σοι,	κύριε·	πρῶτον	δὲ	ἐπίτρεψόν
said	and	also	another	I will follow	you	Lord	first	but	allow

μοι	ἀποτάξασθαι	τοῖς	εἰς	τὸν	οἶκόν	μου.
me	to say farewell	to those	in	the	house	of me

CLOSE ENGLISH

And another also said, “I will follow you, Lord; but first allow me to say farewell to those in my house.”

FLUENT ENGLISH

Another man also said, “I will follow you, Lord. But first let me say goodbye to those at home.”

Luke 9:62

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	Ἰησοῦς·	Οὐδεὶς	ἐπιβαλὼν	τὴν	χεῖρα	ἐπ’	ἄροτρον	καὶ
he said	and	the	Jesus	no one	having put	the	hand	on	a plow	and

βλέπων	εἰς	τὰ	ὀπίσω	εὔθετός	ἐστιν	τῇ	βασιλείᾳ	τοῦ	θεοῦ.
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.

Comparing the passages (H-078, SR-0245)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

VI-LK-010 / Luke 10:1-42

Sent ahead, becoming a neighbor, and listening

The appointment of seventy-two

Luke 10:1

Greek: adopted SBLGNT text. Word-order interlinear.

Μετὰ	δὲ	ταῦτα	ἀνέδειξεν	ὁ	κύριος	καὶ	ἑτέρους	ἑβδομήκοντα	δύο
after	and	these things	appointed	the	Lord	also	others	seventy	two

καὶ	ἀπέστειλεν	αὐτοὺς	ἀνὰ	δύο	⸀δύο	πρὸ	προσώπου	αὐτοῦ	εἰς	πᾶσαν
and	sent	them	by	two	two	before	face	of him	into	every

πόλιν	καὶ	τόπον	οὗ	ἤμελλεν	αὐτὸς	ἔρχεσθαι.
city	and	place	where	was about	he	to come

CLOSE ENGLISH

After these things the Lord also appointed seventy-two others and sent them two by two ahead of him into every city and place where he himself was about to come.

FLUENT ENGLISH

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.

SECTION NOTES

The adopted text reads seventy-two both here and at their return in 10:17. The alternative seventy is not substituted. The repeated two is a distributive expression: two by two. Ahead of him renders before his face without suggesting a different destination.

VI-LK-010 / Luke 10:2

Workers for the harvest

Luke 10:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	δὲ	πρὸς	αὐτούς·	Ὁ	μὲν	θερισμὸς	πολύς,	οἱ	δὲ	ἐργάται
he was saying	and	to	them	the	indeed	harvest	plentiful	the	but	workers

ὀλίγοι·	δεήθητε	οὖν	τοῦ	κυρίου	τοῦ	θερισμοῦ	ὅπως	ἐργάτας
few	ask earnestly	therefore	the	Lord	of the	harvest	that	workers

ἐκβάλῃ	εἰς	τὸν	θερισμὸν	αὐτοῦ.
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.

VI-LK-010 / Luke 10:3-4

Lambs and the road

Luke 10:3

Greek: adopted SBLGNT text. Word-order interlinear.

ὑπάγετε·	ἰδοὺ	ἀποστέλλω	ὑμᾶς	ὡς	ἄρνας	ἐν	μέσῳ	λύκων.
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. Word-order interlinear.

μὴ	βαστάζετε	βαλλάντιον,	μὴ	πήραν,	μὴ	ὑποδήματα,	καὶ	μηδένα	κατὰ
not	carry	a money pouch	not	a bag	not	sandals	and	no one	along

τὴν	ὁδὸν	ἀσπάσησθε.
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.

VI-LK-010 / Luke 10:5-6

Peace to the house

Luke 10:5

Greek: adopted SBLGNT text. Word-order interlinear.

εἰς	ἣν	δ’	ἂν	εἰσέλθητε	οἰκίαν	πρῶτον	λέγετε·	Εἰρήνη	τῷ
into	whatever	and	[modal]	you enter	house	first	say	peace	to the

οἴκῳ	τούτῳ.
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. Word-order interlinear.

καὶ	ἐὰν	ᾖ	ἐκεῖ	υἱὸς	εἰρήνης,	ἐπαναπαήσεται	ἐπ’	αὐτὸν	ἡ	εἰρήνη
and	if	there is	there	a son	of peace	will rest	upon	him	the	peace

ὑμῶν·	εἰ	δὲ	μήγε,	ἐφ’	ὑμᾶς	ἀνακάμψει.
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.

VI-LK-010 / Luke 10:7

Remain with your hosts

Luke 10:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	αὐτῇ	δὲ	τῇ	οἰκίᾳ	μένετε,	ἐσθίοντες	καὶ	πίνοντες	τὰ	παρ’
in	the same	and	the	house	remain	eating	and	drinking	the things	from

αὐτῶν,	ἄξιος	γὰρ	ὁ	ἐργάτης	τοῦ	μισθοῦ	αὐτοῦ.	μὴ	μεταβαίνετε	ἐξ
them	worthy	for	the	worker	of the	wages	of him	not	move	from

οἰκίας	εἰς	οἰκίαν.
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.

VI-LK-010 / Luke 10:8-9

Welcome, healing and the kingdom

Luke 10:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰς	ἣν	ἂν	πόλιν	εἰσέρχησθε	καὶ	δέχωνται	ὑμᾶς,	ἐσθίετε
and	into	whatever	[modal]	city	you enter	and	they receive	you	eat

τὰ	παρατιθέμενα	ὑμῖν,
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. Word-order interlinear.

καὶ	θεραπεύετε	τοὺς	ἐν	αὐτῇ	ἀσθενεῖς,	καὶ	λέγετε	αὐτοῖς·	Ἤγγικεν
and	heal	those	in	it	sick	and	say	to them	has drawn near

ἐφ’	ὑμᾶς	ἡ	βασιλεία	τοῦ	θεοῦ.
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.

VI-LK-010 / Luke 10:10

Where you are not welcomed

Luke 10:10

Greek: adopted SBLGNT text. Word-order interlinear.

εἰς	ἣν	δ’	ἂν	πόλιν	εἰσέλθητε	καὶ	μὴ	δέχωνται	ὑμᾶς,
into	whatever	but	[modal]	city	you enter	and	not	they receive	you

ἐξελθόντες	εἰς	τὰς	πλατείας	αὐτῆς	εἴπατε·
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.

VI-LK-010 / Luke 10:11

The dust and the kingdom

Luke 10:11

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τὸν	κονιορτὸν	τὸν	κολληθέντα	ἡμῖν	ἐκ	τῆς	πόλεως	ὑμῶν	εἰς
even	the	dust	the	having stuck	to us	from	the	city	of you	to

τοὺς	πόδας	ἀπομασσόμεθα	ὑμῖν·	πλὴν	τοῦτο	γινώσκετε	ὅτι
the	feet	we wipe off	against you	nevertheless	this	know	that

ἤγγικεν	ἡ	βασιλεία	τοῦ	θεοῦ.
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.

VI-LK-010 / Luke 10:12

Sodom and that day

Luke 10:12

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	ὑμῖν	ὅτι	Σοδόμοις	ἐν	τῇ	ἡμέρᾳ	ἐκείνῃ	ἀνεκτότερον	ἔσται	ἢ
I say	to you	that	for Sodom	on	the	day	that	more bearable	it will be	than

τῇ	πόλει	ἐκείνῃ.
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.

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.

VI-LK-010 / Luke 10:13

Chorazin and Bethsaida

Luke 10:13

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐαί	σοι,	Χοραζίν·	οὐαί	σοι,	Βηθσαϊδά·	ὅτι	εἰ	ἐν	Τύρῳ	καὶ
woe	to you	Chorazin	woe	to you	Bethsaida	because	if	in	Tyre	and

Σιδῶνι	ἐγενήθησαν	αἱ	δυνάμεις	αἱ	γενόμεναι	ἐν	ὑμῖν,	πάλαι
Sidon	had happened	the	mighty deeds	the ones	having happened	among	you	long ago

ἂν	ἐν	σάκκῳ	καὶ	σποδῷ	καθήμενοι	μετενόησαν.
[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.

VI-LK-010 / Luke 10:14

Tyre and Sidon at the judgment

Luke 10:14

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	Τύρῳ	καὶ	Σιδῶνι	ἀνεκτότερον	ἔσται	ἐν	τῇ	κρίσει	ἢ
nevertheless	for Tyre	and	Sidon	more bearable	it will be	at	the	judgment	than

ὑμῖν.
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.

VI-LK-010 / Luke 10:15

Capernaum and Hades

Luke 10:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	σύ,	Καφαρναούμ,	μὴ	ἕως	οὐρανοῦ	ὑψωθήσῃ;	ἕως	τοῦ
and	you	Capernaum	surely not	up to	heaven	will you be exalted	down to	the

ᾅδου	καταβιβασθήσῃ.
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.

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.

VI-LK-010 / Luke 10:16

The one who sent me

Luke 10:16

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	ἀκούων	ὑμῶν	ἐμοῦ	ἀκούει,	καὶ	ὁ	ἀθετῶν	ὑμᾶς	ἐμὲ	ἀθετεῖ·
the one	hearing	you	me	hears	and	the one	rejecting	you	me	rejects

ὁ	δὲ	ἐμὲ	ἀθετῶν	ἀθετεῖ	τὸν	ἀποστείλαντά	με.
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.

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.

VI-LK-010 / Luke 10:17

The return with joy

Luke 10:17

Greek: adopted SBLGNT text. Word-order interlinear.

Ὑπέστρεψαν	δὲ	οἱ	ἑβδομήκοντα	δύο	μετὰ	χαρᾶς	λέγοντες·	Κύριε,	καὶ
returned	and	the	seventy	two	with	joy	saying	Lord	even

τὰ	δαιμόνια	ὑποτάσσεται	ἡμῖν	ἐν	τῷ	ὀνόματί	σου.
the	demons	are subject	to us	in	the	name	of you

CLOSE ENGLISH

And the seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name.”

FLUENT ENGLISH

The seventy-two returned with joy, saying, “Lord, even the demons submit to us in your name.”

SECTION NOTES

The returning messengers report the demons’ submission in Jesus’s name. Their words lead into the response about authority and the deeper reason for joy.

VI-LK-010 / Luke 10:18

Satan falling like lightning

Luke 10:18

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτοῖς·	Ἐθεώρουν	τὸν	Σατανᾶν	ὡς	ἀστραπὴν	ἐκ	τοῦ
he said	and	to them	I was watching	the	Satan	like	lightning	from	the

οὐρανοῦ	πεσόντα.
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.

VI-LK-010 / Luke 10:19

Authority over the enemy

Luke 10:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδοὺ	δέδωκα	ὑμῖν	τὴν	ἐξουσίαν	τοῦ	πατεῖν	ἐπάνω	ὄφεων	καὶ
look	I have given	to you	the	authority	to	tread	upon	snakes	and

σκορπίων,	καὶ	ἐπὶ	πᾶσαν	τὴν	δύναμιν	τοῦ	ἐχθροῦ,	καὶ	οὐδὲν	ὑμᾶς
scorpions	and	over	all	the	power	of the	enemy	and	nothing	you

οὐ	μὴ	ἀδικήσῃ.
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.

VI-LK-010 / Luke 10:20

Names recorded in heaven

Luke 10:20

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	ἐν	τούτῳ	μὴ	χαίρετε	ὅτι	τὰ	πνεύματα	ὑμῖν	ὑποτάσσεται,
nevertheless	in	this	not	rejoice	that	the	spirits	to you	submit

χαίρετε	δὲ	ὅτι	τὰ	ὀνόματα	ὑμῶν	ἐγγέγραπται	ἐν	τοῖς	οὐρανοῖς.
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.

Comparing the passages (H-079, SR-0248)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

VI-LK-010 / Luke 10:21

Father, Lord of heaven and earth

Luke 10:21

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	αὐτῇ	τῇ	ὥρᾳ	ἠγαλλιάσατο	τῷ	πνεύματι	τῷ	ἁγίῳ	καὶ	εἶπεν·
in	that very	the	hour	he rejoiced	in the	Spirit	the	Holy	and	said

Ἐξομολογοῦμαί	σοι,	πάτερ	κύριε	τοῦ	οὐρανοῦ	καὶ	τῆς	γῆς,	ὅτι
I praise	you	Father	Lord	of the	heaven	and	of the	earth	because

ἀπέκρυψας	ταῦτα	ἀπὸ	σοφῶν	καὶ	συνετῶν,	καὶ	ἀπεκάλυψας	αὐτὰ
you hid	these things	from	wise	and	discerning	and	you revealed	them

νηπίοις·	ναί,	ὁ	πατήρ,	ὅτι	οὕτως	εὐδοκία	ἐγένετο	ἔμπροσθέν
to infants	yes	[address]	Father	because	thus	good pleasure	came to be	before

σου.
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.

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.

VI-LK-010 / Luke 10:22

All things entrusted

Luke 10:22

Greek: adopted SBLGNT text. Word-order interlinear.

πάντα	μοι	παρεδόθη	ὑπὸ	τοῦ	πατρός	μου,	καὶ	οὐδεὶς	γινώσκει
all things	to me	were handed over	by	the	Father	of me	and	no one	knows

τίς	ἐστιν	ὁ	υἱὸς	εἰ	μὴ	ὁ	πατήρ,	καὶ	τίς	ἐστιν	ὁ	πατὴρ	εἰ	μὴ
who	is	the	Son	if	not	the	Father	and	who	is	the	Father	if	not

ὁ	υἱὸς	καὶ	ᾧ	ἐὰν	βούληται	ὁ	υἱὸς	ἀποκαλύψαι.
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.

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.

VI-LK-010 / Luke 10:23

The private word to the disciples

Luke 10:23

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	στραφεὶς	πρὸς	τοὺς	μαθητὰς	κατ’	ἰδίαν	εἶπεν·	Μακάριοι	οἱ
and	having turned	to	the	disciples	in	private	he said	blessed	the

ὀφθαλμοὶ	οἱ	βλέποντες	ἃ	βλέπετε.
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.

VI-LK-010 / Luke 10:24

What prophets and kings longed for

Luke 10:24

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	γὰρ	ὑμῖν	ὅτι	πολλοὶ	προφῆται	καὶ	βασιλεῖς	ἠθέλησαν	ἰδεῖν	ἃ
I say	for	to you	that	many	prophets	and	kings	wanted	to see	what

ὑμεῖς	βλέπετε	καὶ	οὐκ	εἶδαν,	καὶ	ἀκοῦσαι	ἃ	ἀκούετε	καὶ	οὐκ
you	see	and	not	saw	and	to hear	what	you hear	and	not

ἤκουσαν.
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.

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.

VI-LK-010 / Luke 10:25-27

How do you read?

Luke 10:25

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἰδοὺ	νομικός	τις	ἀνέστη	ἐκπειράζων	αὐτὸν	λέγων·
and	look	an expert in the law	a certain	stood up	testing	him	saying

Διδάσκαλε,	τί	ποιήσας	ζωὴν	αἰώνιον	κληρονομήσω;
Teacher	what	having done	life	eternal	will I inherit

CLOSE ENGLISH

And look, a certain expert in the law stood up, testing him, saying, “Teacher, by doing what will I inherit eternal life?”

FLUENT ENGLISH

An expert in the law stood up to test him and said, “Teacher, what must I do to inherit eternal life?”

Luke 10:26

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	πρὸς	αὐτόν·	Ἐν	τῷ	νόμῳ	τί	γέγραπται;	πῶς
he	and	said	to	him	in	the	law	what	has been written	how

ἀναγινώσκεις;
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?”

Luke 10:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν·	Ἀγαπήσεις	κύριον	τὸν	θεόν	σου	ἐξ	ὅλης
he	and	having answered	said	you shall love	Lord	the	God	of you	from	whole

τῆς	καρδίας	σου	καὶ	ἐν	ὅλῃ	τῇ	ψυχῇ	σου	καὶ	ἐν	ὅλῃ	τῇ
the	heart	of you	and	with	whole	the	soul	of you	and	with	whole	the

ἰσχύϊ	σου	καὶ	ἐν	ὅλῃ	τῇ	διανοίᾳ	σου,	καὶ	τὸν	πλησίον	σου	ὡς
strength	of you	and	with	whole	the	mind	of you	and	the	neighbor	of you	as

σεαυτόν.
yourself

CLOSE ENGLISH

And he answered and said, “You shall love the Lord your God from your whole heart and with your whole soul and with your whole strength and with your whole mind, and your neighbor as yourself.”

FLUENT ENGLISH

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.”

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.

Comparing the passages (H-080, SR-0252)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

The expert’s question concerns inheriting eternal life. His reply combines the commands to love God and neighbor; the four terms heart, soul, strength and mind retain Luke’s order.

VI-LK-010 / Luke 10:28-29

The answer and its practice

Luke 10:28

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτῷ·	Ὀρθῶς	ἀπεκρίθης·	τοῦτο	ποίει	καὶ	ζήσῃ.
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.”

Luke 10:29

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	θέλων	δικαιῶσαι	ἑαυτὸν	εἶπεν	πρὸς	τὸν	Ἰησοῦν·	Καὶ	τίς	ἐστίν
he	but	wanting	to justify	himself	said	to	the	Jesus	and	who	is

μου	πλησίον;
of me	neighbor

CLOSE ENGLISH

But wanting to justify himself, he said to Jesus, “And who is my neighbor?”

FLUENT ENGLISH

But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

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.

Comparing the passages (H-080, SR-0253)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

The narrator supplies the motive wanting to justify himself. The question about the neighbor belongs to the expert in the law and introduces the story that follows.

VI-LK-010 / Luke 10:30

A traveler among robbers

Luke 10:30

Greek: adopted SBLGNT text. Word-order interlinear.

ὑπολαβὼν	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Ἄνθρωπός	τις	κατέβαινεν	ἀπὸ
taking up	and	the	Jesus	said	a man	certain	was going down	from

Ἰερουσαλὴμ	εἰς	Ἰεριχὼ	καὶ	λῃσταῖς	περιέπεσεν,	οἳ	καὶ	ἐκδύσαντες
Jerusalem	to	Jericho	and	among robbers	fell	who	also	having stripped

αὐτὸν	καὶ	πληγὰς	ἐπιθέντες	ἀπῆλθον	ἀφέντες	ἡμιθανῆ.
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.

VI-LK-010 / Luke 10:31-32

The priest and the Levite

Luke 10:31

Greek: adopted SBLGNT text. Word-order interlinear.

κατὰ	συγκυρίαν	δὲ	ἱερεύς	τις	κατέβαινεν	ἐν	τῇ	ὁδῷ	ἐκείνῃ,	καὶ
by	coincidence	and	a priest	certain	was going down	on	the	road	that	and

ἰδὼν	αὐτὸν	ἀντιπαρῆλθεν·
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. Word-order interlinear.

ὁμοίως	δὲ	καὶ	Λευίτης	κατὰ	τὸν	τόπον	ἐλθὼν	καὶ	ἰδὼν
likewise	and	also	a Levite	at	the	place	having come	and	having seen

ἀντιπαρῆλθεν.
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.

VI-LK-010 / Luke 10:33

Compassion

Luke 10:33

Greek: adopted SBLGNT text. Word-order interlinear.

Σαμαρίτης	δέ	τις	ὁδεύων	ἦλθεν	κατ’	αὐτὸν	καὶ	ἰδὼν
a Samaritan	but	certain	traveling	came	to	him	and	having seen

ἐσπλαγχνίσθη,
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.

VI-LK-010 / Luke 10:34

Care on the road and at the inn

Luke 10:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθὼν	κατέδησεν	τὰ	τραύματα	αὐτοῦ	ἐπιχέων	ἔλαιον	καὶ	
and	having approached	bound up	the	wounds	of him	pouring on	oil	and	
οἶνον,	ἐπιβιβάσας	δὲ	αὐτὸν	ἐπὶ	τὸ	ἴδιον	κτῆνος	ἤγαγεν	αὐτὸν	εἰς
wine	having mounted	and	him	upon	the	own	animal	brought	him	to
πανδοχεῖον	καὶ	ἐπεμελήθη	αὐτοῦ.							
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.

VI-LK-010 / Luke 10:35

A promise to the innkeeper

Luke 10:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπὶ	τὴν	αὔριον	ἐκβαλὼν	δύο	δηνάρια	ἔδωκεν	τῷ	πανδοχεῖ	καὶ
and	on	the	next day	taking out	two	denarii	gave	to the	innkeeper	and

εἶπεν·	Ἐπιμελήθητι	αὐτοῦ,	καὶ	ὅ	τι	ἂν	προσδαπανήσῃς	ἐγὼ	ἐν
said	take care	of him	and	what	ever	[modal]	you spend in addition	I	at

τῷ	ἐπανέρχεσθαί	με	ἀποδώσω	σοι.
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.

VI-LK-010 / Luke 10:36

Who became a neighbor?

Luke 10:36

Greek: adopted SBLGNT text. Word-order interlinear.

τίς	τούτων	τῶν	τριῶν	πλησίον	δοκεῖ	σοι	γεγονέναι	τοῦ
which	of these	the	three	a neighbor	seems	to you	to have become	of the one

ἐμπεσόντος	εἰς	τοὺς	λῃστάς;
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.

Comparing the passages (H-080, SR-0254)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

VI-LK-010 / Luke 10:37

Go and do likewise

Luke 10:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Ὁ	ποιήσας	τὸ	ἔλεος	μετ’	αὐτοῦ.	εἶπεν	δὲ	αὐτῷ
he	and	said	the one	having done	the	mercy	with	him	said	and	to him

ὁ	Ἰησοῦς·	Πορεύου	καὶ	σὺ	ποίει	ὁμοίως.
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.

Comparing the passages (H-080, SR-0255)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

VI-LK-010 / Luke 10:38-40

Martha welcomes and Mary listens

Luke 10:38

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	δὲ	τῷ	πορεύεσθαι	αὐτοὺς	αὐτὸς	εἰσῆλθεν	εἰς	κώμην	τινά·
in	and	the	to travel	them	he	entered	into	a village	a certain

γυνὴ	δέ	τις	ὀνόματι	Μάρθα	ὑπεδέξατο	αὐτὸν.
a woman	and	a certain	by name	Martha	welcomed	him

CLOSE ENGLISH

And as they traveled, he entered a certain village, and a certain woman named Martha welcomed him.

FLUENT ENGLISH

As they went on their way, he entered a village, and a woman named Martha welcomed him.

Luke 10:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τῇδε	ἦν	ἀδελφὴ	καλουμένη	Μαριάμ,	ἣ	καὶ	παρακαθεσθεῖσα
and	to this woman	was	a sister	called	Mary	who	also	having sat down

πρὸς	τοὺς	πόδας	τοῦ	Ἰησοῦ	ἤκουεν	τὸν	λόγον	αὐτοῦ.
at	the	feet	of the	Jesus	was hearing	the	word	of him

CLOSE ENGLISH

And she had a sister called Mary, who also sat down at Jesus’s feet and was listening to his word.

FLUENT ENGLISH

She had a sister named Mary, who sat at Jesus’s feet and listened to what he was saying.

Luke 10:40

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	Μάρθα	περιεσπᾶτο	περὶ	πολλὴν	διακονίαν·	ἐπιστᾶσα	δὲ	εἶπεν·
the	but	Martha	was distracted	with	much	service	having come up	and	she said

Κύριε,	οὐ	μέλει	σοι	ὅτι	ἡ	ἀδελφή	μου	μόνην	με	κατέλειπεν
Lord	not	does it matter	to you	that	the	sister	of me	alone	me	left

διακονεῖν;	εἰπὲ	οὖν	αὐτῇ	ἵνα	μοι	συναντιλάβηται.
to serve	tell	therefore	her	that	me	she may help

CLOSE ENGLISH

But Martha was distracted with much service. And coming up, she said, “Lord, does it not matter to you that my sister has left me to serve alone? Tell her, then, to help me.”

FLUENT ENGLISH

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.”

SECTION NOTES

The village is unnamed in this passage. The adopted text simply says that Martha welcomed him; an additional phrase into her house is not inserted. Jesus is the adopted name at 10:39.

Mary listens at Jesus’s feet while Martha is distracted with much service. The narrative describes their actions without specifying a menu or treating service itself as wrong. His word in the close layer becomes what he was saying in fluent English.

VI-LK-010 / Luke 10:41

Anxious about many things

Luke 10:41

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	εἶπεν	αὐτῇ	ὁ	κύριος·	Μάρθα	Μάρθα,	μεριμνᾷς	καὶ
answering	and	said	to her	the	Lord	Martha	Martha	you are anxious	and

θορυβάζῃ	περὶ	πολλά,
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.

VI-LK-010 / Luke 10:42

The good portion

Luke 10:42

Greek: adopted SBLGNT text. Word-order interlinear.

ὀλίγων	δέ	ἐστιν	χρεία	ἢ	ἑνός·	Μαριὰμ	γὰρ	τὴν	ἀγαθὴν	μερίδα
of few things	but	there is	need	or	of one	Mary	for	the	good	portion

ἐξελέξατο	ἥτις	οὐκ	ἀφαιρεθήσεται	αὐτῆς.
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.

Comparing the passages (H-081, SR-0256)
This comparison establishes no direct canonical phrase pair and no direct Thomas counterpart.

VI-LK-011 / Luke 11:1-54

Prayer, signs, and the inner life

Teach us to pray

Luke 11:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	τῷ	εἶναι	αὐτὸν	ἐν	τόπῳ	τινὶ	προσευχόμενον,	ὡς
and	it happened	in	the	to be	him	in	a place	a certain	praying	when

ἐπαύσατο,	εἶπέν	τις	τῶν	μαθητῶν	αὐτοῦ	πρὸς	αὐτόν·	Κύριε,	δίδαξον
he stopped	said	one	of the	disciples	of him	to	him	Lord	teach

ἡμᾶς	προσεύχεσθαι,	καθὼς	καὶ	Ἰωάννης	ἐδίδαξεν	τοὺς	μαθητὰς	αὐτοῦ.
us	to pray	just as	also	John	taught	the	disciples	of him

CLOSE ENGLISH

And it happened, while he was praying in a certain place, that when he stopped, one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.”

FLUENT ENGLISH

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.”

SECTION NOTES

Jesus’s prayer precedes the unnamed disciple’s request. The narrator does not identify the place or supply John’s teaching on prayer.

VI-LK-011 / Luke 11:2

The Father’s name and kingdom

Luke 11:2

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτοῖς·	Ὅταν	προσεύχησθε,	λέγετε·	Πάτερ,	ἁγιασθήτω	τὸ
he said	and	to them	when	you pray	say	Father	let be hallowed	the

ὄνομά	σου·	ἐλθέτω	ἡ	βασιλεία	σου·
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.

VI-LK-011 / Luke 11:3

Bread day by day

Luke 11:3

Greek: adopted SBLGNT text. Word-order interlinear.

τὸν	ἄρτον	ἡμῶν	τὸν	ἐπιούσιον	δίδου	ἡμῖν	τὸ	καθ’	ἡμέραν·
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.

VI-LK-011 / Luke 11:4

Forgiveness and testing

Luke 11:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄφες	ἡμῖν	τὰς	ἁμαρτίας	ἡμῶν,	καὶ	γὰρ	αὐτοὶ	ἀφίομεν	παντὶ
and	forgive	us	the	sins	of us	also	for	ourselves	we forgive	everyone

ὀφείλοντι	ἡμῖν·	καὶ	μὴ	εἰσενέγκῃς	ἡμᾶς	εἰς	πειρασμόν.
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 example beginning at 11:5 follows this prayer. Its fluent wording uses an ellipsis to connect the sentence with 11:6; all the Greek words in both verses are represented.

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.

VI-LK-011 / Luke 11:5

A friend at midnight

Luke 11:5

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἶπεν	πρὸς	αὐτούς·	Τίς	ἐξ	ὑμῶν	ἕξει	φίλον	καὶ	πορεύσεται
and	he said	to	them	who	among	you	will have	a friend	and	will go

πρὸς	αὐτὸν	μεσονυκτίου	καὶ	εἴπῃ	αὐτῷ·	Φίλε,	χρῆσόν	μοι	τρεῖς
to	him	at midnight	and	should say	to him	friend	lend	me	three

ἄρτους,
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.

VI-LK-011 / Luke 11:6

Nothing to offer

Luke 11:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπειδὴ	φίλος	μου	παρεγένετο	ἐξ	ὁδοῦ	πρός	με	καὶ	οὐκ	ἔχω	ὃ
because	a friend	of mine	has arrived	from	a journey	to	me	and	not	I have	what

παραθήσω	αὐτῷ·
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.

VI-LK-011 / Luke 11:7

The answer from inside

Luke 11:7

Greek: adopted SBLGNT text. Word-order interlinear.

κἀκεῖνος	ἔσωθεν	ἀποκριθεὶς	εἴπῃ·	Μή	μοι	κόπους	πάρεχε·	ἤδη	ἡ
and that one	from inside	answering	should say	not	to me	troubles	cause	already	the

θύρα	κέκλεισται,	καὶ	τὰ	παιδία	μου	μετ’	ἐμοῦ	εἰς	τὴν	κοίτην	εἰσίν·
door	has been shut	and	the	children	of me	with	me	in	the	bed	are

οὐ	δύναμαι	ἀναστὰς	δοῦναί	σοι.
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.

VI-LK-011 / Luke 11:8

Friendship and insistence

Luke 11:8

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	ὑμῖν,	εἰ	καὶ	οὐ	δώσει	αὐτῷ	ἀναστὰς	διὰ	τὸ	εἶναι
I tell	you	if	even	not	he will give	to him	having risen	because of	the	being

φίλον	αὐτοῦ,	διά	γε	τὴν	ἀναίδειαν	αὐτοῦ	ἐγερθεὶς	δώσει
a friend	of him	because of	indeed	the	shamelessness	of him	having got up	he will give

αὐτῷ	ὅσων	χρῄζει.
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.

VI-LK-011 / Luke 11:9

Ask, seek, knock

Luke 11:9

Greek: adopted SBLGNT text. Word-order interlinear.

Κἀγὼ	ὑμῖν	λέγω,	αἰτεῖτε,	καὶ	δοθήσεται	ὑμῖν·	ζητεῖτε,	καὶ	εὑρήσετε·
and I	to you	say	ask	and	it will be given	to you	seek	and	you will find

κρούετε,	καὶ	ἀνοιγήσεται	ὑμῖν·
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.

VI-LK-011 / Luke 11:10

Everyone who asks

Luke 11:10

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶς	γὰρ	ὁ	αἰτῶν	λαμβάνει,	καὶ	ὁ	ζητῶν	εὑρίσκει,	καὶ
everyone	for	the one	asking	receives	and	the one	seeking	finds	and

τῷ	κρούοντι	ἀνοιγήσεται.
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.

VI-LK-011 / Luke 11:11-12

Fish and egg

Luke 11:11

Greek: adopted SBLGNT text. Word-order interlinear.

τίνα	δὲ	ἐξ	ὑμῶν	τὸν	πατέρα	αἰτήσει	ὁ	υἱὸς	ἰχθύν,	καὶ	ἀντὶ
which	and	among	you	the	father	will ask	the	son	a fish	and	instead of

ἰχθύος	ὄφιν	αὐτῷ	ἐπιδώσει;
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. Word-order interlinear.

ἢ	καὶ	αἰτήσει	ᾠόν,	ἐπιδώσει	αὐτῷ	σκορπίον;
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.

VI-LK-011 / Luke 11:13

The gift of the Holy Spirit

Luke 11:13

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	οὖν	ὑμεῖς	πονηροὶ	ὑπάρχοντες	οἴδατε	δόματα	ἀγαθὰ	διδόναι	τοῖς
if	therefore	you	evil	being	know	gifts	good	to give	to the

τέκνοις	ὑμῶν,	πόσῳ	μᾶλλον	ὁ	πατὴρ	ὁ	ἐξ	οὐρανοῦ	δώσει
children	of you	by how much	more	the	Father	the one	from	heaven	will give

πνεῦμα	ἅγιον	τοῖς	αἰτοῦσιν	αὐτόν.
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.

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.

VI-LK-011 / Luke 11:14-16

A healing, an accusation, and a demand

Luke 11:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦν	ἐκβάλλων	δαιμόνιον	κωφόν·	ἐγένετο	δὲ	τοῦ	δαιμονίου
and	he was	casting out	a demon	mute	it happened	and	the	demon

ἐξελθόντος	ἐλάλησεν	ὁ	κωφός.	καὶ	ἐθαύμασαν	οἱ	ὄχλοι·
having gone out	spoke	the	mute man	and	marveled	the	crowds

CLOSE ENGLISH

And he was casting out a mute demon. And when the demon had gone out, the mute man spoke, and the crowds marveled.

FLUENT ENGLISH

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.

Luke 11:15

Greek: adopted SBLGNT text. Word-order interlinear.

τινὲς	δὲ	ἐξ	αὐτῶν	εἶπον·	Ἐν	Βεελζεβοὺλ	τῷ	ἄρχοντι	τῶν	δαιμονίων
some	but	from	them	said	by	Beelzebul	the	ruler	of the	demons

ἐκβάλλει	τὰ	δαιμόνια·
he casts out	the	demons

CLOSE ENGLISH

But some of them said, “By Beelzebul, the ruler of the demons, he casts out the demons.”

FLUENT ENGLISH

But some of them said, “He drives out demons by Beelzebul, the ruler of demons.”

Luke 11:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἕτεροι	δὲ	πειράζοντες	σημεῖον	ἐξ	οὐρανοῦ	ἐζήτουν	παρ’	αὐτοῦ.
others	and	testing	a sign	from	heaven	were seeking	from	him

CLOSE ENGLISH

And others, testing him, were seeking a sign from heaven from him.

FLUENT ENGLISH

Others tested him by demanding a sign from heaven.

SECTION NOTES

Mute first modifies demon, and then describes the man who speaks when the demon leaves. The fluent layer states that relationship explicitly. The text adds no blindness to the man’s condition.

Some of them make the Beelzebul accusation; others demand a heavenly sign as a test. These are the reported responses of members of the crowd, not statements endorsed by the narrator.

VI-LK-011 / Luke 11:17

House falling upon house

Luke 11:17

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	δὲ	εἰδὼς	αὐτῶν	τὰ	διανοήματα	εἶπεν	αὐτοῖς·	Πᾶσα	βασιλεία
he	but	knowing	of them	the	thoughts	said	to them	every	kingdom

ἐφ’	ἑαυτὴν	διαμερισθεῖσα	ἐρημοῦται,	καὶ	οἶκος	ἐπὶ	οἶκον	πίπτει.
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.

VI-LK-011 / Luke 11:18

The charge involving Beelzebul

Luke 11:18

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	καὶ	ὁ	Σατανᾶς	ἐφ’	ἑαυτὸν	διεμερίσθη,	πῶς	σταθήσεται	ἡ
if	and	also	the	Satan	against	himself	was divided	how	will stand	the

βασιλεία	αὐτοῦ;	ὅτι	λέγετε	ἐν	Βεελζεβοὺλ	ἐκβάλλειν	με	τὰ	δαιμόνια.
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.

VI-LK-011 / Luke 11:19

Your own judges

Luke 11:19

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	ἐγὼ	ἐν	Βεελζεβοὺλ	ἐκβάλλω	τὰ	δαιμόνια,	οἱ	υἱοὶ	ὑμῶν	ἐν
if	but	I	by	Beelzebul	drive out	the	demons	the	sons	of you	by

τίνι	ἐκβάλλουσιν;	διὰ	τοῦτο	αὐτοὶ	ὑμῶν	κριταὶ	ἔσονται.
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.

VI-LK-011 / Luke 11:20

The finger of God

Luke 11:20

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	ἐν	δακτύλῳ	θεοῦ	ἐκβάλλω	τὰ	δαιμόνια,	ἄρα	ἔφθασεν	ἐφ’
if	but	by	finger	of God	I drive out	the	demons	then	has come	upon

ὑμᾶς	ἡ	βασιλεία	τοῦ	θεοῦ.
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.

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.

VI-LK-011 / Luke 11:21

The guarded dwelling

Luke 11:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	ὁ	ἰσχυρὸς	καθωπλισμένος	φυλάσσῃ	τὴν	ἑαυτοῦ	αὐλήν,	ἐν	εἰρήνῃ
when	the	strong one	fully armed	guards	the	own	dwelling	in	peace

ἐστὶν	τὰ	ὑπάρχοντα	αὐτοῦ·
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.

VI-LK-011 / Luke 11:22

Defeat and disarming

Luke 11:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπὰν	δὲ	ἰσχυρότερος	αὐτοῦ	ἐπελθὼν	νικήσῃ	αὐτόν,	τὴν	πανοπλίαν
when	but	a stronger one	than he	having come upon	defeats	him	the	full armor

αὐτοῦ	αἴρει	ἐφ’	ᾗ	ἐπεποίθει,	καὶ	τὰ	σκῦλα	αὐτοῦ	διαδίδωσιν.
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.

VI-LK-011 / Luke 11:23

Gathering and scattering

Luke 11:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	μὴ	ὢν	μετ’	ἐμοῦ	κατ’	ἐμοῦ	ἐστιν,	καὶ	ὁ	μὴ	συνάγων
the one	not	being	with	me	against	me	is	and	the one	not	gathering

μετ’	ἐμοῦ	σκορπίζει.
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.

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.

VI-LK-011 / Luke 11:24

Seeking rest

Luke 11:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅταν	τὸ	ἀκάθαρτον	πνεῦμα	ἐξέλθῃ	ἀπὸ	τοῦ	ἀνθρώπου,	διέρχεται	δι’
when	the	unclean	spirit	goes out	from	the	person	it passes	through

ἀνύδρων	τόπων	ζητοῦν	ἀνάπαυσιν,	καὶ	μὴ	εὑρίσκον	λέγει·	Ὑποστρέψω
waterless	places	seeking	rest	and	not	finding	it says	I will return

εἰς	τὸν	οἶκόν	μου	ὅθεν	ἐξῆλθον·
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.

VI-LK-011 / Luke 11:25

The house in order

Luke 11:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὸν	εὑρίσκει	σεσαρωμένον	καὶ	κεκοσμημένον.
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.

VI-LK-011 / Luke 11:26

The worse final state

Luke 11:26

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	πορεύεται	καὶ	παραλαμβάνει	ἕτερα	πνεύματα	πονηρότερα	ἑαυτοῦ
then	it goes	and	takes along	other	spirits	more evil	than itself

ἑπτά,	καὶ	εἰσελθόντα	κατοικεῖ	ἐκεῖ,	καὶ	γίνεται	τὰ	ἔσχατα	τοῦ
seven	and	having entered	they dwell	there	and	becomes	the	last state	of the

ἀνθρώπου	ἐκείνου	χείρονα	τῶν	πρώτων.
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.

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.

VI-LK-011 / Luke 11:27-28

Hearing and keeping the word

Luke 11:27

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	τῷ	λέγειν	αὐτὸν	ταῦτα	ἐπάρασά	τις	φωνὴν
it happened	and	in	the	to say	him	these things	having raised	a certain	voice

γυνὴ	ἐκ	τοῦ	ὄχλου	εἶπεν	αὐτῷ·	Μακαρία	ἡ	κοιλία	ἡ	βαστάσασά
woman	from	the	crowd	said	to him	blessed	the	womb	the	having carried

σε	καὶ	μαστοὶ	οὓς	ἐθήλασας·
you	and	breasts	which	you sucked

CLOSE ENGLISH

And as he was saying these things, a certain woman from the crowd raised her voice and said to him, “Blessed is the womb that carried you and the breasts that you nursed from!”

FLUENT ENGLISH

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. Word-order interlinear.

αὐτὸς	δὲ	εἶπεν·	Μενοῦν	μακάριοι	οἱ	ἀκούοντες	τὸν	λόγον	τοῦ
he	but	said	rather	blessed	the ones	hearing	the	word	of

θεοῦ	καὶ	φυλάσσοντες.
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.

Comparing the passages (H-083, SR-0261)
This comparison establishes no direct canonical phrase pair; Gospel of Thomas, saying 79 is a close comparison.

VI-LK-011 / Luke 11:29

A generation asking for a sign

Luke 11:29

Greek: adopted SBLGNT text. Word-order interlinear.

Τῶν	δὲ	ὄχλων	ἐπαθροιζομένων	ἤρξατο	λέγειν·	Ἡ	γενεὰ	αὕτη
the	and	crowds	gathering together	he began	to say	the	generation	this

γενεὰ	πονηρά	ἐστιν·	σημεῖον	ζητεῖ,	καὶ	σημεῖον	οὐ	δοθήσεται	αὐτῇ
a generation	evil	is	a sign	it seeks	and	a sign	not	will be given	to it

εἰ	μὴ	τὸ	σημεῖον	Ἰωνᾶ.
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.

VI-LK-011 / Luke 11:30

Jonah and the Son of Man

Luke 11:30

Greek: adopted SBLGNT text. Word-order interlinear.

καθὼς	γὰρ	ἐγένετο	Ἰωνᾶς	τοῖς	Νινευίταις	σημεῖον,	οὕτως	ἔσται	καὶ
just as	for	became	Jonah	to the	Ninevites	a sign	so	will be	also

ὁ	υἱὸς	τοῦ	ἀνθρώπου	τῇ	γενεᾷ	ταύτῃ.
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.

VI-LK-011 / Luke 11:31

The queen of the South

Luke 11:31

Greek: adopted SBLGNT text. Word-order interlinear.

βασίλισσα	νότου	ἐγερθήσεται	ἐν	τῇ	κρίσει	μετὰ	τῶν	ἀνδρῶν	τῆς
a queen	of the south	will be raised	at	the	judgment	with	the	men	of the

γενεᾶς	ταύτης	καὶ	κατακρινεῖ	αὐτούς·	ὅτι	ἦλθεν	ἐκ	τῶν	περάτων
generation	this	and	will condemn	them	because	she came	from	the	ends

τῆς	γῆς	ἀκοῦσαι	τὴν	σοφίαν	Σολομῶνος,	καὶ	ἰδοὺ	πλεῖον
of the	earth	to hear	the	wisdom	of Solomon	and	look	something greater

Σολομῶνος	ὧδε.
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.

VI-LK-011 / Luke 11:32

The people of Nineveh

Luke 11:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἄνδρες	Νινευῖται	ἀναστήσονται	ἐν	τῇ	κρίσει	μετὰ	τῆς	γενεᾶς	ταύτης
men	Ninevites	will rise	at	the	judgment	with	the	generation	this

καὶ	κατακρινοῦσιν	αὐτήν·	ὅτι	μετενόησαν	εἰς	τὸ	κήρυγμα	Ἰωνᾶ,
and	will condemn	it	because	they repented	at	the	proclamation	of Jonah

καὶ	ἰδοὺ	πλεῖον	Ἰωνᾶ	ὧδε.
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.

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.

VI-LK-011 / Luke 11:33

A lamp where it can be seen

Luke 11:33

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐδεὶς	λύχνον	ἅψας	εἰς	κρύπτην	τίθησιν	οὐδὲ	ὑπὸ	τὸν
no one	a lamp	having lit	into	a hidden place	puts	nor	under	the

μόδιον	ἀλλ’	ἐπὶ	τὴν	λυχνίαν,	ἵνα	οἱ	εἰσπορευόμενοι	τὸ
measuring basket	but	on	the	lampstand	so that	those	coming in	the

φέγγος	βλέπωσιν.
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.

VI-LK-011 / Luke 11:34

The eye as the body’s lamp

Luke 11:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	λύχνος	τοῦ	σώματός	ἐστιν	ὁ	ὀφθαλμός	σου.	ὅταν	ὁ
the	lamp	of the	body	is	the	eye	of you	whenever	the

ὀφθαλμός	σου	ἁπλοῦς	ᾖ,	καὶ	ὅλον	τὸ	σῶμά	σου	φωτεινόν	ἐστιν·
eye	of you	single	is	also	whole	the	body	of you	full of light	is

ἐπὰν	δὲ	πονηρὸς	ᾖ,	καὶ	τὸ	σῶμά	σου	σκοτεινόν.
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.

VI-LK-011 / Luke 11:35

Examining the light within

Luke 11:35

Greek: adopted SBLGNT text. Word-order interlinear.

σκόπει	οὖν	μὴ	τὸ	φῶς	τὸ	ἐν	σοὶ	σκότος	ἐστίν.
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.

VI-LK-011 / Luke 11:36

Light throughout the body

Luke 11:36

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	οὖν	τὸ	σῶμά	σου	ὅλον	φωτεινόν,	μὴ	ἔχον	μέρος	τι
if	therefore	the	body	of you	whole	full of light	not	having	a part	any

σκοτεινόν,	ἔσται	φωτεινὸν	ὅλον	ὡς	ὅταν	ὁ	λύχνος	τῇ	ἀστραπῇ
dark	it will be	full of light	whole	as	when	the	lamp	with its	brightness

φωτίζῃ	σε.
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.

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.

VI-LK-011 / Luke 11:37-38

An invitation and surprise at the meal

Luke 11:37

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	δὲ	τῷ	λαλῆσαι	ἐρωτᾷ	αὐτὸν	Φαρισαῖος	ὅπως	ἀριστήσῃ	παρ’
in	and	the	to speak	asks	him	a Pharisee	that	he might dine	with

αὐτῷ·	εἰσελθὼν	δὲ	ἀνέπεσεν.
him	having entered	and	he reclined

CLOSE ENGLISH

And while he was speaking, a Pharisee asks him to dine with him. And entering, he reclined.

FLUENT ENGLISH

While he was speaking, a Pharisee invited him to eat with him. Jesus went in and reclined at the table.

Luke 11:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Φαρισαῖος	ἰδὼν	ἐθαύμασεν	ὅτι	οὐ	πρῶτον	ἐβαπτίσθη	πρὸ
the	and	Pharisee	having seen	marveled	that	not	first	he washed	before

τοῦ	ἀρίστου.
the	meal

CLOSE ENGLISH

And the Pharisee, seeing it, marveled that he had not first washed before the meal.

FLUENT ENGLISH

The Pharisee was surprised to see that he had not first washed before the meal.

SECTION NOTES

The invitation is to a meal; the Greek permits a daytime meal without fixing its modern clock time. Reclining is the table posture. Washing here concerns the meal setting; the translation does not change it into a Christian baptism or invent an explicit detail about the hands.

VI-LK-011 / Luke 11:39

The cup and the dish

Luke 11:39

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	κύριος	πρὸς	αὐτόν·	Νῦν	ὑμεῖς	οἱ	Φαρισαῖοι	τὸ	ἔξωθεν
said	but	the	Lord	to	him	now	you	the	Pharisees	the	outside

τοῦ	ποτηρίου	καὶ	τοῦ	πίνακος	καθαρίζετε,	τὸ	δὲ	ἔσωθεν	ὑμῶν	γέμει
of the	cup	and	of the	dish	clean	the	but	inside	of you	is full

ἁρπαγῆς	καὶ	πονηρίας.
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.

VI-LK-011 / Luke 11:40

The maker of both

Luke 11:40

Greek: adopted SBLGNT text. Word-order interlinear.

ἄφρονες,	οὐχ	ὁ	ποιήσας	τὸ	ἔξωθεν	καὶ	τὸ	ἔσωθεν	ἐποίησεν;
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.

VI-LK-011 / Luke 11:41

Giving what is inside

Luke 11:41

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	τὰ	ἐνόντα	δότε	ἐλεημοσύνην,	καὶ	ἰδοὺ	πάντα	καθαρὰ	ὑμῖν
rather	the things	within	give	as alms	and	look	all things	clean	for you

ἐστιν.
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.

VI-LK-011 / Luke 11:42

Tithes, justice and love

Luke 11:42

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀλλὰ	οὐαὶ	ὑμῖν	τοῖς	Φαρισαίοις,	ὅτι	ἀποδεκατοῦτε	τὸ	ἡδύοσμον	καὶ
but	woe	to you	the	Pharisees	because	you tithe	the	mint	and

τὸ	πήγανον	καὶ	πᾶν	λάχανον,	καὶ	παρέρχεσθε	τὴν	κρίσιν	καὶ	τὴν
the	rue	and	every	herb	and	pass by	the	justice	and	the

ἀγάπην	τοῦ	θεοῦ·	ταῦτα	δὲ	ἔδει	ποιῆσαι	κἀκεῖνα	μὴ
love	of	God	these things	but	it was necessary	to do	and those things	not

παρεῖναι.
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.

VI-LK-011 / Luke 11:43

Public honor

Luke 11:43

Greek: adopted SBLGNT text. Word-order interlinear.

οὐαὶ	ὑμῖν	τοῖς	Φαρισαίοις,	ὅτι	ἀγαπᾶτε	τὴν	πρωτοκαθεδρίαν	ἐν	ταῖς
woe	to you	the	Pharisees	because	you love	the	chief seat	in	the

συναγωγαῖς	καὶ	τοὺς	ἀσπασμοὺς	ἐν	ταῖς	ἀγοραῖς.
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.

VI-LK-011 / Luke 11:44

Unmarked graves

Luke 11:44

Greek: adopted SBLGNT text. Word-order interlinear.

οὐαὶ	ὑμῖν,	ὅτι	ἐστὲ	ὡς	τὰ	μνημεῖα	τὰ	ἄδηλα,	καὶ	οἱ	ἄνθρωποι
woe	to you	because	you are	like	the	tombs	the	unmarked	and	the	people

οἱ	περιπατοῦντες	ἐπάνω	οὐκ	οἴδασιν.
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.

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.

VI-LK-011 / Luke 11:45

The expert’s objection

Luke 11:45

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀποκριθεὶς	δέ	τις	τῶν	νομικῶν	λέγει	αὐτῷ·	Διδάσκαλε,	ταῦτα
having answered	and	one	of the	experts in the law	says	to him	Teacher	these things

λέγων	καὶ	ἡμᾶς	ὑβρίζεις.
saying	also	us	you insult

CLOSE ENGLISH

And one of the experts in the law answers and says to him, “Teacher, saying these things, you insult us also.”

FLUENT ENGLISH

One of the experts in the law responded, “Teacher, when you say these things, you insult us too.”

SECTION NOTES

One of the experts in the law includes his own group in the insult he perceives. The plural us prepares the next reply addressed to that group.

VI-LK-011 / Luke 11:46

Burdens without help

Luke 11:46

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Καὶ	ὑμῖν	τοῖς	νομικοῖς	οὐαί,	ὅτι	φορτίζετε	τοὺς
he	but	said	also	to you	the	experts in the law	woe	because	you load	the

ἀνθρώπους	φορτία	δυσβάστακτα,	καὶ	αὐτοὶ	ἑνὶ	τῶν	δακτύλων
people	with burdens	hard to bear	and	yourselves	with one	of the	fingers

ὑμῶν	οὐ	προσψαύετε	τοῖς	φορτίοις.
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.

VI-LK-011 / Luke 11:47

Tombs for the prophets

Luke 11:47

Greek: adopted SBLGNT text. Word-order interlinear.

οὐαὶ	ὑμῖν,	ὅτι	οἰκοδομεῖτε	τὰ	μνημεῖα	τῶν	προφητῶν	οἱ	δὲ
woe	to you	because	you build	the	tombs	of the	prophets	the	but

πατέρες	ὑμῶν	ἀπέκτειναν	αὐτούς.
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.

VI-LK-011 / Luke 11:48

Witness and approval

Luke 11:48

Greek: adopted SBLGNT text. Word-order interlinear.

ἄρα	μάρτυρές	ἐστε	καὶ	συνευδοκεῖτε	τοῖς	ἔργοις	τῶν	πατέρων
therefore	witnesses	you are	and	approve	the	works	of the	fathers

ὑμῶν,	ὅτι	αὐτοὶ	μὲν	ἀπέκτειναν	αὐτοὺς	ὑμεῖς	δὲ	οἰκοδομεῖτε.
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.

VI-LK-011 / Luke 11:49

The wisdom of God speaks

Luke 11:49

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	καὶ	ἡ	σοφία	τοῦ	θεοῦ	εἶπεν·	Ἀποστελῶ	εἰς	αὐτοὺς
because of	this	also	the	wisdom	of	God	said	I will send	to	them

προφήτας	καὶ	ἀποστόλους,	καὶ	ἐξ	αὐτῶν	ἀποκτενοῦσιν	καὶ	διώξουσιν,
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.

VI-LK-011 / Luke 11:50

Blood required of this generation

Luke 11:50

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	ἐκζητηθῇ	τὸ	αἷμα	πάντων	τῶν	προφητῶν	τὸ	ἐκκεχυμένον	ἀπὸ
so that	may be required	the	blood	of all	the	prophets	that	has been shed	from

καταβολῆς	κόσμου	ἀπὸ	τῆς	γενεᾶς	ταύτης,
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.

VI-LK-011 / Luke 11:51

From Abel to Zechariah

Luke 11:51

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπὸ	αἵματος	Ἄβελ	ἕως	αἵματος	Ζαχαρίου	τοῦ	ἀπολομένου	μεταξὺ
from	the blood	of Abel	as far as	the blood	of Zechariah	the one	having perished	between

τοῦ	θυσιαστηρίου	καὶ	τοῦ	οἴκου·	ναί,	λέγω	ὑμῖν,	ἐκζητηθήσεται	ἀπὸ
the	altar	and	the	house	yes	I tell	you	it will be required	from

τῆς	γενεᾶς	ταύτης.
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.

VI-LK-011 / Luke 11:52

The key to knowledge

Luke 11:52

Greek: adopted SBLGNT text. Word-order interlinear.

οὐαὶ	ὑμῖν	τοῖς	νομικοῖς,	ὅτι	ἤρατε	τὴν	κλεῖδα	τῆς	γνώσεως·
woe	to you	the	experts in the law	because	you took away	the	key	of	knowledge

αὐτοὶ	οὐκ	εἰσήλθατε	καὶ	τοὺς	εἰσερχομένους	ἐκωλύσατε.	
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.

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.

VI-LK-011 / Luke 11:53-54

Questions meant to catch him

Luke 11:53

Greek: adopted SBLGNT text. Word-order interlinear.

Κἀκεῖθεν	ἐξελθόντος	αὐτοῦ	ἤρξαντο	οἱ	γραμματεῖς	καὶ	οἱ	Φαρισαῖοι
and from there	having gone out	he	began	the	scribes	and	the	Pharisees

δεινῶς	ἐνέχειν	καὶ	ἀποστοματίζειν	αὐτὸν	περὶ	πλειόνων,
fiercely	to oppose	and	to question	him	about	many things

CLOSE ENGLISH

And when he had gone out from there, the scribes and the Pharisees began to oppose him fiercely and to question him about many things,

FLUENT ENGLISH

When he left that place, the scribes and Pharisees began to oppose him fiercely and question him on many subjects,

Luke 11:54

Greek: adopted SBLGNT text. Word-order interlinear.

ἐνεδρεύοντες	αὐτὸν	θηρεῦσαί	τι	ἐκ	τοῦ	στόματος	αὐτοῦ.
lying in wait for	him	to catch	something	from	the	mouth	of him

CLOSE ENGLISH

lying in wait for him, to catch something from his mouth.

FLUENT ENGLISH

lying in wait to catch him in something he said.

SECTION NOTES

The scene closes after Jesus leaves. The Greek uses the image of lying in wait and catching something from his mouth. Fluent English expresses the attempt to catch him in his words without adding the longer textual ending that states a purpose of accusation.

VI-LK-012 / Luke 12:1-59

Possessions, readiness, and responsibility

The yeast of hypocrisy

Luke 12:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	οἷς	ἐπισυναχθεισῶν	τῶν	μυριάδων	τοῦ	ὄχλου,	ὥστε
in	which things	having gathered together	the	myriads	of the	crowd	so as

καταπατεῖν	ἀλλήλους,	ἤρξατο	λέγειν	πρὸς	τοὺς	μαθητὰς	αὐτοῦ	πρῶτον·
to trample	one another	he began	to say	to	the	disciples	of him	first

Προσέχετε	ἑαυτοῖς	ἀπὸ	τῆς	ζύμης,	ἥτις	ἐστὶν	ὑπόκρισις,	τῶν
take heed	to yourselves	from	the	leaven	which	is	hypocrisy	of the

Φαρισαίων.
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.

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.

VI-LK-012 / Luke 12:2

Nothing remains concealed

Luke 12:2

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲν	δὲ	συγκεκαλυμμένον	ἐστὶν	ὃ	οὐκ	ἀποκαλυφθήσεται,	καὶ	κρυπτὸν
nothing	but	covered up	is	that	not	will be uncovered	and	hidden

ὃ	οὐ	γνωσθήσεται.
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.

VI-LK-012 / Luke 12:3

Words in private and in public

Luke 12:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀνθ’	ὧν	ὅσα	ἐν	τῇ	σκοτίᾳ	εἴπατε	ἐν	τῷ	φωτὶ
because of	which things	whatever	in	the	darkness	you said	in	the	light

ἀκουσθήσεται,	καὶ	ὃ	πρὸς	τὸ	οὖς	ἐλαλήσατε	ἐν	τοῖς	ταμείοις
will be heard	and	what	to	the	ear	you spoke	in	the	inner rooms

κηρυχθήσεται	ἐπὶ	τῶν	δωμάτων.
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.

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.

VI-LK-012 / Luke 12:4

My friends

Luke 12:4

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγω	δὲ	ὑμῖν	τοῖς	φίλοις	μου,	μὴ	φοβηθῆτε	ἀπὸ	τῶν
I tell	but	you	the	friends	of me	not	fear	of	the ones

ἀποκτεινόντων	τὸ	σῶμα	καὶ	μετὰ	ταῦτα	μὴ	ἐχόντων	περισσότερόν
killing	the	body	and	after	these things	not	having	more

τι	ποιῆσαι.
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.

VI-LK-012 / Luke 12:5

Whom to fear

Luke 12:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὑποδείξω	δὲ	ὑμῖν	τίνα	φοβηθῆτε·	φοβήθητε	τὸν	μετὰ	τὸ	ἀποκτεῖναι
I will show	but	you	whom	you should fear	fear	the one	after	the	killing

ἔχοντα	ἐξουσίαν	ἐμβαλεῖν	εἰς	τὴν	γέενναν·	ναί,	λέγω	ὑμῖν,	τοῦτον
having	authority	to cast	into	the	Gehenna	yes	I tell	you	this one

φοβήθητε.
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.

VI-LK-012 / Luke 12:6

Five sparrows

Luke 12:6

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχὶ	πέντε	στρουθία	πωλοῦνται	ἀσσαρίων	δύο;	καὶ	ἓν	ἐξ	αὐτῶν
not [question]	five	sparrows	are sold	for assaria	two	and	one	of	them

οὐκ	ἔστιν	ἐπιλελησμένον	ἐνώπιον	τοῦ	θεοῦ.
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.

VI-LK-012 / Luke 12:7

Every hair counted

Luke 12:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	καὶ	αἱ	τρίχες	τῆς	κεφαλῆς	ὑμῶν	πᾶσαι	ἠρίθμηνται·	μὴ
but	even	the	hairs	of the	head	of you	all	have been numbered	not

φοβεῖσθε·	πολλῶν	στρουθίων	διαφέρετε.
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.

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.

VI-LK-012 / Luke 12:8

Acknowledged before the angels

Luke 12:8

Greek: adopted SBLGNT text. Word-order interlinear.

Λέγω	δὲ	ὑμῖν,	πᾶς	ὃς	ἂν	ὁμολογήσῃ	ἐν	ἐμοὶ	ἔμπροσθεν	τῶν
I tell	but	you	everyone	who	[modal]	acknowledges	in	me	before	the

ἀνθρώπων,	καὶ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ὁμολογήσει	ἐν	αὐτῷ	ἔμπροσθεν
people	also	the	Son	of	Man	will acknowledge	in	him	before

τῶν	ἀγγέλων	τοῦ	θεοῦ·
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.

VI-LK-012 / Luke 12:9

Denied before the angels

Luke 12:9

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀρνησάμενός	με	ἐνώπιον	τῶν	ἀνθρώπων	ἀπαρνηθήσεται
the one	but	having denied	me	before	the	people	will be denied

ἐνώπιον	τῶν	ἀγγέλων	τοῦ	θεοῦ.
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.

VI-LK-012 / Luke 12:10

A word and blasphemy

Luke 12:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πᾶς	ὃς	ἐρεῖ	λόγον	εἰς	τὸν	υἱὸν	τοῦ	ἀνθρώπου,
and	everyone	who	will speak	a word	against	the	Son	of	Man

ἀφεθήσεται	αὐτῷ	τῷ	δὲ	εἰς	τὸ	ἅγιον	πνεῦμα	βλασφημήσαντι	οὐκ
it will be forgiven	to him	the one	but	against	the	Holy	Spirit	having blasphemed	not

ἀφεθήσεται.
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.

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.

VI-LK-012 / Luke 12:11

Brought to answer

Luke 12:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	δὲ	εἰσφέρωσιν	ὑμᾶς	ἐπὶ	τὰς	συναγωγὰς	καὶ	τὰς	ἀρχὰς	καὶ
when	but	they bring	you	before	the	synagogues	and	the	rulers	and

τὰς	ἐξουσίας,	μὴ	μεριμνήσητε	πῶς	ἢ	τί	ἀπολογήσησθε	ἢ	τί
the	authorities	not	be anxious	how	or	what	you should say in defense	or	what

εἴπητε·
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.

VI-LK-012 / Luke 12:12

The Spirit will teach

Luke 12:12

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	γὰρ	ἅγιον	πνεῦμα	διδάξει	ὑμᾶς	ἐν	αὐτῇ	τῇ	ὥρᾳ	ἃ	δεῖ
the	for	Holy	Spirit	will teach	you	in	that very	the	hour	what	it is necessary

εἰπεῖν.
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.

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.

VI-LK-012 / Luke 12:13-14

A request to divide an inheritance

Luke 12:13

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δέ	τις	ἐκ	τοῦ	ὄχλου	αὐτῷ·	Διδάσκαλε,	εἰπὲ	τῷ	ἀδελφῷ
said	and	someone	from	the	crowd	to him	Teacher	tell	the	brother

μου	μερίσασθαι	μετ’	ἐμοῦ	τὴν	κληρονομίαν.
of me	to divide	with	me	the	inheritance

CLOSE ENGLISH

And someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”

FLUENT ENGLISH

Someone in the crowd said to him, “Teacher, tell my brother to share the inheritance with me.”

Luke 12:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῷ·	Ἄνθρωπε,	τίς	με	κατέστησεν	κριτὴν	ἢ	μεριστὴν
he	but	said	to him	man	who	me	appointed	a judge	or	a divider

ἐφ’	ὑμᾶς;
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.

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.
The request concerns dividing an inheritance between brothers. The narrator does not tell us the legal details or decide the merits of either brother’s claim.

VI-LK-012 / Luke 12:15

Guard against greed

Luke 12:15

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτούς·	Ὁρᾶτε	καὶ	φυλάσσεσθε	ἀπὸ	πάσης	πλεονεξίας,
he said	but	to	them	watch	and	guard yourselves	from	all	greed

ὅτι	οὐκ	ἐν	τῷ	περισσεύειν	τινὶ	ἡ	ζωὴ	αὐτοῦ	ἐστιν	ἐκ
because	not	in	the	having abundance	for someone	the	life	of him	is	from

τῶν	ὑπαρχόντων	αὐτῷ.
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.

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.

VI-LK-012 / Luke 12:16

An abundant harvest

Luke 12:16

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	παραβολὴν	πρὸς	αὐτοὺς	λέγων·	Ἀνθρώπου	τινὸς	πλουσίου
he told	but	a parable	to	them	saying	of a man	certain	rich

εὐφόρησεν	ἡ	χώρα.
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.

VI-LK-012 / Luke 12:17

Nowhere to store the crops

Luke 12:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διελογίζετο	ἐν	ἑαυτῷ	λέγων·	Τί	ποιήσω,	ὅτι	οὐκ	ἔχω	ποῦ
and	he was reasoning	in	himself	saying	what	shall I do	because	not	I have	where

συνάξω	τοὺς	καρπούς	μου;
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.

VI-LK-012 / Luke 12:18

Larger barns

Luke 12:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν·	Τοῦτο	ποιήσω·	καθελῶ	μου	τὰς	ἀποθήκας	καὶ	μείζονας
and	he said	this	I will do	I will pull down	of me	the	barns	and	larger ones

οἰκοδομήσω,	καὶ	συνάξω	ἐκεῖ	πάντα	τὸν	σῖτον	καὶ	τὰ	ἀγαθά	μου,
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.

VI-LK-012 / Luke 12:19

Speaking to his soul

Luke 12:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐρῶ	τῇ	ψυχῇ	μου·	Ψυχή,	ἔχεις	πολλὰ	ἀγαθὰ	κείμενα	εἰς
and	I will say	to the	soul	of me	soul	you have	many	goods	laid up	for

ἔτη	πολλά·	ἀναπαύου,	φάγε,	πίε,	εὐφραίνου.
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.

VI-LK-012 / Luke 12:20

Life demanded back

Luke 12:20

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτῷ	ὁ	θεός·	Ἄφρων,	ταύτῃ	τῇ	νυκτὶ	τὴν	ψυχήν	σου
said	but	to him	the	God	fool	this	the	night	the	soul	of you

ἀπαιτοῦσιν	ἀπὸ	σοῦ·	ἃ	δὲ	ἡτοίμασας,	τίνι	ἔσται;
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.

VI-LK-012 / Luke 12:21

Rich toward God

Luke 12:21

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	ὁ	θησαυρίζων	ἑαυτῷ	καὶ	μὴ	εἰς	θεὸν	πλουτῶν.
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.

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.

VI-LK-012 / Luke 12:22

Do not worry about life

Luke 12:22

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	πρὸς	τοὺς	μαθητὰς	αὐτοῦ·	Διὰ	τοῦτο	λέγω	ὑμῖν,	μὴ
he said	but	to	the	disciples	of him	because of	this	I say	to you	not

μεριμνᾶτε	τῇ	ψυχῇ	τί	φάγητε,	μηδὲ	τῷ	σώματι	τί
be anxious	about the	life	what	you might eat	nor	about the	body	what

ἐνδύσησθε.
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.

VI-LK-012 / Luke 12:23

More than food and clothes

Luke 12:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	γὰρ	ψυχὴ	πλεῖόν	ἐστιν	τῆς	τροφῆς	καὶ	τὸ	σῶμα	τοῦ
the	for	life	more	is	than the	food	and	the	body	than the

ἐνδύματος.
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.

VI-LK-012 / Luke 12:24

Consider the ravens

Luke 12:24

Greek: adopted SBLGNT text. Word-order interlinear.

κατανοήσατε	τοὺς	κόρακας	ὅτι	οὐ	σπείρουσιν	οὐδὲ	θερίζουσιν,	οἷς
consider	the	ravens	because	not	they sow	nor	reap	for which

οὐκ	ἔστιν	ταμεῖον	οὐδὲ	ἀποθήκη,	καὶ	ὁ	θεὸς	τρέφει	αὐτούς·
not	there is	a storeroom	nor	a barn	and	the	God	feeds	them

πόσῳ	μᾶλλον	ὑμεῖς	διαφέρετε	τῶν	πετεινῶν.
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.

VI-LK-012 / Luke 12:25

A cubit added to life

Luke 12:25

Greek: adopted SBLGNT text. Word-order interlinear.

τίς	δὲ	ἐξ	ὑμῶν	μεριμνῶν	δύναται	ἐπὶ	τὴν	ἡλικίαν	αὐτοῦ
who	and	among	you	being anxious	can	to	the	span of life	of him

προσθεῖναι	πῆχυν;
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.

VI-LK-012 / Luke 12:26

The smallest task

Luke 12:26

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	οὖν	οὐδὲ	ἐλάχιστον	δύνασθε,	τί	περὶ	τῶν	λοιπῶν
if	therefore	not even	a very little thing	you can do	why	about	the	rest

μεριμνᾶτε;
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.

VI-LK-012 / Luke 12:27

The lilies and Solomon

Luke 12:27

Greek: adopted SBLGNT text. Word-order interlinear.

κατανοήσατε	τὰ	κρίνα	πῶς	αὐξάνει·	οὐ	κοπιᾷ	οὐδὲ	νήθει·	λέγω	δὲ
consider	the	lilies	how	they grow	not	they toil	nor	spin	I say	but

ὑμῖν,	οὐδὲ	Σολομὼν	ἐν	πάσῃ	τῇ	δόξῃ	αὐτοῦ	περιεβάλετο	ὡς	ἓν
to you	not even	Solomon	in	all	the	glory	of him	clothed himself	like	one

τούτων.
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.

VI-LK-012 / Luke 12:28

The grass of a field

Luke 12:28

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	ἐν	ἀγρῷ	τὸν	χόρτον	ὄντα	σήμερον	καὶ	αὔριον	εἰς	κλίβανον
if	but	in	a field	the	grass	being	today	and	tomorrow	into	an oven

βαλλόμενον	ὁ	θεὸς	οὕτως	ἀμφιέζει,	πόσῳ	μᾶλλον	ὑμᾶς,
being thrown	the	God	in this way	clothes	by how much	more	you

ὀλιγόπιστοι.
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.

VI-LK-012 / Luke 12:29

Seeking and anxiety

Luke 12:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑμεῖς	μὴ	ζητεῖτε	τί	φάγητε	καὶ	τί	πίητε,	καὶ	μὴ
and	you	not	seek	what	you might eat	and	what	you might drink	and	not

μετεωρίζεσθε,
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.

VI-LK-012 / Luke 12:30

The Father knows

Luke 12:30

Greek: adopted SBLGNT text. Word-order interlinear.

ταῦτα	γὰρ	πάντα	τὰ	ἔθνη	τοῦ	κόσμου	ἐπιζητοῦσιν,	ὑμῶν	δὲ	ὁ
these things	for	all	the	nations	of the	world	seek after	of you	but	the

πατὴρ	οἶδεν	ὅτι	χρῄζετε	τούτων.
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.

VI-LK-012 / Luke 12:31

Seek his kingdom

Luke 12:31

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	ζητεῖτε	τὴν	βασιλείαν	αὐτοῦ,	καὶ	ταῦτα	προστεθήσεται	ὑμῖν.
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.

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.

VI-LK-012 / Luke 12:32

The gift of the kingdom

Luke 12:32

Greek: adopted SBLGNT text. Word-order interlinear.

Μὴ	φοβοῦ,	τὸ	μικρὸν	ποίμνιον,	ὅτι	εὐδόκησεν	ὁ	πατὴρ	ὑμῶν
not	fear	the	little	flock	because	was pleased	the	Father	of you

δοῦναι	ὑμῖν	τὴν	βασιλείαν.
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.

VI-LK-012 / Luke 12:33

Purses that do not wear out

Luke 12:33

Greek: adopted SBLGNT text. Word-order interlinear.

πωλήσατε	τὰ	ὑπάρχοντα	ὑμῶν	καὶ	δότε	ἐλεημοσύνην·	ποιήσατε
sell	the things	belonging	to you	and	give	alms	make

ἑαυτοῖς	βαλλάντια	μὴ	παλαιούμενα,	θησαυρὸν	ἀνέκλειπτον	ἐν	τοῖς
for yourselves	purses	not	growing old	a treasure	unfailing	in	the

οὐρανοῖς,	ὅπου	κλέπτης	οὐκ	ἐγγίζει	οὐδὲ	σὴς	διαφθείρει·
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.

VI-LK-012 / Luke 12:34

Treasure and heart

Luke 12:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπου	γάρ	ἐστιν	ὁ	θησαυρὸς	ὑμῶν,	ἐκεῖ	καὶ	ἡ	καρδία	ὑμῶν	ἔσται.
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.

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.

VI-LK-012 / Luke 12:35

Dressed and ready

Luke 12:35

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔστωσαν	ὑμῶν	αἱ	ὀσφύες	περιεζωσμέναι	καὶ	οἱ	λύχνοι	καιόμενοι,
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.

VI-LK-012 / Luke 12:36

Waiting for the knock

Luke 12:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑμεῖς	ὅμοιοι	ἀνθρώποις	προσδεχομένοις	τὸν	κύριον	ἑαυτῶν	πότε
and	you	like	people	waiting for	the	master	of themselves	when

ἀναλύσῃ	ἐκ	τῶν	γάμων,	ἵνα	ἐλθόντος	καὶ	κρούσαντος	εὐθέως
he returns	from	the	wedding feast	so that	having come	and	knocked	immediately

ἀνοίξωσιν	αὐτῷ.
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.

VI-LK-012 / Luke 12:37

The master serves

Luke 12:37

Greek: adopted SBLGNT text. Word-order interlinear.

μακάριοι	οἱ	δοῦλοι	ἐκεῖνοι,	οὓς	ἐλθὼν	ὁ	κύριος	εὑρήσει
blessed	the	slaves	those	whom	having come	the	master	will find

γρηγοροῦντας·	ἀμὴν	λέγω	ὑμῖν	ὅτι	περιζώσεται	καὶ	ἀνακλινεῖ	αὐτοὺς
keeping awake	truly	I say	to you	that	he will gird himself	and	will make recline	them

καὶ	παρελθὼν	διακονήσει	αὐτοῖς.
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.

VI-LK-012 / Luke 12:38

During the night watches

Luke 12:38

Greek: adopted SBLGNT text. Word-order interlinear.

κἂν	ἐν	τῇ	δευτέρᾳ	κἂν	ἐν	τῇ	τρίτῃ	φυλακῇ	ἔλθῃ	καὶ	εὕρῃ
even if	in	the	second	even if	in	the	third	watch	he comes	and	finds

οὕτως,	μακάριοί	εἰσιν	ἐκεῖνοι.
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.

VI-LK-012 / Luke 12:39

The householder and the thief

Luke 12:39

Greek: adopted SBLGNT text. Word-order interlinear.

Τοῦτο	δὲ	γινώσκετε	ὅτι	εἰ	ᾔδει	ὁ	οἰκοδεσπότης	ποίᾳ	ὥρᾳ	ὁ
this	but	know	that	if	had known	the	householder	at what	hour	the

κλέπτης	ἔρχεται,	οὐκ	ἂν	ἀφῆκεν	διορυχθῆναι	τὸν	οἶκον	αὐτοῦ.
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.

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.

VI-LK-012 / Luke 12:40

An unexpected hour

Luke 12:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑμεῖς	γίνεσθε	ἕτοιμοι,	ὅτι	ᾗ	ὥρᾳ	οὐ	δοκεῖτε	ὁ	υἱὸς	τοῦ
also	you	be	ready	because	at which	hour	not	you think	the	Son	of

ἀνθρώπου	ἔρχεται.
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.

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.

VI-LK-012 / Luke 12:41

Peter asks about the hearers

Luke 12:41

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	ὁ	Πέτρος·	Κύριε,	πρὸς	ἡμᾶς	τὴν	παραβολὴν	ταύτην
said	and	the	Peter	Lord	to	us	the	parable	this

λέγεις	ἢ	καὶ	πρὸς	πάντας;
are you saying	or	also	to	everyone

CLOSE ENGLISH

And Peter said, “Lord, are you saying this parable to us, or also to everyone?”

FLUENT ENGLISH

Peter said, “Lord, are you telling this parable to us, or to everyone as well?”

SECTION NOTES

Peter’s us is contrasted with everyone. The question is left as asked; the following reply about the steward is preserved without inserting a separate yes-or-no answer.

VI-LK-012 / Luke 12:42

A faithful and wise steward

Luke 12:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	ὁ	κύριος·	Τίς	ἄρα	ἐστὶν	ὁ	πιστὸς	οἰκονόμος,	ὁ
and	said	the	Lord	who	then	is	the	faithful	steward	the

φρόνιμος,	ὃν	καταστήσει	ὁ	κύριος	ἐπὶ	τῆς	θεραπείας	αὐτοῦ	τοῦ
prudent	whom	will appoint	the	master	over	the	household staff	of him	to

διδόναι	ἐν	καιρῷ	τὸ	σιτομέτριον;
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.

VI-LK-012 / Luke 12:43

Found doing his work

Luke 12:43

Greek: adopted SBLGNT text. Word-order interlinear.

μακάριος	ὁ	δοῦλος	ἐκεῖνος,	ὃν	ἐλθὼν	ὁ	κύριος	αὐτοῦ	εὑρήσει
blessed	the	slave	that	whom	having come	the	master	of him	will find

ποιοῦντα	οὕτως·
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.

VI-LK-012 / Luke 12:44

In charge of everything

Luke 12:44

Greek: adopted SBLGNT text. Word-order interlinear.

ἀληθῶς	λέγω	ὑμῖν	ὅτι	ἐπὶ	πᾶσιν	τοῖς	ὑπάρχουσιν	αὐτοῦ	καταστήσει
truly	I say	to you	that	over	all	the	possessions	of him	he will appoint

αὐτόν.
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.

VI-LK-012 / Luke 12:45

Abusing the other servants

Luke 12:45

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δὲ	εἴπῃ	ὁ	δοῦλος	ἐκεῖνος	ἐν	τῇ	καρδίᾳ	αὐτοῦ·	Χρονίζει	ὁ
if	but	says	the	slave	that	in	the	heart	of him	delays	the

κύριός	μου	ἔρχεσθαι,	καὶ	ἄρξηται	τύπτειν	τοὺς	παῖδας	καὶ	τὰς
master	of me	to come	and	begins	to beat	the	male servants	and	the

παιδίσκας,	ἐσθίειν	τε	καὶ	πίνειν	καὶ	μεθύσκεσθαι,
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.

VI-LK-012 / Luke 12:46

An unexpected return

Luke 12:46

Greek: adopted SBLGNT text. Word-order interlinear.

ἥξει	ὁ	κύριος	τοῦ	δούλου	ἐκείνου	ἐν	ἡμέρᾳ	ᾗ	οὐ	προσδοκᾷ
will come	the	master	of the	slave	that	on	a day	which	not	he expects

καὶ	ἐν	ὥρᾳ	ᾗ	οὐ	γινώσκει,	καὶ	διχοτομήσει	αὐτὸν	καὶ	τὸ	μέρος
and	at	an hour	which	not	he knows	and	will cut in two	him	and	the	portion

αὐτοῦ	μετὰ	τῶν	ἀπίστων	θήσει.
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.

VI-LK-012 / Luke 12:47

Knowing the master’s will

Luke 12:47

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖνος	δὲ	ὁ	δοῦλος	ὁ	γνοὺς	τὸ	θέλημα	τοῦ	κυρίου	αὐτοῦ
that	but	the	slave	the one	having known	the	will	of the	master	of him

καὶ	μὴ	ἑτοιμάσας	ἢ	ποιήσας	πρὸς	τὸ	θέλημα	αὐτοῦ	δαρήσεται
and	not	having prepared	or	done	according to	the	will	of him	will be beaten

πολλάς·
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.

VI-LK-012 / Luke 12:48

What is required of the entrusted

Luke 12:48

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	μὴ	γνοὺς	ποιήσας	δὲ	ἄξια	πληγῶν	δαρήσεται
the one	but	not	having known	having done	but	things worthy	of blows	will be beaten

ὀλίγας.	παντὶ	δὲ	ᾧ	ἐδόθη	πολύ,	πολὺ	ζητηθήσεται	παρ’	αὐτοῦ,
with few	to everyone	but	to whom	was given	much	much	will be required	from	him

καὶ	ᾧ	παρέθεντο	πολύ,	περισσότερον	αἰτήσουσιν	αὐτόν.
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.

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.

VI-LK-012 / Luke 12:49

Fire on the earth

Luke 12:49

Greek: adopted SBLGNT text. Word-order interlinear.

Πῦρ	ἦλθον	βαλεῖν	ἐπὶ	τὴν	γῆν,	καὶ	τί	θέλω	εἰ	ἤδη	ἀνήφθη;
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.

VI-LK-012 / Luke 12:50

A baptism to undergo

Luke 12:50

Greek: adopted SBLGNT text. Word-order interlinear.

βάπτισμα	δὲ	ἔχω	βαπτισθῆναι,	καὶ	πῶς	συνέχομαι	ἕως	ὅτου
a baptism	but	I have	to be baptized with	and	how	I am constrained	until	when

τελεσθῇ.
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.

VI-LK-012 / Luke 12:51

Peace or division

Luke 12:51

Greek: adopted SBLGNT text. Word-order interlinear.

δοκεῖτε	ὅτι	εἰρήνην	παρεγενόμην	δοῦναι	ἐν	τῇ	γῇ;	οὐχί,	λέγω	ὑμῖν,
do you think	that	peace	I came	to give	on	the	earth	no	I tell	you

ἀλλ’	ἢ	διαμερισμόν.
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.

VI-LK-012 / Luke 12:52

Five in one household

Luke 12:52

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσονται	γὰρ	ἀπὸ	τοῦ	νῦν	πέντε	ἐν	ἑνὶ	οἴκῳ	διαμεμερισμένοι,	τρεῖς
there will be	for	from	the	now	five	in	one	house	divided	three

ἐπὶ	δυσὶν	καὶ	δύο	ἐπὶ	τρισίν,
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.

VI-LK-012 / Luke 12:53

Division within the family

Luke 12:53

Greek: adopted SBLGNT text. Word-order interlinear.

διαμερισθήσονται	πατὴρ	ἐπὶ	υἱῷ	καὶ	υἱὸς	ἐπὶ	πατρί,	μήτηρ	ἐπὶ
they will be divided	father	against	son	and	son	against	father	mother	against

θυγατέρα	καὶ	θυγάτηρ	ἐπὶ	τὴν	μητέρα,	πενθερὰ	ἐπὶ	τὴν
daughter	and	daughter	against	the	mother	mother-in-law	against	the

νύμφην	αὐτῆς	καὶ	νύμφη	ἐπὶ	τὴν	πενθεράν.
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.

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.

VI-LK-012 / Luke 12:54

A cloud in the west

Luke 12:54

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	δὲ	καὶ	τοῖς	ὄχλοις·	Ὅταν	ἴδητε	νεφέλην	ἀνατέλλουσαν	ἐπὶ
he was saying	but	also	to the	crowds	when	you see	a cloud	rising	in

δυσμῶν,	εὐθέως	λέγετε	ὅτι	Ὄμβρος	ἔρχεται,	καὶ	γίνεται	οὕτως·
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.

VI-LK-012 / Luke 12:55

The south wind

Luke 12:55

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅταν	νότον	πνέοντα,	λέγετε	ὅτι	Καύσων	ἔσται,	καὶ	γίνεται.
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.

VI-LK-012 / Luke 12:56

The present time

Luke 12:56

Greek: adopted SBLGNT text. Word-order interlinear.

ὑποκριταί,	τὸ	πρόσωπον	τῆς	γῆς	καὶ	τοῦ	οὐρανοῦ	οἴδατε	δοκιμάζειν,
hypocrites	the	appearance	of the	earth	and	of the	sky	you know	to assess

τὸν	δὲ	καιρὸν	τοῦτον	πῶς	οὐκ	οἴδατε	δοκιμάζειν;
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.

VI-LK-012 / Luke 12:57

Judge what is right

Luke 12:57

Greek: adopted SBLGNT text. Word-order interlinear.

Τί	δὲ	καὶ	ἀφ’	ἑαυτῶν	οὐ	κρίνετε	τὸ	δίκαιον;
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.

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.

VI-LK-012 / Luke 12:58

Before reaching the judge

Luke 12:58

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	γὰρ	ὑπάγεις	μετὰ	τοῦ	ἀντιδίκου	σου	ἐπ’	ἄρχοντα,	ἐν	τῇ	ὁδῷ
as	for	you go	with	the	opponent	of you	before	a magistrate	on	the	way

δὸς	ἐργασίαν	ἀπηλλάχθαι	ἀπ’	αὐτοῦ,	μήποτε	κατασύρῃ	σε	πρὸς	τὸν
give	effort	to be released	from	him	lest	he drag	you	to	the

κριτήν,	καὶ	ὁ	κριτής	σε	παραδώσει	τῷ	πράκτορι,	καὶ	ὁ	πράκτωρ
judge	and	the	judge	you	will hand over	to the	officer	and	the	officer

σε	βαλεῖ	εἰς	φυλακήν.
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.

VI-LK-012 / Luke 12:59

The last small coin

Luke 12:59

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	σοι,	οὐ	μὴ	ἐξέλθῃς	ἐκεῖθεν	ἕως	καὶ	τὸ	ἔσχατον	λεπτὸν
I tell	you	not	at all	you will come out	from there	until	even	the	last	lepton

ἀποδῷς.
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.

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.

VI-LK-013 / Luke 13:1-35

Repentance, release, and the road to Jerusalem

The report about the Galileans

Luke 13:1

Greek: adopted SBLGNT text. Word-order interlinear.

Παρῆσαν	δέ	τινες	ἐν	αὐτῷ	τῷ	καιρῷ	ἀπαγγέλλοντες	αὐτῷ	περὶ	τῶν
were present	and	some	at	same	the	time	reporting	to him	about	the

Γαλιλαίων	ὧν	τὸ	αἷμα	Πιλᾶτος	ἔμιξεν	μετὰ	τῶν	θυσιῶν	αὐτῶν.
Galileans	whose	the	blood	Pilate	mixed	with	the	sacrifices	of them

CLOSE ENGLISH

And some were present at that very time reporting to him about the Galileans whose blood Pilate mixed with their sacrifices.

FLUENT ENGLISH

At that time, some people were there telling him about the Galileans whose blood Pilate had mixed with their sacrifices.

SECTION NOTES

The report names Pilate and the mixing of the Galileans’ blood with their sacrifices. The narrative supplies neither the date nor a motive for the killing. The reply challenges an inference from suffering to greater guilt.

VI-LK-013 / Luke 13:2

The Galileans

Luke 13:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Δοκεῖτε	ὅτι	οἱ	Γαλιλαῖοι	οὗτοι
and	answering	he said	to them	do you think	that	the	Galileans	these

ἁμαρτωλοὶ	παρὰ	πάντας	τοὺς	Γαλιλαίους	ἐγένοντο,	ὅτι	ταῦτα
sinners	beyond	all	the	Galileans	proved to be	because	these things

πεπόνθασιν;
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.

VI-LK-013 / Luke 13:3

The first warning

Luke 13:3

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχί,	λέγω	ὑμῖν,	ἀλλ’	ἐὰν	μὴ	μετανοῆτε	πάντες	ὁμοίως	ἀπολεῖσθε.
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.

VI-LK-013 / Luke 13:4

The tower at Siloam

Luke 13:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἢ	ἐκεῖνοι	οἱ	δεκαοκτὼ	ἐφ’	οὓς	ἔπεσεν	ὁ	πύργος	ἐν	τῷ	Σιλωὰμ
or	those	the	eighteen	upon	whom	fell	the	tower	in	the	Siloam

καὶ	ἀπέκτεινεν	αὐτούς,	δοκεῖτε	ὅτι	αὐτοὶ	ὀφειλέται	ἐγένοντο	παρὰ
and	killed	them	do you think	that	they	debtors	proved to be	beyond

πάντας	τοὺς	ἀνθρώπους	τοὺς	κατοικοῦντας	Ἰερουσαλήμ;
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.

VI-LK-013 / Luke 13:5

The repeated warning

Luke 13:5

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχί,	λέγω	ὑμῖν,	ἀλλ’	ἐὰν	μὴ	μετανοῆτε	πάντες	ὡσαύτως	ἀπολεῖσθε.
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.

Comparing the passages (H-086, SR-0275)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-013 / Luke 13:6

No fruit in the vineyard

Luke 13:6

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	δὲ	ταύτην	τὴν	παραβολήν.	Συκῆν	εἶχέν	τις	πεφυτευμένην
he was telling	but	this	the	parable	a fig tree	had	someone	planted

ἐν	τῷ	ἀμπελῶνι	αὐτοῦ,	καὶ	ἦλθεν	ζητῶν	καρπὸν	ἐν	αὐτῇ	καὶ	οὐχ
in	the	vineyard	of him	and	he came	seeking	fruit	on	it	and	not

εὗρεν.
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.

VI-LK-013 / Luke 13:7

Three fruitless years

Luke 13:7

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	τὸν	ἀμπελουργόν·	Ἰδοὺ	τρία	ἔτη	ἀφ’	οὗ	ἔρχομαι
he said	but	to	the	vineyard worker	look	three	years	from	which	I come

ζητῶν	καρπὸν	ἐν	τῇ	συκῇ	ταύτῃ	καὶ	οὐχ	εὑρίσκω·	ἔκκοψον	αὐτήν·
seeking	fruit	on	the	fig tree	this	and	not	I find	cut down	it

ἱνατί	καὶ	τὴν	γῆν	καταργεῖ;
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.

VI-LK-013 / Luke 13:8

Digging and manure

Luke 13:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	λέγει	αὐτῷ·	Κύριε,	ἄφες	αὐτὴν	καὶ	τοῦτο	τὸ	ἔτος,
he	but	answering	says	to him	sir	leave	it	also	this	the	year

ἕως	ὅτου	σκάψω	περὶ	αὐτὴν	καὶ	βάλω	κόπρια·
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.

VI-LK-013 / Luke 13:9

The next harvest

Luke 13:9

Greek: adopted SBLGNT text. Word-order interlinear.

κἂν	μὲν	ποιήσῃ	καρπὸν	εἰς	τὸ	μέλλον—	εἰ	δὲ	μήγε,	ἐκκόψεις
and if	indeed	it bears	fruit	for	the	coming time	if	but	not	you will cut down

αὐτήν.
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.

Comparing the passages (H-086, SR-0276)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-013 / Luke 13:10-11

Eighteen years bent over

Luke 13:10

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	διδάσκων	ἐν	μιᾷ	τῶν	συναγωγῶν	ἐν	τοῖς	σάββασιν.
he was	and	teaching	in	one	of the	synagogues	on	the	Sabbath

CLOSE ENGLISH

And he was teaching in one of the synagogues on the Sabbath.

FLUENT ENGLISH

He was teaching in one of the synagogues on a Sabbath.

Luke 13:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	γυνὴ	πνεῦμα	ἔχουσα	ἀσθενείας	ἔτη	δεκαοκτώ,	καὶ	ἦν
and	look	a woman	a spirit	having	of weakness	years	eighteen	and	she was

συγκύπτουσα	καὶ	μὴ	δυναμένη	ἀνακύψαι	εἰς	τὸ	παντελές.
bent over	and	not	able	to straighten up	to	the	full extent

CLOSE ENGLISH

And look, a woman having a spirit of weakness for eighteen years; and she was bent over and unable to straighten up at all.

FLUENT ENGLISH

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.

SECTION NOTES

The Sabbath teaching takes place in a synagogue. Spirit of weakness retains the narrator’s language; the fluent wording explains its effect on the woman. Her inability to straighten is stated without assigning a modern medical diagnosis.

VI-LK-013 / Luke 13:12-14

A woman set free

Luke 13:12

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	αὐτὴν	ὁ	Ἰησοῦς	προσεφώνησεν	καὶ	εἶπεν	αὐτῇ·	Γύναι,
having seen	but	her	the	Jesus	called to her	and	said	to her	woman

ἀπολέλυσαι	τῆς	ἀσθενείας	σου,
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.”

Luke 13:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπέθηκεν	αὐτῇ	τὰς	χεῖρας·	καὶ	παραχρῆμα	ἀνωρθώθη,	καὶ
and	he laid	on her	the	hands	and	immediately	she was straightened	and

ἐδόξαζεν	τὸν	θεόν.
she was glorifying	the	God

CLOSE ENGLISH

And he laid his hands on her; and immediately she was straightened, and she was glorifying God.

FLUENT ENGLISH

He laid his hands on her, and she immediately straightened up and began praising God.

Luke 13:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	ἀρχισυνάγωγος,	ἀγανακτῶν	ὅτι	τῷ	σαββάτῳ	
having answered	but	the	synagogue leader	being indignant	because	on the	Sabbath	
ἐθεράπευσεν	ὁ	Ἰησοῦς,	ἔλεγεν	τῷ	ὄχλῳ	ὅτι	Ἓξ	ἡμέραι	εἰσὶν	ἐν
he healed	the	Jesus	was saying	to the	crowd	that	six	days	there are	in
αἷς	δεῖ	ἐργάζεσθαι·	ἐν	αὐταῖς	οὖν	ἐρχόμενοι	θεραπεύεσθε	καὶ		
which	it is necessary	to work	on	them	therefore	coming	be healed	and		
μὴ	τῇ	ἡμέρᾳ	τοῦ	σαββάτου.						
not	on the	day	of the	Sabbath						

CLOSE ENGLISH

But the synagogue leader, indignant because Jesus healed on the Sabbath, responded and was saying to the crowd, “There are six days on which it is necessary to work; therefore come and be healed on them, and not on the Sabbath day.”

FLUENT ENGLISH

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.”

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.

Comparing the passages (H-087, SR-0277)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.
The laying on of hands, immediate straightening and praise follow the spoken release. The synagogue leader responds to the crowd, not directly to the woman. His six-day instruction is preserved as his own speech.

VI-LK-013 / Luke 13:15

Untying an animal

Luke 13:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	δὲ	αὐτῷ	ὁ	κύριος	καὶ	εἶπεν·	Ὑποκριταί,	ἕκαστος	ὑμῶν
answered	but	him	the	Lord	and	said	hypocrites	each	of you

τῷ	σαββάτῳ	οὐ	λύει	τὸν	βοῦν	αὐτοῦ	ἢ	τὸν	ὄνον	ἀπὸ	τῆς
on the	Sabbath	not	looses	the	ox	of him	or	the	donkey	from	the

φάτνης	καὶ	ἀπαγαγὼν	ποτίζει;
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.

VI-LK-013 / Luke 13:16

A daughter of Abraham

Luke 13:16

Greek: adopted SBLGNT text. Word-order interlinear.

ταύτην	δὲ	θυγατέρα	Ἀβραὰμ	οὖσαν,	ἣν	ἔδησεν	ὁ	Σατανᾶς	ἰδοὺ
this woman	but	a daughter	of Abraham	being	whom	bound	the	Satan	look

δέκα	καὶ	ὀκτὼ	ἔτη,	οὐκ	ἔδει	λυθῆναι	ἀπὸ	τοῦ	δεσμοῦ	τούτου
ten	and	eight	years	not	was it necessary	to be loosed	from	the	bond	this

τῇ	ἡμέρᾳ	τοῦ	σαββάτου;
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.

Comparing the passages (H-087, SR-0278)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-013 / Luke 13:17

Shame and rejoicing

Luke 13:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ταῦτα	λέγοντος	αὐτοῦ	κατῃσχύνοντο	πάντες	οἱ	ἀντικείμενοι
and	these things	saying	he	were put to shame	all	the	opposing

αὐτῷ,	καὶ	πᾶς	ὁ	ὄχλος	ἔχαιρεν	ἐπὶ	πᾶσιν	τοῖς	ἐνδόξοις	τοῖς
him	and	all	the	crowd	was rejoicing	at	all	the	glorious things	the

γινομένοις	ὑπ’	αὐτοῦ.
happening	by	him

CLOSE ENGLISH

And as he said these things, all who opposed him were put to shame, and the whole crowd was rejoicing at all the glorious things being done by him.

FLUENT ENGLISH

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.

SECTION NOTES

The opponents and the crowd have contrasting responses. All in each clause retains the scope Luke gives it within these named groups; it is not a statement about all members of a people.

VI-LK-013 / Luke 13:18

What is the kingdom like?

Luke 13:18

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	οὖν·	Τίνι	ὁμοία	ἐστὶν	ἡ	βασιλεία	τοῦ	θεοῦ,	καὶ	τίνι
he was saying	therefore	to what	like	is	the	kingdom	of	God	and	to what

ὁμοιώσω	αὐτήν;
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.

VI-LK-013 / Luke 13:19

A seed in a garden

Luke 13:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὁμοία	ἐστὶν	κόκκῳ	σινάπεως,	ὃν	λαβὼν	ἄνθρωπος	ἔβαλεν	εἰς
like	it is	a grain	of mustard	which	having taken	a man	put	into

κῆπον	ἑαυτοῦ,	καὶ	ηὔξησεν	καὶ	ἐγένετο	εἰς	δένδρον,	καὶ	τὰ	πετεινὰ
a garden	of himself	and	it grew	and	became	into	a tree	and	the	birds

τοῦ	οὐρανοῦ	κατεσκήνωσεν	ἐν	τοῖς	κλάδοις	αὐτοῦ.
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.

VI-LK-013 / Luke 13:20

A second comparison

Luke 13:20

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	πάλιν	εἶπεν·	Τίνι	ὁμοιώσω	τὴν	βασιλείαν	τοῦ	θεοῦ;
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.

VI-LK-013 / Luke 13:21

Leaven throughout the dough

Luke 13:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁμοία	ἐστὶν	ζύμῃ,	ἣν	λαβοῦσα	γυνὴ	ἔκρυψεν	εἰς	ἀλεύρου	σάτα
like	it is	leaven	which	having taken	a woman	hid	in	of flour	measures

τρία	ἕως	οὗ	ἐζυμώθη	ὅλον.
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.

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.

VI-LK-013 / Luke 13:22-23

On the way to Jerusalem

Luke 13:22

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	διεπορεύετο	κατὰ	πόλεις	καὶ	κώμας	διδάσκων	καὶ	πορείαν
and	he was passing through	through	cities	and	villages	teaching	and	a journey

ποιούμενος	εἰς	Ἰεροσόλυμα.
making	to	Jerusalem

CLOSE ENGLISH

And he was passing through cities and villages, teaching and making a journey to Jerusalem.

FLUENT ENGLISH

He traveled through towns and villages, teaching as he made his way toward Jerusalem.

Luke 13:23

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δέ	τις	αὐτῷ·	Κύριε,	εἰ	ὀλίγοι	οἱ	σῳζόμενοι;	ὁ	δὲ
said	and	someone	to him	Lord	whether	few	the	being saved	he	and

εἶπεν	πρὸς	αὐτούς·
said	to	them

CLOSE ENGLISH

And someone said to him, “Lord, are those being saved few?” And he said to them:

FLUENT ENGLISH

Someone asked him, “Lord, are only a few being saved?” He said to them:

SECTION NOTES

The journey toward Jerusalem frames a question from an unnamed person. Those being saved is passive; the response then addresses them in the plural, extending beyond the single questioner.

VI-LK-013 / Luke 13:24

The narrow door

Luke 13:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀγωνίζεσθε	εἰσελθεῖν	διὰ	τῆς	στενῆς	θύρας,	ὅτι	πολλοί,	λέγω
strive	to enter	through	the	narrow	door	because	many	I say

ὑμῖν,	ζητήσουσιν	εἰσελθεῖν	καὶ	οὐκ	ἰσχύσουσιν,
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.

VI-LK-013 / Luke 13:25

When the door is shut

Luke 13:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀφ’	οὗ	ἂν	ἐγερθῇ	ὁ	οἰκοδεσπότης	καὶ	ἀποκλείσῃ	τὴν	θύραν,
from	when	[conditional]	has risen	the	master of the house	and	has shut	the	door

καὶ	ἄρξησθε	ἔξω	ἑστάναι	καὶ	κρούειν	τὴν	θύραν	λέγοντες·	Κύριε,
and	you begin	outside	to stand	and	to knock	the	door	saying	lord

ἄνοιξον	ἡμῖν·	καὶ	ἀποκριθεὶς	ἐρεῖ	ὑμῖν·	Οὐκ	οἶδα	ὑμᾶς	πόθεν
open	to us	and	answering	he will say	to you	not	I know	you	from where

ἐστέ.
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.

VI-LK-013 / Luke 13:26

Claiming acquaintance

Luke 13:26

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἄρξεσθε	λέγειν·	Ἐφάγομεν	ἐνώπιόν	σου	καὶ	ἐπίομεν,	καὶ	ἐν
then	you will begin	to say	we ate	before	you	and	drank	and	in

ταῖς	πλατείαις	ἡμῶν	ἐδίδαξας·
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.

VI-LK-013 / Luke 13:27

The answer repeated

Luke 13:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐρεῖ	λέγων	ὑμῖν·	Οὐκ	οἶδα	πόθεν	ἐστέ·	ἀπόστητε	ἀπ’	ἐμοῦ,
and	he will say	saying	to you	not	I know	from where	you are	go away	from	me

πάντες	ἐργάται	ἀδικίας.
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.

VI-LK-013 / Luke 13:28

Seeing the kingdom from outside

Luke 13:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖ	ἔσται	ὁ	κλαυθμὸς	καὶ	ὁ	βρυγμὸς	τῶν	ὀδόντων,	ὅταν	ὄψησθε
there	will be	the	weeping	and	the	gnashing	of the	teeth	when	you see

Ἀβραὰμ	καὶ	Ἰσαὰκ	καὶ	Ἰακὼβ	καὶ	πάντας	τοὺς	προφήτας	ἐν	τῇ
Abraham	and	Isaac	and	Jacob	and	all	the	prophets	in	the

βασιλείᾳ	τοῦ	θεοῦ,	ὑμᾶς	δὲ	ἐκβαλλομένους	ἔξω.
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.

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.

VI-LK-013 / Luke 13:29

Guests from every direction

Luke 13:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἥξουσιν	ἀπὸ	ἀνατολῶν	καὶ	δυσμῶν	καὶ	ἀπὸ	βορρᾶ	καὶ	νότου
and	they will come	from	east	and	west	and	from	north	and	south

καὶ	ἀνακλιθήσονται	ἐν	τῇ	βασιλείᾳ	τοῦ	θεοῦ.
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.

VI-LK-013 / Luke 13:30

Last and first

Luke 13:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	εἰσὶν	ἔσχατοι	οἳ	ἔσονται	πρῶτοι,	καὶ	εἰσὶν	πρῶτοι	οἳ
and	look	there are	last	who	will be	first	and	there are	first	who

ἔσονται	ἔσχατοι.
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.

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.

VI-LK-013 / Luke 13:31

A warning from some Pharisees

Luke 13:31

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	αὐτῇ	τῇ	ὥρᾳ	προσῆλθάν	τινες	Φαρισαῖοι	λέγοντες	αὐτῷ·	Ἔξελθε
in	same	the	hour	came up	some	Pharisees	saying	to him	leave

καὶ	πορεύου	ἐντεῦθεν,	ὅτι	Ἡρῴδης	θέλει	σε	ἀποκτεῖναι.
and	go	from here	because	Herod	wants	you	to kill

CLOSE ENGLISH

At that very hour some Pharisees came up, saying to him, “Leave and go from here, because Herod wants to kill you.”

FLUENT ENGLISH

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.”

SECTION NOTES

Some Pharisees bring the warning about Herod. Their motive is not stated; the translation does not identify it as either a plot or an act of friendship. At that very hour follows the adopted text.

VI-LK-013 / Luke 13:32

An answer for Herod

Luke 13:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Πορευθέντες	εἴπατε	τῇ	ἀλώπεκι	ταύτῃ·	Ἰδοὺ	ἐκβάλλω
and	he said	to them	having gone	tell	the	fox	this	look	I cast out

δαιμόνια	καὶ	ἰάσεις	ἀποτελῶ	σήμερον	καὶ	αὔριον,	καὶ	τῇ	τρίτῃ
demons	and	cures	I perform	today	and	tomorrow	and	on the	third

τελειοῦμαι.
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.

VI-LK-013 / Luke 13:33

A prophet’s destination

Luke 13:33

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	δεῖ	με	σήμερον	καὶ	αὔριον	καὶ	τῇ	ἐχομένῃ
nevertheless	it is necessary	for me	today	and	tomorrow	and	on the	following

πορεύεσθαι,	ὅτι	οὐκ	ἐνδέχεται	προφήτην	ἀπολέσθαι	ἔξω	Ἰερουσαλήμ.
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.

VI-LK-013 / Luke 13:34

Jerusalem and her children

Luke 13:34

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰερουσαλὴμ	Ἰερουσαλήμ,	ἡ	ἀποκτείνουσα	τοὺς	προφήτας	καὶ
Jerusalem	Jerusalem	the one	killing	the	prophets	and

λιθοβολοῦσα	τοὺς	ἀπεσταλμένους	πρὸς	αὐτήν—	ποσάκις	ἠθέλησα
stoning	those	having been sent	to	her	how often	I wanted

ἐπισυνάξαι	τὰ	τέκνα	σου	ὃν	τρόπον	ὄρνις	τὴν	ἑαυτῆς	νοσσιὰν
to gather	the	children	of you	in which	way	a hen	the	her own	brood

ὑπὸ	τὰς	πτέρυγας,	καὶ	οὐκ	ἠθελήσατε.
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.

VI-LK-013 / Luke 13:35

The house left behind

Luke 13:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδοὺ	ἀφίεται	ὑμῖν	ὁ	οἶκος	ὑμῶν.	λέγω	δὲ	ὑμῖν,	οὐ	μὴ
look	is left	to you	the	house	of you	I say	but	to you	not	[emphatic not]

ἴδητέ	με	ἕως	ἥξει	ὅτε	εἴπητε·	Εὐλογημένος	ὁ	ἐρχόμενος	ἐν
you will see	me	until	will come	when	you say	blessed	the one	coming	in

ὀνόματι	κυρίου.
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.

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.

VI-LK-014 / Luke 14:1-35

The table, the invitation, and the cost of following

A Sabbath meal under observation

Luke 14:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	τῷ	ἐλθεῖν	αὐτὸν	εἰς	οἶκόν	τινος	τῶν	ἀρχόντων
and	it happened	in	the	to come	him	into	a house	of one	of the	leaders

τῶν	Φαρισαίων	σαββάτῳ	φαγεῖν	ἄρτον	καὶ	αὐτοὶ	ἦσαν	παρατηρούμενοι
of the	Pharisees	on a Sabbath	to eat	bread	and	they	were	watching closely

αὐτόν.
him

CLOSE ENGLISH

And it happened, when he went into the house of one of the leaders of the Pharisees on a Sabbath to eat bread, that they were watching him closely.

FLUENT ENGLISH

One Sabbath he went to eat at the home of a leader of the Pharisees, and they were watching him closely.

Luke 14:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἄνθρωπός	τις	ἦν	ὑδρωπικὸς	ἔμπροσθεν	αὐτοῦ.
and	look	a man	a certain	was	suffering from dropsy	before	him

CLOSE ENGLISH

And look, a certain man suffering from dropsy was before him.

FLUENT ENGLISH

There in front of him was a man suffering from dropsy.

SECTION NOTES

The host is one of the leaders among the Pharisees. Eating bread is the idiom for having a meal. Those watching are left as the plural they, and the text does not say why the man with dropsy is present.

VI-LK-014 / Luke 14:3-4

Is healing permitted?

Luke 14:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	πρὸς	τοὺς	νομικοὺς	καὶ	Φαρισαίους
and	answering	the	Jesus	said	to	the	experts in the law	and	Pharisees

λέγων·	Ἔξεστιν	τῷ	σαββάτῳ	θεραπεῦσαι	ἢ	οὔ;	
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?”

Luke 14:4

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἡσύχασαν.	καὶ	ἐπιλαβόμενος	ἰάσατο	αὐτὸν	καὶ	ἀπέλυσεν.
they	but	were silent	and	having taken hold	he healed	him	and	sent away

CLOSE ENGLISH

But they were silent. And taking hold of him, he healed him and sent him away.

FLUENT ENGLISH

They remained silent. He took hold of the man, healed him, and sent him away.

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.

Comparing the passages (H-091, SR-0282)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.
Their silence precedes the healing. Jesus takes hold of the man, heals him and sends him away; all three actions remain distinct.

VI-LK-014 / Luke 14:5-6

A son or an ox

Luke 14:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πρὸς	αὐτοὺς	εἶπεν·	Τίνος	ὑμῶν	υἱὸς	ἢ	βοῦς	εἰς	φρέαρ	πεσεῖται,
and	to	them	he said	of whom	of you	a son	or	an ox	into	a well	will fall

καὶ	οὐκ	εὐθέως	ἀνασπάσει	αὐτὸν	ἐν	ἡμέρᾳ	τοῦ	σαββάτου;
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?”

Luke 14:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἴσχυσαν	ἀνταποκριθῆναι	πρὸς	ταῦτα.
and	not	they were able	to answer in reply	to	these things

CLOSE ENGLISH

And they were not able to reply to these things.

FLUENT ENGLISH

They could not answer him about this.

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.

Comparing the passages (H-091, SR-0283)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-014 / Luke 14:7

Watching the guests choose places

Luke 14:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	δὲ	πρὸς	τοὺς	κεκλημένους	παραβολήν,	ἐπέχων	πῶς	τὰς
he was saying	and	to	the	having been invited	a parable	noticing	how	the

πρωτοκλισίας	ἐξελέγοντο,	λέγων	πρὸς	αὐτούς·
places of honor	they were choosing	saying	to	them

CLOSE ENGLISH

And he was telling a parable to those invited, noticing how they were choosing the places of honor, saying to them:

FLUENT ENGLISH

When he noticed how the guests were choosing the places of honor, he told them a parable:

SECTION NOTES

The narration identifies the invited guests as the hearers of the following parable. Places of honor are positions at the meal, and the observation concerns the guests’ choice of them.

VI-LK-014 / Luke 14:8

The place of honor

Luke 14:8

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅταν	κληθῇς	ὑπό	τινος	εἰς	γάμους,	μὴ	κατακλιθῇς	εἰς	τὴν
when	you are invited	by	someone	to	a wedding feast	not	recline	in	the

πρωτοκλισίαν,	μήποτε	ἐντιμότερός	σου	ᾖ	κεκλημένος	ὑπ’	αὐτοῦ
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.

VI-LK-014 / Luke 14:9

Giving up a place

Luke 14:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὼν	ὁ	σὲ	καὶ	αὐτὸν	καλέσας	ἐρεῖ	σοι·	Δὸς	τούτῳ
and	having come	the one	you	and	him	having invited	will say	to you	give	to this one

τόπον,	καὶ	τότε	ἄρξῃ	μετὰ	αἰσχύνης	τὸν	ἔσχατον	τόπον	κατέχειν.
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.

VI-LK-014 / Luke 14:10

An invitation to move higher

Luke 14:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	ὅταν	κληθῇς	πορευθεὶς	ἀνάπεσε	εἰς	τὸν	ἔσχατον	τόπον,	ἵνα
but	when	you are invited	having gone	recline	in	the	last	place	so that

ὅταν	ἔλθῃ	ὁ	κεκληκώς	σε	ἐρεῖ	σοι·	Φίλε,	προσανάβηθι
when	comes	the one	having invited	you	he will say	to you	friend	move up

ἀνώτερον·	τότε	ἔσται	σοι	δόξα	ἐνώπιον	πάντων	τῶν
higher	then	there will be	for you	honor	before	all	those

συνανακειμένων	σοι.
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.

VI-LK-014 / Luke 14:11

Exalting and humbling

Luke 14:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	πᾶς	ὁ	ὑψῶν	ἑαυτὸν	ταπεινωθήσεται	καὶ	ὁ	ταπεινῶν
because	everyone	who	exalts	himself	will be humbled	and	the one	humbling

ἑαυτὸν	ὑψωθήσεται.
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.

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.

VI-LK-014 / Luke 14:12

The prospect of repayment

Luke 14:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	δὲ	καὶ	τῷ	κεκληκότι	αὐτόν·	Ὅταν	ποιῇς	ἄριστον	ἢ
he was saying	but	also	to the one	having invited	him	when	you make	a midday meal	or

δεῖπνον,	μὴ	φώνει	τοὺς	φίλους	σου	μηδὲ	τοὺς	ἀδελφούς	σου	μηδὲ
a dinner	not	call	the	friends	of you	nor	the	brothers	of you	nor

τοὺς	συγγενεῖς	σου	μηδὲ	γείτονας	πλουσίους,	μήποτε	καὶ	αὐτοὶ
the	relatives	of you	nor	neighbors	rich	lest	also	they

ἀντικαλέσωσίν	σε	καὶ	γένηται	ἀνταπόδομά	σοι.
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.

VI-LK-014 / Luke 14:13

A different guest list

Luke 14:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	ὅταν	δοχὴν	ποιῇς,	κάλει	πτωχούς,	ἀναπείρους,	χωλούς,	τυφλούς·
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.

VI-LK-014 / Luke 14:14

Repayment at the resurrection

Luke 14:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μακάριος	ἔσῃ,	ὅτι	οὐκ	ἔχουσιν	ἀνταποδοῦναί	σοι,
and	blessed	you will be	because	not	they have	to repay	you

ἀνταποδοθήσεται	γάρ	σοι	ἐν	τῇ	ἀναστάσει	τῶν	δικαίων.
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.

Comparing the passages (H-092, SR-0285)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-014 / Luke 14:15

A blessing from a fellow guest

Luke 14:15

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀκούσας	δέ	τις	τῶν	συνανακειμένων	ταῦτα	εἶπεν	αὐτῷ·	Μακάριος
having heard	and	one	of the	reclining together	these things	said	to him	blessed

ὅστις	φάγεται	ἄρτον	ἐν	τῇ	βασιλείᾳ	τοῦ	θεοῦ.
whoever	will eat	bread	in	the	kingdom	of the	God

CLOSE ENGLISH

And one of those reclining together, hearing these things, said to him, “Blessed is whoever will eat bread in the kingdom of God.”

FLUENT ENGLISH

When one of the other guests heard this, he said to him, “Blessed is the one who will eat bread in God’s kingdom.”

SECTION NOTES

One of the other people reclining at the meal speaks the blessing. Eating bread in God’s kingdom retains the image that prompts the dinner story.

VI-LK-014 / Luke 14:16

The great dinner

Luke 14:16

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῷ·	Ἄνθρωπός	τις	ἐποίει	δεῖπνον	μέγα,	καὶ
he	but	said	to him	a man	certain	was making	a dinner	great	and

ἐκάλεσεν	πολλούς,
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.

VI-LK-014 / Luke 14:17

The meal is ready

Luke 14:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	τὸν	δοῦλον	αὐτοῦ	τῇ	ὥρᾳ	τοῦ	δείπνου	εἰπεῖν	τοῖς
and	he sent	the	slave	of him	at the	hour	of the	dinner	to say	to those

κεκλημένοις·	Ἔρχεσθε,	ὅτι	ἤδη	ἕτοιμά	ἐστιν.	
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.

VI-LK-014 / Luke 14:18

The purchased field

Luke 14:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤρξαντο	ἀπὸ	μιᾶς	πάντες	παραιτεῖσθαι.	ὁ	πρῶτος	εἶπεν	αὐτῷ·
and	they began	from	one	all	to excuse themselves	the	first	said	to him

Ἀγρὸν	ἠγόρασα	καὶ	ἔχω	ἀνάγκην	ἐξελθὼν	ἰδεῖν	αὐτόν·	ἐρωτῶ	σε,
a field	I bought	and	I have	necessity	having gone out	to see	it	I ask	you

ἔχε	με	παρῃτημένον.
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.

VI-LK-014 / Luke 14:19

Five pairs of oxen

Luke 14:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἕτερος	εἶπεν·	Ζεύγη	βοῶν	ἠγόρασα	πέντε	καὶ	πορεύομαι	δοκιμάσαι
and	another	said	pairs	of oxen	I bought	five	and	I am going	to test

αὐτά·	ἐρωτῶ	σε,	ἔχε	με	παρῃτημένον.
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.

VI-LK-014 / Luke 14:20

The marriage

Luke 14:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἕτερος	εἶπεν·	Γυναῖκα	ἔγημα	καὶ	διὰ	τοῦτο	οὐ	δύναμαι
and	another	said	a wife	I married	and	because of	this	not	I can

ἐλθεῖν.
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.

VI-LK-014 / Luke 14:21

New guests from the city

Luke 14:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραγενόμενος	ὁ	δοῦλος	ἀπήγγειλεν	τῷ	κυρίῳ	αὐτοῦ	ταῦτα.
and	having returned	the	slave	reported	to the	master	of him	these things

τότε	ὀργισθεὶς	ὁ	οἰκοδεσπότης	εἶπεν	τῷ	δούλῳ	αὐτοῦ·	Ἔξελθε
then	having become angry	the	master of the house	said	to the	slave	of him	go out

ταχέως	εἰς	τὰς	πλατείας	καὶ	ῥύμας	τῆς	πόλεως,	καὶ	τοὺς	πτωχοὺς
quickly	into	the	streets	and	lanes	of the	city	and	the	poor

καὶ	ἀναπείρους	καὶ	τυφλοὺς	καὶ	χωλοὺς	εἰσάγαγε	ὧδε.
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.

VI-LK-014 / Luke 14:22

There is still room

Luke 14:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	ὁ	δοῦλος·	Κύριε,	γέγονεν	ὃ	ἐπέταξας,	καὶ	ἔτι	τόπος
and	said	the	slave	lord	has been done	what	you commanded	and	still	room

ἐστίν.
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.

VI-LK-014 / Luke 14:23

Beyond the city

Luke 14:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	ὁ	κύριος	πρὸς	τὸν	δοῦλον·	Ἔξελθε	εἰς	τὰς	ὁδοὺς	καὶ
and	said	the	master	to	the	slave	go out	into	the	roads	and

φραγμοὺς	καὶ	ἀνάγκασον	εἰσελθεῖν,	ἵνα	γεμισθῇ	μου	ὁ	οἶκος·
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.

VI-LK-014 / Luke 14:24

Those first invited

Luke 14:24

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	γὰρ	ὑμῖν	ὅτι	οὐδεὶς	τῶν	ἀνδρῶν	ἐκείνων	τῶν	κεκλημένων
I say	for	to you	that	no one	of the	men	those	who	have been invited

γεύσεταί	μου	τοῦ	δείπνου.
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.

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.

VI-LK-014 / Luke 14:25

Turning to the traveling crowds

Luke 14:25

Greek: adopted SBLGNT text. Word-order interlinear.

Συνεπορεύοντο	δὲ	αὐτῷ	ὄχλοι	πολλοί,	καὶ	στραφεὶς	εἶπεν	πρὸς
were traveling together	and	with him	crowds	large	and	having turned	he said	to

αὐτούς·
them

CLOSE ENGLISH

And large crowds were traveling with him, and turning, he said to them:

FLUENT ENGLISH

Large crowds were traveling with him. He turned and said to them:

SECTION NOTES

The setting changes from the meal to the journey. Large crowds are now the hearers of the words about discipleship, cost and renunciation.

VI-LK-014 / Luke 14:26

Family and one’s own life

Luke 14:26

Greek: adopted SBLGNT text. Word-order interlinear.

Εἴ	τις	ἔρχεται	πρός	με	καὶ	οὐ	μισεῖ	τὸν	πατέρα	ἑαυτοῦ	καὶ	τὴν
if	anyone	comes	to	me	and	not	hates	the	father	of himself	and	the

μητέρα	καὶ	τὴν	γυναῖκα	καὶ	τὰ	τέκνα	καὶ	τοὺς	ἀδελφοὺς	καὶ	τὰς
mother	and	the	wife	and	the	children	and	the	brothers	and	the

ἀδελφάς,	ἔτι	τε	καὶ	τὴν	ψυχὴν	ἑαυτοῦ,	οὐ	δύναται	εἶναί	μου
sisters	still	and	even	the	life	of himself	not	he can	be	of me

μαθητής.
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.

VI-LK-014 / Luke 14:27

Carrying the cross

Luke 14:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὅστις	οὐ	βαστάζει	τὸν	σταυρὸν	ἑαυτοῦ	καὶ	ἔρχεται	ὀπίσω	μου,	οὐ
whoever	not	carries	the	cross	of himself	and	comes	behind	me	not

δύναται	εἶναί	μου	μαθητής.
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.

VI-LK-014 / Luke 14:28

Calculating the cost

Luke 14:28

Greek: adopted SBLGNT text. Word-order interlinear.

τίς	γὰρ	ἐξ	ὑμῶν	θέλων	πύργον	οἰκοδομῆσαι	οὐχὶ	πρῶτον
who	for	among	you	wanting	a tower	to build	not	first

καθίσας	ψηφίζει	τὴν	δαπάνην,	εἰ	ἔχει	εἰς	ἀπαρτισμόν;
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.

VI-LK-014 / Luke 14:29

An unfinished foundation

Luke 14:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	μήποτε	θέντος	αὐτοῦ	θεμέλιον	καὶ	μὴ	ἰσχύοντος	ἐκτελέσαι
so that	not perhaps	having laid	he	a foundation	and	not	being able	to finish

πάντες	οἱ	θεωροῦντες	ἄρξωνται	αὐτῷ	ἐμπαίζειν
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.

VI-LK-014 / Luke 14:30

The onlookers’ verdict

Luke 14:30

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες	ὅτι	Οὗτος	ὁ	ἄνθρωπος	ἤρξατο	οἰκοδομεῖν	καὶ	οὐκ	ἴσχυσεν
saying	that	this	the	man	began	to build	and	not	was able

ἐκτελέσαι.
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.

VI-LK-014 / Luke 14:31

Considering the opposing force

Luke 14:31

Greek: adopted SBLGNT text. Word-order interlinear.

ἢ	τίς	βασιλεὺς	πορευόμενος	ἑτέρῳ	βασιλεῖ	συμβαλεῖν	εἰς	πόλεμον	οὐχὶ
or	what	king	going	another	king	to meet	in	war	not

καθίσας	πρῶτον	βουλεύσεται	εἰ	δυνατός	ἐστιν	ἐν	δέκα	χιλιάσιν
having sat down	first	will consider	whether	able	he is	with	ten	thousand

ὑπαντῆσαι	τῷ	μετὰ	εἴκοσι	χιλιάδων	ἐρχομένῳ	ἐπ’	αὐτόν;
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.

VI-LK-014 / Luke 14:32

Seeking terms of peace

Luke 14:32

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	μήγε,	ἔτι	αὐτοῦ	πόρρω	ὄντος	πρεσβείαν	ἀποστείλας	ἐρωτᾷ
if	but	not indeed	still	he	far away	being	a delegation	having sent	he asks

τὰ	πρὸς	εἰρήνην.
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.

VI-LK-014 / Luke 14:33

Renouncing possessions

Luke 14:33

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	οὖν	πᾶς	ἐξ	ὑμῶν	ὃς	οὐκ	ἀποτάσσεται	πᾶσιν	τοῖς
in this way	therefore	everyone	among	you	who	not	renounces	all	the

ἑαυτοῦ	ὑπάρχουσιν	οὐ	δύναται	εἶναί	μου	μαθητής.
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.

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.

VI-LK-014 / Luke 14:34

Salt that loses its taste

Luke 14:34

Greek: adopted SBLGNT text. Word-order interlinear.

Καλὸν	οὖν	τὸ	ἅλας·	ἐὰν	δὲ	καὶ	τὸ	ἅλας	μωρανθῇ,	ἐν	τίνι
good	therefore	the	salt	if	but	even	the	salt	becomes tasteless	with	what

ἀρτυθήσεται;
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.

VI-LK-014 / Luke 14:35

No use for soil or manure

Luke 14:35

Greek: adopted SBLGNT text. Word-order interlinear.

οὔτε	εἰς	γῆν	οὔτε	εἰς	κοπρίαν	εὔθετόν	ἐστιν·	ἔξω	βάλλουσιν
neither	for	soil	nor	for	a manure heap	suitable	it is	outside	they throw

αὐτό.	ὁ	ἔχων	ὦτα	ἀκούειν	ἀκουέτω.
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.

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.

VI-LK-015 / Luke 15:1-32

Lost, found, and invited to rejoice

Listening, welcome, and a complaint

Luke 15:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦσαν	δὲ	αὐτῷ	ἐγγίζοντες	πάντες	οἱ	τελῶναι	καὶ	οἱ	ἁμαρτωλοὶ
were	and	to him	drawing near	all	the	tax collectors	and	the	sinners

ἀκούειν	αὐτοῦ.
to hear	him

CLOSE ENGLISH

And all the tax collectors and the sinners were drawing near to hear him.

FLUENT ENGLISH

All the tax collectors and sinners were coming near to listen to him.

Luke 15:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διεγόγγυζον	οἵ	τε	Φαρισαῖοι	καὶ	οἱ	γραμματεῖς	λέγοντες	ὅτι
and	were grumbling	the	both	Pharisees	and	the	scribes	saying	that

Οὗτος	ἁμαρτωλοὺς	προσδέχεται	καὶ	συνεσθίει	αὐτοῖς.
this one	sinners	welcomes	and	eats with	them

CLOSE ENGLISH

And both the Pharisees and the scribes were grumbling, saying, “This man welcomes sinners and eats with them.”

FLUENT ENGLISH

The Pharisees and scribes grumbled, “This man welcomes sinners and eats with them.”

Luke 15:3

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτοὺς	τὴν	παραβολὴν	ταύτην	λέγων·
he said	and	to	them	the	parable	this	saying

CLOSE ENGLISH

And he told them this parable, saying:

FLUENT ENGLISH

He told them this parable:

SECTION NOTES

The tax collectors and sinners draw near to listen. The complaint concerns Jesus welcoming and eating with them. The Pharisees and scribes are the speakers of that complaint, and the following parables answer within this setting.

All retains the narrator’s inclusive description of those approaching; it need not mean every tax collector everywhere. The chapter’s three stories keep their distinct figures and repeated language of finding and joy.

VI-LK-015 / Luke 15:4

The lost sheep

Luke 15:4

Greek: adopted SBLGNT text. Word-order interlinear.

Τίς	ἄνθρωπος	ἐξ	ὑμῶν	ἔχων	ἑκατὸν	πρόβατα	καὶ	ἀπολέσας	ἐξ
what	man	among	you	having	a hundred	sheep	and	having lost	from

αὐτῶν	ἓν	οὐ	καταλείπει	τὰ	ἐνενήκοντα	ἐννέα	ἐν	τῇ	ἐρήμῳ	καὶ
them	one	not	leaves	the	ninety	nine	in	the	wilderness	and

πορεύεται	ἐπὶ	τὸ	ἀπολωλὸς	ἕως	εὕρῃ	αὐτό;
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.

VI-LK-015 / Luke 15:5

Carrying it home

Luke 15:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὑρὼν	ἐπιτίθησιν	ἐπὶ	τοὺς	ὤμους	αὐτοῦ	χαίρων,
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.

VI-LK-015 / Luke 15:6

Sharing the joy

Luke 15:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὼν	εἰς	τὸν	οἶκον	συγκαλεῖ	τοὺς	φίλους	καὶ	τοὺς
and	having come	into	the	house	he calls together	the	friends	and	the

γείτονας,	λέγων	αὐτοῖς·	Συγχάρητέ	μοι	ὅτι	εὗρον	τὸ	πρόβατόν	μου
neighbors	saying	to them	rejoice with	me	because	I found	the	sheep	of me

τὸ	ἀπολωλός.
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.

VI-LK-015 / Luke 15:7

Joy over repentance

Luke 15:7

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	ὑμῖν	ὅτι	οὕτως	χαρὰ	ἐν	τῷ	οὐρανῷ	ἔσται	ἐπὶ	ἑνὶ	ἁμαρτωλῷ
I say	to you	that	in this way	joy	in	the	heaven	will be	over	one	sinner

μετανοοῦντι	ἢ	ἐπὶ	ἐνενήκοντα	ἐννέα	δικαίοις	οἵτινες	οὐ	χρείαν
repenting	than	over	ninety	nine	righteous people	who	no	need

ἔχουσιν	μετανοίας.
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.

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.

VI-LK-015 / Luke 15:8

The lost coin

Luke 15:8

Greek: adopted SBLGNT text. Word-order interlinear.

Ἢ	τίς	γυνὴ	δραχμὰς	ἔχουσα	δέκα,	ἐὰν	ἀπολέσῃ	δραχμὴν	μίαν,	οὐχὶ
or	what	woman	drachmas	having	ten	if	she loses	a drachma	one	not

ἅπτει	λύχνον	καὶ	σαροῖ	τὴν	οἰκίαν	καὶ	ζητεῖ	ἐπιμελῶς	ἕως	οὗ
lights	a lamp	and	sweeps	the	house	and	seeks	carefully	until	[with until]

εὕρῃ;
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.

VI-LK-015 / Luke 15:9

Friends and neighbors

Luke 15:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὑροῦσα	συγκαλεῖ	τὰς	φίλας	καὶ	γείτονας	λέγουσα·
and	having found	she calls together	the	women friends	and	neighbors	saying

Συγχάρητέ	μοι	ὅτι	εὗρον	τὴν	δραχμὴν	ἣν	ἀπώλεσα.
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.

VI-LK-015 / Luke 15:10

Joy before the angels

Luke 15:10

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως,	λέγω	ὑμῖν,	γίνεται	χαρὰ	ἐνώπιον	τῶν	ἀγγέλων	τοῦ	θεοῦ	ἐπὶ
in this way	I say	to you	there is	joy	before	the	angels	of	God	over

ἑνὶ	ἁμαρτωλῷ	μετανοοῦντι.
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.

Comparing the passages (H-092, SR-0289)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-015 / Luke 15:11

A father and his two sons

Luke 15:11

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δέ·	Ἄνθρωπός	τις	εἶχεν	δύο	υἱούς.
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.

VI-LK-015 / Luke 15:12

The younger son’s request

Luke 15:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	ὁ	νεώτερος	αὐτῶν	τῷ	πατρί·	Πάτερ,	δός	μοι	τὸ
and	said	the	younger	of them	to the	father	father	give	me	the

ἐπιβάλλον	μέρος	τῆς	οὐσίας·	ὁ	δὲ	διεῖλεν	αὐτοῖς	τὸν	βίον.
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.

VI-LK-015 / Luke 15:13

Leaving for a distant country

Luke 15:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μετ’	οὐ	πολλὰς	ἡμέρας	συναγαγὼν	πάντα	ὁ	νεώτερος	υἱὸς
and	after	not	many	days	having gathered	everything	the	younger	son

ἀπεδήμησεν	εἰς	χώραν	μακράν,	καὶ	ἐκεῖ	διεσκόρπισεν	τὴν	οὐσίαν
went abroad	to	a country	distant	and	there	squandered	the	property

αὐτοῦ	ζῶν	ἀσώτως.
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.

VI-LK-015 / Luke 15:14

The famine

Luke 15:14

Greek: adopted SBLGNT text. Word-order interlinear.

δαπανήσαντος	δὲ	αὐτοῦ	πάντα	ἐγένετο	λιμὸς	ἰσχυρὰ	κατὰ	τὴν
having spent	but	he	everything	there arose	a famine	severe	throughout	the

χώραν	ἐκείνην,	καὶ	αὐτὸς	ἤρξατο	ὑστερεῖσθαι.
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.

VI-LK-015 / Luke 15:15

Feeding pigs

Luke 15:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πορευθεὶς	ἐκολλήθη	ἑνὶ	τῶν	πολιτῶν	τῆς	χώρας	ἐκείνης,
and	having gone	he attached himself	to one	of the	citizens	of the	country	that

καὶ	ἔπεμψεν	αὐτὸν	εἰς	τοὺς	ἀγροὺς	αὐτοῦ	βόσκειν	χοίρους·
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.

VI-LK-015 / Luke 15:16

Hunger and the pigs’ food

Luke 15:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπεθύμει	γεμίσαι	τὴν	κοιλίαν	αὐτοῦ	ἀπὸ	τῶν	κερατίων	ὧν
and	he longed	to fill	the	belly	of him	from	the	carob pods	which

ἤσθιον	οἱ	χοῖροι,	καὶ	οὐδεὶς	ἐδίδου	αὐτῷ.
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.

VI-LK-015 / Luke 15:17

Coming to himself

Luke 15:17

Greek: adopted SBLGNT text. Word-order interlinear.

εἰς	ἑαυτὸν	δὲ	ἐλθὼν	ἔφη·	Πόσοι	μίσθιοι	τοῦ	πατρός	μου
to	himself	but	having come	he said	how many	hired workers	of the	father	of me

περισσεύονται	ἄρτων,	ἐγὼ	δὲ	λιμῷ	ὧδε	ἀπόλλυμαι·
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.

VI-LK-015 / Luke 15:18

Planning what to say

Luke 15:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἀναστὰς	πορεύσομαι	πρὸς	τὸν	πατέρα	μου	καὶ	ἐρῶ	αὐτῷ·	Πάτερ,
having arisen	I will go	to	the	father	of me	and	I will say	to him	father

ἥμαρτον	εἰς	τὸν	οὐρανὸν	καὶ	ἐνώπιόν	σου,
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.

VI-LK-015 / Luke 15:19

A request to be a hired worker

Luke 15:19

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκέτι	εἰμὶ	ἄξιος	κληθῆναι	υἱός	σου·	ποίησόν	με	ὡς	ἕνα	τῶν
no longer	I am	worthy	to be called	a son	of you	make	me	as	one	of the

μισθίων	σου.
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.

VI-LK-015 / Luke 15:20

The father runs to meet him

Luke 15:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναστὰς	ἦλθεν	πρὸς	τὸν	πατέρα	ἑαυτοῦ.	ἔτι	δὲ	αὐτοῦ	μακρὰν
and	having arisen	he came	to	the	father	of himself	still	but	he	far

ἀπέχοντος	εἶδεν	αὐτὸν	ὁ	πατὴρ	αὐτοῦ	καὶ	ἐσπλαγχνίσθη	καὶ	δραμὼν
being distant	saw	him	the	father	of him	and	felt compassion	and	having run

ἐπέπεσεν	ἐπὶ	τὸν	τράχηλον	αὐτοῦ	καὶ	κατεφίλησεν	αὐτόν.
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.

VI-LK-015 / Luke 15:21

The spoken confession

Luke 15:21

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	υἱὸς	αὐτῷ·	Πάτερ,	ἥμαρτον	εἰς	τὸν	οὐρανὸν	καὶ
said	but	the	son	to him	father	I sinned	against	the	heaven	and

ἐνώπιόν	σου,	οὐκέτι	εἰμὶ	ἄξιος	κληθῆναι	υἱός	σου.
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.

VI-LK-015 / Luke 15:22

Robe, ring and sandals

Luke 15:22

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	πατὴρ	πρὸς	τοὺς	δούλους	αὐτοῦ·	Ταχὺ	ἐξενέγκατε	στολὴν
said	but	the	father	to	the	slaves	of him	quickly	bring out	a robe

τὴν	πρώτην	καὶ	ἐνδύσατε	αὐτόν,	καὶ	δότε	δακτύλιον	εἰς	τὴν	χεῖρα
the	first	and	clothe	him	and	give	a ring	onto	the	hand

αὐτοῦ	καὶ	ὑποδήματα	εἰς	τοὺς	πόδας,
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.

VI-LK-015 / Luke 15:23

Preparing the celebration

Luke 15:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φέρετε	τὸν	μόσχον	τὸν	σιτευτόν,	θύσατε,	καὶ	φαγόντες
and	bring	the	calf	the	fattened	slaughter	and	having eaten

εὐφρανθῶμεν,
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.

VI-LK-015 / Luke 15:24

Dead and alive, lost and found

Luke 15:24

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	οὗτος	ὁ	υἱός	μου	νεκρὸς	ἦν	καὶ	ἀνέζησεν,	ἦν
because	this	the	son	of me	dead	was	and	came to life again	he was

ἀπολωλὼς	καὶ	εὑρέθη.	καὶ	ἤρξαντο	εὐφραίνεσθαι.
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.

VI-LK-015 / Luke 15:25

The older son approaches

Luke 15:25

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	ὁ	υἱὸς	αὐτοῦ	ὁ	πρεσβύτερος	ἐν	ἀγρῷ·	καὶ	ὡς	ἐρχόμενος
was	but	the	son	of him	the	older	in	a field	and	as	coming

ἤγγισεν	τῇ	οἰκίᾳ,	ἤκουσεν	συμφωνίας	καὶ	χορῶν,
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.

VI-LK-015 / Luke 15:26

Asking a servant

Luke 15:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	ἕνα	τῶν	παίδων	ἐπυνθάνετο	τί	ἂν	εἴη
and	having called	one	of the	servants	he was asking	what	[potential]	might be

ταῦτα·
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.

VI-LK-015 / Luke 15:27

The explanation

Luke 15:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῷ	ὅτι	Ὁ	ἀδελφός	σου	ἥκει,	καὶ	ἔθυσεν	ὁ
he	but	said	to him	that	the	brother	of you	has come	and	slaughtered	the

πατήρ	σου	τὸν	μόσχον	τὸν	σιτευτόν,	ὅτι	ὑγιαίνοντα	αὐτὸν
father	of you	the	calf	the	fattened	because	healthy	him

ἀπέλαβεν.
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.

VI-LK-015 / Luke 15:28

Refusing to enter

Luke 15:28

Greek: adopted SBLGNT text. Word-order interlinear.

ὠργίσθη	δὲ	καὶ	οὐκ	ἤθελεν	εἰσελθεῖν.	ὁ	δὲ	πατὴρ	αὐτοῦ
he became angry	but	and	not	he was willing	to enter	the	but	father	of him

ἐξελθὼν	παρεκάλει	αὐτόν.
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.

VI-LK-015 / Luke 15:29

Years of service

Luke 15:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	τῷ	πατρὶ	αὐτοῦ·	Ἰδοὺ	τοσαῦτα	ἔτη	δουλεύω
he	but	answering	said	to the	father	of him	look	so many	years	I slave

σοι	καὶ	οὐδέποτε	ἐντολήν	σου	παρῆλθον,	καὶ	ἐμοὶ	οὐδέποτε	ἔδωκας
for you	and	never	a command	of you	I transgressed	and	to me	never	you gave

ἔριφον	ἵνα	μετὰ	τῶν	φίλων	μου	εὐφρανθῶ·
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.

VI-LK-015 / Luke 15:30

This son of yours

Luke 15:30

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	δὲ	ὁ	υἱός	σου	οὗτος	ὁ	καταφαγών	σου	τὸν	βίον	μετὰ
when	but	the	son	of you	this	the one	devouring	of you	the	livelihood	with

πορνῶν	ἦλθεν,	ἔθυσας	αὐτῷ	τὸν	σιτευτὸν	μόσχον.
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.

VI-LK-015 / Luke 15:31

The father’s answer

Luke 15:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῷ·	Τέκνον,	σὺ	πάντοτε	μετ’	ἐμοῦ	εἶ,	καὶ	πάντα	τὰ
he	but	said	to him	child	you	always	with	me	are	and	all	the

ἐμὰ	σά	ἐστιν·
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.

VI-LK-015 / Luke 15:32

This brother of yours

Luke 15:32

Greek: adopted SBLGNT text. Word-order interlinear.

εὐφρανθῆναι	δὲ	καὶ	χαρῆναι	ἔδει,	ὅτι	ὁ	ἀδελφός	σου	οὗτος
to celebrate	but	and	to rejoice	it was necessary	because	the	brother	of you	this

νεκρὸς	ἦν	καὶ	ἔζησεν,	καὶ	ἀπολωλὼς	καὶ	εὑρέθη.
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.

Comparing the passages (H-092, SR-0290)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-016 / Luke 16:1-31

Stewardship, wealth, and listening

The steward facing dismissal

Luke 16:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	δὲ	καὶ	πρὸς	τοὺς	μαθητάς·	Ἄνθρωπός	τις	ἦν	πλούσιος
he was saying	but	also	to	the	disciples	a man	certain	was	rich

ὃς	εἶχεν	οἰκονόμον,	καὶ	οὗτος	διεβλήθη	αὐτῷ	ὡς	διασκορπίζων	τὰ
who	had	a steward	and	this one	was reported	to him	as	squandering	the

ὑπάρχοντα	αὐτοῦ.
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.

VI-LK-016 / Luke 16:2

An account demanded

Luke 16:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φωνήσας	αὐτὸν	εἶπεν	αὐτῷ·	Τί	τοῦτο	ἀκούω	περὶ	σοῦ;	ἀπόδος
and	having called	him	he said	to him	what	this	I hear	about	you	render

τὸν	λόγον	τῆς	οἰκονομίας	σου,	οὐ	γὰρ	δύνῃ	ἔτι	οἰκονομεῖν.
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.

VI-LK-016 / Luke 16:3

Considering the alternatives

Luke 16:3

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ἐν	ἑαυτῷ	ὁ	οἰκονόμος·	Τί	ποιήσω	ὅτι	ὁ	κύριός
said	but	within	himself	the	steward	what	shall I do	because	the	master

μου	ἀφαιρεῖται	τὴν	οἰκονομίαν	ἀπ’	ἐμοῦ;	σκάπτειν	οὐκ	ἰσχύω,
of me	takes away	the	stewardship	from	me	to dig	not	I have strength

ἐπαιτεῖν	αἰσχύνομαι·
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.

VI-LK-016 / Luke 16:4

A plan for future welcome

Luke 16:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἔγνων	τί	ποιήσω,	ἵνα	ὅταν	μετασταθῶ	ἐκ	τῆς	οἰκονομίας
I know	what	I will do	so that	when	I am removed	from	the	stewardship

δέξωνταί	με	εἰς	τοὺς	οἴκους	ἑαυτῶν.
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.

VI-LK-016 / Luke 16:5

Calling in the debtors

Luke 16:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	ἕνα	ἕκαστον	τῶν	χρεοφειλετῶν	τοῦ	κυρίου
and	having called	one	each	of the	debtors	of the	master

ἑαυτοῦ	ἔλεγεν	τῷ	πρώτῳ·	Πόσον	ὀφείλεις	τῷ	κυρίῳ	μου;
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.

VI-LK-016 / Luke 16:6

Oil: one hundred becomes fifty

Luke 16:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Ἑκατὸν	βάτους	ἐλαίου·	ὁ	δὲ	εἶπεν	αὐτῷ·	Δέξαι	σου
he	but	said	a hundred	baths	of oil	he	but	said	to him	take	of you

τὰ	γράμματα	καὶ	καθίσας	ταχέως	γράψον	πεντήκοντα.
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.

VI-LK-016 / Luke 16:7

Wheat: one hundred becomes eighty

Luke 16:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἔπειτα	ἑτέρῳ	εἶπεν·	Σὺ	δὲ	πόσον	ὀφείλεις;	ὁ	δὲ	εἶπεν·	Ἑκατὸν
then	to another	he said	you	but	how much	do you owe	he	but	said	a hundred

κόρους	σίτου·	λέγει	αὐτῷ·	Δέξαι	σου	τὰ	γράμματα	καὶ	γράψον
kors	of wheat	he says	to him	take	of you	the	written account	and	write

ὀγδοήκοντα.
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.

VI-LK-016 / Luke 16:8

Praise for shrewd action

Luke 16:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπῄνεσεν	ὁ	κύριος	τὸν	οἰκονόμον	τῆς	ἀδικίας	ὅτι	
and	praised	the	master	the	steward	of	unrighteousness	because	
φρονίμως	ἐποίησεν·	ὅτι	οἱ	υἱοὶ	τοῦ	αἰῶνος	τούτου	φρονιμώτεροι	
shrewdly	he acted	because	the	sons	of the	age	this	more shrewd	
ὑπὲρ	τοὺς	υἱοὺς	τοῦ	φωτὸς	εἰς	τὴν	γενεὰν	τὴν	ἑαυτῶν	εἰσιν.
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.

VI-LK-016 / Luke 16:9

Wealth and lasting welcome

Luke 16:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγὼ	ὑμῖν	λέγω,	ἑαυτοῖς	ποιήσατε	φίλους	ἐκ	τοῦ	μαμωνᾶ	τῆς
and	I	to you	say	for yourselves	make	friends	from	the	mammon	of

ἀδικίας,	ἵνα	ὅταν	ἐκλίπῃ	δέξωνται	ὑμᾶς	εἰς	τὰς	αἰωνίους
unrighteousness	so that	when	it fails	they may receive	you	into	the	eternal

σκηνάς.
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.

Comparing the passages (H-092, SR-0291)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-016 / Luke 16:10

Faithfulness and two masters

Luke 16:10

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	πιστὸς	ἐν	ἐλαχίστῳ	καὶ	ἐν	πολλῷ	πιστός	ἐστιν,	καὶ	ὁ	ἐν
the one	faithful	in	very little	also	in	much	faithful	is	and	the one	in

ἐλαχίστῳ	ἄδικος	καὶ	ἐν	πολλῷ	ἄδικός	ἐστιν.
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.

VI-LK-016 / Luke 16:11

Entrusted with true riches

Luke 16:11

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	οὖν	ἐν	τῷ	ἀδίκῳ	μαμωνᾷ	πιστοὶ	οὐκ	ἐγένεσθε,	τὸ	ἀληθινὸν
if	therefore	in	the	unrighteous	mammon	faithful	not	you proved	the	genuine

τίς	ὑμῖν	πιστεύσει;
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.

VI-LK-016 / Luke 16:12

Another’s property and one’s own

Luke 16:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰ	ἐν	τῷ	ἀλλοτρίῳ	πιστοὶ	οὐκ	ἐγένεσθε,	τὸ	ὑμέτερον	τίς
and	if	in	the	belonging to another	faithful	not	you proved	the	your own	who

δώσει	ὑμῖν;
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.

VI-LK-016 / Luke 16:13

Serving two masters

Luke 16:13

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδεὶς	οἰκέτης	δύναται	δυσὶ	κυρίοις	δουλεύειν·	ἢ	γὰρ	τὸν
no	household servant	can	two	masters	serve as a slave	either	for	the

ἕνα	μισήσει	καὶ	τὸν	ἕτερον	ἀγαπήσει,	ἢ	ἑνὸς	ἀνθέξεται	καὶ	τοῦ
one	he will hate	and	the	other	he will love	or	one	he will hold to	and	the

ἑτέρου	καταφρονήσει.	οὐ	δύνασθε	θεῷ	δουλεύειν	καὶ	μαμωνᾷ.
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.

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.

VI-LK-016 / Luke 16:14-15

What God sees

Luke 16:14

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤκουον	δὲ	ταῦτα	πάντα	οἱ	Φαρισαῖοι	φιλάργυροι	ὑπάρχοντες,	καὶ
were hearing	and	these things	all	the	Pharisees	lovers of money	being	and

ἐξεμυκτήριζον	αὐτόν.
were ridiculing	him

CLOSE ENGLISH

And the Pharisees, being lovers of money, were hearing all these things and were ridiculing him.

FLUENT ENGLISH

The Pharisees, who loved money, heard all this and ridiculed him.

Luke 16:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Ὑμεῖς	ἐστε	οἱ	δικαιοῦντες	ἑαυτοὺς	ἐνώπιον	τῶν
and	he said	to them	you	are	those	justifying	yourselves	before	the

ἀνθρώπων,	ὁ	δὲ	θεὸς	γινώσκει	τὰς	καρδίας	ὑμῶν·	ὅτι	τὸ	ἐν
people	the	but	God	knows	the	hearts	of you	because	the	among

ἀνθρώποις	ὑψηλὸν	βδέλυγμα	ἐνώπιον	τοῦ	θεοῦ.
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.

Comparing the passages (H-092, SR-0293)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.
The narration supplies the hearers’ love of money and their ridicule. These are descriptions of the Pharisees in this scene and prepare the contrast between public esteem and what God knows.

VI-LK-016 / Luke 16:16

The Law, the Prophets and the kingdom

Luke 16:16

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	νόμος	καὶ	οἱ	προφῆται	μέχρι	Ἰωάννου·	ἀπὸ	τότε	ἡ	βασιλεία	τοῦ
the	law	and	the	prophets	until	John	from	then	the	kingdom	of

θεοῦ	εὐαγγελίζεται	καὶ	πᾶς	εἰς	αὐτὴν	βιάζεται.
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.

VI-LK-016 / Luke 16:17

One stroke of the Law

Luke 16:17

Greek: adopted SBLGNT text. Word-order interlinear.

Εὐκοπώτερον	δέ	ἐστιν	τὸν	οὐρανὸν	καὶ	τὴν	γῆν	παρελθεῖν	ἢ	τοῦ
easier	but	it is	the	heaven	and	the	earth	to pass away	than	of the

νόμου	μίαν	κεραίαν	πεσεῖν.
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.

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.

VI-LK-016 / Luke 16:18

Divorce and remarriage

Luke 16:18

Greek: adopted SBLGNT text. Word-order interlinear.

Πᾶς	ὁ	ἀπολύων	τὴν	γυναῖκα	αὐτοῦ	καὶ	γαμῶν	ἑτέραν	μοιχεύει,
everyone	who	divorces	the	wife	of him	and	marries	another	commits adultery

καὶ	ὁ	ἀπολελυμένην	ἀπὸ	ἀνδρὸς	γαμῶν	μοιχεύει.
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.

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.

VI-LK-016 / Luke 16:19

The rich man and Lazarus

Luke 16:19

Greek: adopted SBLGNT text. Word-order interlinear.

Ἄνθρωπος	δέ	τις	ἦν	πλούσιος,	καὶ	ἐνεδιδύσκετο	πορφύραν
a man	now	a certain	was	rich	and	he used to clothe himself in	purple

καὶ	βύσσον	εὐφραινόμενος	καθ’	ἡμέραν	λαμπρῶς.
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.

VI-LK-016 / Luke 16:20

A poor man at the gate

Luke 16:20

Greek: adopted SBLGNT text. Word-order interlinear.

πτωχὸς	δέ	τις	ὀνόματι	Λάζαρος	ἐβέβλητο	πρὸς	τὸν	πυλῶνα
poor	but	a certain man	by name	Lazarus	had been laid	at	the	gate

αὐτοῦ	εἱλκωμένος
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.

VI-LK-016 / Luke 16:21

The table and the dogs

Luke 16:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπιθυμῶν	χορτασθῆναι	ἀπὸ	τῶν	πιπτόντων	ἀπὸ	τῆς	τραπέζης
and	longing	to be filled	from	the things	falling	from	the	table

τοῦ	πλουσίου·	ἀλλὰ	καὶ	οἱ	κύνες	ἐρχόμενοι	ἐπέλειχον	τὰ	ἕλκη
of the	rich man	but	even	the	dogs	coming	would lick	the	sores

αὐτοῦ.
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.

VI-LK-016 / Luke 16:22

Two deaths

Luke 16:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγένετο	δὲ	ἀποθανεῖν	τὸν	πτωχὸν	καὶ	ἀπενεχθῆναι	αὐτὸν	ὑπὸ	τῶν
it happened	now	to die	the	poor man	and	to be carried away	him	by	the

ἀγγέλων	εἰς	τὸν	κόλπον	Ἀβραάμ·	ἀπέθανεν	δὲ	καὶ	ὁ	πλούσιος	καὶ
angels	into	the	bosom	of Abraham	died	now	also	the	rich man	and

ἐτάφη.
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.

VI-LK-016 / Luke 16:23

Seeing across the distance

Luke 16:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	τῷ	ᾅδῃ	ἐπάρας	τοὺς	ὀφθαλμοὺς	αὐτοῦ,	ὑπάρχων	ἐν	βασάνοις,
and	in	the	Hades	lifting	the	eyes	of him	being	in	torments

ὁρᾷ	Ἀβραὰμ	ἀπὸ	μακρόθεν	καὶ	Λάζαρον	ἐν	τοῖς	κόλποις	αὐτοῦ.
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.

VI-LK-016 / Luke 16:24

A plea for water

Luke 16:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	φωνήσας	εἶπεν·	Πάτερ	Ἀβραάμ,	ἐλέησόν	με	καὶ	πέμψον
and	he	calling out	said	Father	Abraham	have mercy on	me	and	send

Λάζαρον	ἵνα	βάψῃ	τὸ	ἄκρον	τοῦ	δακτύλου	αὐτοῦ	ὕδατος	καὶ
Lazarus	so that	he may dip	the	tip	of the	finger	of him	in water	and

καταψύξῃ	τὴν	γλῶσσάν	μου,	ὅτι	ὀδυνῶμαι	ἐν	τῇ	φλογὶ	ταύτῃ.
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.

VI-LK-016 / Luke 16:25

Comfort and suffering

Luke 16:25

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	Ἀβραάμ·	Τέκνον,	μνήσθητι	ὅτι	ἀπέλαβες	τὰ	ἀγαθά	σου	ἐν
said	but	Abraham	Child	remember	that	you received	the	good things	of you	in

τῇ	ζωῇ	σου,	καὶ	Λάζαρος	ὁμοίως	τὰ	κακά·	νῦν	δὲ	ὧδε
the	life	of you	and	Lazarus	likewise	the	bad things	now	but	here

παρακαλεῖται	σὺ	δὲ	ὀδυνᾶσαι.
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.

VI-LK-016 / Luke 16:26

The fixed chasm

Luke 16:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	πᾶσι	τούτοις	μεταξὺ	ἡμῶν	καὶ	ὑμῶν	χάσμα	μέγα	ἐστήρικται,
and	in	all	these things	between	us	and	you	a chasm	great	has been fixed

ὅπως	οἱ	θέλοντες	διαβῆναι	ἔνθεν	πρὸς	ὑμᾶς	μὴ	δύνωνται,	μηδὲ
so that	those	wishing	to cross	from here	to	you	not	may be able	nor

ἐκεῖθεν	πρὸς	ἡμᾶς	διαπερῶσιν.
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.

VI-LK-016 / Luke 16:27

A request for his household

Luke 16:27

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δέ·	Ἐρωτῶ	σε	οὖν,	πάτερ,	ἵνα	πέμψῃς	αὐτὸν	εἰς	τὸν	οἶκον
he said	but	I ask	you	then	father	that	you send	him	to	the	house

τοῦ	πατρός	μου,
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.

VI-LK-016 / Luke 16:28

Five brothers

Luke 16:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἔχω	γὰρ	πέντε	ἀδελφούς,	ὅπως	διαμαρτύρηται	αὐτοῖς,	ἵνα	μὴ	καὶ
I have	for	five	brothers	so that	he may solemnly warn	them	so that	not	also

αὐτοὶ	ἔλθωσιν	εἰς	τὸν	τόπον	τοῦτον	τῆς	βασάνου.
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.

VI-LK-016 / Luke 16:29

Moses and the Prophets

Luke 16:29

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	δὲ	Ἀβραάμ·	Ἔχουσι	Μωϋσέα	καὶ	τοὺς	προφήτας·	ἀκουσάτωσαν
says	but	Abraham	they have	Moses	and	the	prophets	let them listen to

αὐτῶν.
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.

VI-LK-016 / Luke 16:30

If someone goes from the dead

Luke 16:30

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Οὐχί,	πάτερ	Ἀβραάμ,	ἀλλ’	ἐάν	τις	ἀπὸ	νεκρῶν
he	but	said	No	father	Abraham	but	if	someone	from	the dead

πορευθῇ	πρὸς	αὐτοὺς	μετανοήσουσιν.
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.

VI-LK-016 / Luke 16:31

The final answer

Luke 16:31

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτῷ·	Εἰ	Μωϋσέως	καὶ	τῶν	προφητῶν	οὐκ	ἀκούουσιν,	οὐδ’
he said	but	to him	if	to Moses	and	the	prophets	not	they listen	not even

ἐάν	τις	ἐκ	νεκρῶν	ἀναστῇ	πεισθήσονται.
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.

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.

VI-LK-017 / Luke 17:1-37

Faith, gratitude, and the days to come

Causing another to stumble

Luke 17:1

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	πρὸς	τοὺς	μαθητὰς	αὐτοῦ·	Ἀνένδεκτόν	ἐστιν	τοῦ	τὰ
he said	now	to	the	disciples	of him	impossible	it is	for	the

σκάνδαλα	μὴ	ἐλθεῖν,	πλὴν	οὐαὶ	δι’	οὗ	ἔρχεται·
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.

VI-LK-017 / Luke 17:2

One of these little ones

Luke 17:2

Greek: adopted SBLGNT text. Word-order interlinear.

λυσιτελεῖ	αὐτῷ	εἰ	λίθος	μυλικὸς	περίκειται	περὶ	τὸν	τράχηλον	αὐτοῦ
it is better	for him	if	a stone	for milling	lies	around	the	neck	of him

καὶ	ἔρριπται	εἰς	τὴν	θάλασσαν	ἢ	ἵνα	σκανδαλίσῃ	τῶν
and	he has been thrown	into	the	sea	than	that	he should cause to stumble	of the

μικρῶν	τούτων	ἕνα.
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.

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.

VI-LK-017 / Luke 17:3

Rebuke, repentance and forgiveness

Luke 17:3

Greek: adopted SBLGNT text. Word-order interlinear.

προσέχετε	ἑαυτοῖς.	ἐὰν	ἁμάρτῃ	ὁ	ἀδελφός	σου	ἐπιτίμησον	αὐτῷ,	καὶ
pay attention	to yourselves	if	sins	the	brother	of you	rebuke	him	and

ἐὰν	μετανοήσῃ	ἄφες	αὐτῷ·
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.

VI-LK-017 / Luke 17:4

Seven times in a day

Luke 17:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	ἑπτάκις	τῆς	ἡμέρας	ἁμαρτήσῃ	εἰς	σὲ	καὶ	ἑπτάκις
and	if	seven times	in the	day	he sins	against	you	and	seven times

ἐπιστρέψῃ	πρὸς	σὲ	λέγων·	Μετανοῶ,	ἀφήσεις	αὐτῷ.
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.

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.

VI-LK-017 / Luke 17:5-6

Faith like a mustard seed

Luke 17:5

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἶπαν	οἱ	ἀπόστολοι	τῷ	κυρίῳ·	Πρόσθες	ἡμῖν	πίστιν.
and	said	the	apostles	to the	Lord	add	to us	faith

CLOSE ENGLISH

And the apostles said to the Lord, “Add faith to us.”

FLUENT ENGLISH

The apostles said to the Lord, “Give us more faith.”

Luke 17:6

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	κύριος·	Εἰ	ἔχετε	πίστιν	ὡς	κόκκον	σινάπεως,	ἐλέγετε
said	now	the	Lord	if	you have	faith	like	a seed	of mustard	you would say

ἂν	τῇ	συκαμίνῳ	ταύτῃ·	Ἐκριζώθητι	καὶ	φυτεύθητι	ἐν	τῇ
[conditional]	to the	mulberry tree	this	be uprooted	and	be planted	in	the

θαλάσσῃ·	καὶ	ὑπήκουσεν	ἂν	ὑμῖν.
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.

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.
The apostles’ request introduces the answer. Add faith is the close expression; give us more faith is the established fluent rendering.

VI-LK-017 / Luke 17:7

Doing what was commanded

Luke 17:7

Greek: adopted SBLGNT text. Word-order interlinear.

Τίς	δὲ	ἐξ	ὑμῶν	δοῦλον	ἔχων	ἀροτριῶντα	ἢ	ποιμαίνοντα,	ὃς
who	now	from	you	a slave	having	plowing	or	tending a flock	who

εἰσελθόντι	ἐκ	τοῦ	ἀγροῦ	ἐρεῖ	αὐτῷ·	Εὐθέως	παρελθὼν	ἀνάπεσε,
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.

VI-LK-017 / Luke 17:8

Serving before eating

Luke 17:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	οὐχὶ	ἐρεῖ	αὐτῷ·	Ἑτοίμασον	τί	δειπνήσω	καὶ
but	not	will he say	to him	prepare	something	I may dine on	and

περιζωσάμενος	διακόνει	μοι	ἕως	φάγω	καὶ	πίω,	καὶ	μετὰ	ταῦτα
having girded yourself	serve	me	until	I eat	and	drink	and	after	these things

φάγεσαι	καὶ	πίεσαι	σύ;
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.

VI-LK-017 / Luke 17:9

The question of thanks

Luke 17:9

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	ἔχει	χάριν	τῷ	δούλῳ	ὅτι	ἐποίησεν	τὰ	διαταχθέντα;
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.

VI-LK-017 / Luke 17:10

No claim to extra credit

Luke 17:10

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	καὶ	ὑμεῖς,	ὅταν	ποιήσητε	πάντα	τὰ	διαταχθέντα	ὑμῖν,
so	also	you	when	you do	all	the things	commanded	to you

λέγετε	ὅτι	Δοῦλοι	ἀχρεῖοί	ἐσμεν,	ὃ	ὠφείλομεν	ποιῆσαι	πεποιήκαμεν.
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.

Comparing the passages (H-092, SR-0300)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-017 / Luke 17:11-13

Ten men at a distance

Luke 17:11

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	τῷ	πορεύεσθαι	εἰς	Ἰερουσαλὴμ	καὶ	αὐτὸς	διήρχετο
and	it happened	in	the	traveling	to	Jerusalem	and	he	was passing

διὰ	μέσον	Σαμαρείας	καὶ	Γαλιλαίας.
through	the midst	of Samaria	and	Galilee

CLOSE ENGLISH

And it happened, as he was traveling to Jerusalem, that he was passing through the midst of Samaria and Galilee.

FLUENT ENGLISH

On his way to Jerusalem, Jesus was traveling through the border region between Samaria and Galilee.

Luke 17:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσερχομένου	αὐτοῦ	εἴς	τινα	κώμην	ἀπήντησαν	δέκα	λεπροὶ
and	entering	he	into	a certain	village	met	ten	leprous

ἄνδρες,	οἳ	ἔστησαν	πόρρωθεν,
men	who	stood	at a distance

CLOSE ENGLISH

And as he was entering a certain village, ten leprous men met him; they stood at a distance,

FLUENT ENGLISH

As he entered a village, ten men with leprosy met him. They stood at a distance.

Luke 17:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτοὶ	ἦραν	φωνὴν	λέγοντες·	Ἰησοῦ	ἐπιστάτα,	ἐλέησον	ἡμᾶς.
and	they	raised	a voice	saying	Jesus	Master	have mercy on	us

CLOSE ENGLISH

and they raised their voice, saying, “Jesus, Master, have mercy on us!”

FLUENT ENGLISH

They raised their voices and said, “Jesus, Master, have mercy on us!”

SECTION NOTES

The journey to Jerusalem continues. Through the midst preserves the close expression; the established fluent layer reads the phrase as the border region between Samaria and Galilee. The Greek permits this geographical reading without fixing a modern route. See UBS Handbook on Luke 17:11.

Ten men meet Jesus and call from a distance. The Greek term traditionally rendered leprosy describes their condition without identifying a modern diagnosis. Him in the close and fluent translations of verse 12 supplies the person being met from the setting; no separate Greek pronoun is added to the source.

VI-LK-017 / Luke 17:14

Go and show yourselves

Luke 17:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδὼν	εἶπεν	αὐτοῖς·	Πορευθέντες	ἐπιδείξατε	ἑαυτοὺς	τοῖς	ἱερεῦσιν.
and	seeing	he said	to them	going	show	yourselves	to the	priests

καὶ	ἐγένετο	ἐν	τῷ	ὑπάγειν	αὐτοὺς	ἐκαθαρίσθησαν.
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.

Comparing the passages (H-093, SR-0301)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-017 / Luke 17:15-16

One man returns

Luke 17:15

Greek: adopted SBLGNT text. Word-order interlinear.

εἷς	δὲ	ἐξ	αὐτῶν,	ἰδὼν	ὅτι	ἰάθη,	ὑπέστρεψεν	μετὰ	φωνῆς
one	but	from	them	having seen	that	he was healed	returned	with	a voice

μεγάλης	δοξάζων	τὸν	θεόν,
loud	glorifying	the	God

CLOSE ENGLISH

But one of them, seeing that he was healed, returned with a loud voice, glorifying God,

FLUENT ENGLISH

One of them, seeing that he had been healed, returned and praised God in a loud voice.

Luke 17:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔπεσεν	ἐπὶ	πρόσωπον	παρὰ	τοὺς	πόδας	αὐτοῦ	εὐχαριστῶν	αὐτῷ·
and	he fell	on	his face	beside	the	feet	of him	thanking	him

καὶ	αὐτὸς	ἦν	Σαμαρίτης.
and	he	was	a Samaritan

CLOSE ENGLISH

and he fell on his face at his feet, thanking him. And he was a Samaritan.

FLUENT ENGLISH

He fell facedown at Jesus’ feet and thanked him. He was a Samaritan.

SECTION NOTES

One of the ten sees that he has been healed and returns. His loud praise of God and his thanks at Jesus’ feet remain distinct actions. The narrator then identifies him as a Samaritan.

VI-LK-017 / Luke 17:17

Where are the nine?

Luke 17:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Οὐχὶ	οἱ	δέκα	ἐκαθαρίσθησαν;	οἱ	δὲ
answering	now	the	Jesus	said	not	the	ten	were cleansed	the	but

ἐννέα	ποῦ;
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.

VI-LK-017 / Luke 17:18

This foreigner

Luke 17:18

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	εὑρέθησαν	ὑποστρέψαντες	δοῦναι	δόξαν	τῷ	θεῷ	εἰ	μὴ	ὁ
not	were found	having returned	to give	glory	to	God	if	not	the

ἀλλογενὴς	οὗτος;
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.

Comparing the passages (H-093, SR-0302)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-017 / Luke 17:19

Your faith has saved you

Luke 17:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ·	Ἀναστὰς	πορεύου·	ἡ	πίστις	σου	σέσωκέν	σε.
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.

Comparing the passages (H-093, SR-0303)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-017 / Luke 17:20

The kingdom among you

Luke 17:20

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐπερωτηθεὶς	δὲ	ὑπὸ	τῶν	Φαρισαίων	πότε	ἔρχεται	ἡ	βασιλεία	τοῦ
having been asked	now	by	the	Pharisees	when	comes	the	kingdom	of

θεοῦ	ἀπεκρίθη	αὐτοῖς	καὶ	εἶπεν·	Οὐκ	ἔρχεται	ἡ	βασιλεία	τοῦ	θεοῦ
God	he answered	them	and	said	not	comes	the	kingdom	of	God

μετὰ	παρατηρήσεως,
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.

VI-LK-017 / Luke 17:21

Within you or among you

Luke 17:21

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲ	ἐροῦσιν·	Ἰδοὺ	ὧδε	ἢ·	Ἐκεῖ·	ἰδοὺ	γὰρ	ἡ	βασιλεία	τοῦ	θεοῦ
nor	will they say	look	here	or	there	look	for	the	kingdom	of	God

ἐντὸς	ὑμῶν	ἐστιν.
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.

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.

VI-LK-017 / Luke 17:22

The days of the Son of Man

Luke 17:22

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	πρὸς	τοὺς	μαθητάς·	Ἐλεύσονται	ἡμέραι	ὅτε	ἐπιθυμήσετε
he said	now	to	the	disciples	will come	days	when	you will long

μίαν	τῶν	ἡμερῶν	τοῦ	υἱοῦ	τοῦ	ἀνθρώπου	ἰδεῖν	καὶ	οὐκ	ὄψεσθε.
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.

VI-LK-017 / Luke 17:23

Do not run after them

Luke 17:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐροῦσιν	ὑμῖν·	Ἰδοὺ	ἐκεῖ·	Ἰδοὺ	ὧδε·	μὴ	ἀπέλθητε	μηδὲ	διώξητε.
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.

VI-LK-017 / Luke 17:24

Like lightning across the sky

Luke 17:24

Greek: adopted SBLGNT text. Word-order interlinear.

ὥσπερ	γὰρ	ἡ	ἀστραπὴ	ἀστράπτουσα	ἐκ	τῆς	ὑπὸ	τὸν	οὐρανὸν
just as	for	the	lightning	flashing	from	the region	under	the	heaven

εἰς	τὴν	ὑπ’	οὐρανὸν	λάμπει,	οὕτως	ἔσται	ὁ	υἱὸς	τοῦ	ἀνθρώπου
to	the region	under	heaven	shines	so	will be	the	Son	of	Man

ἐν	τῇ	ἡμέρᾳ	αὐτοῦ.
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.

VI-LK-017 / Luke 17:25

But first, suffering

Luke 17:25

Greek: adopted SBLGNT text. Word-order interlinear.

πρῶτον	δὲ	δεῖ	αὐτὸν	πολλὰ	παθεῖν	καὶ	ἀποδοκιμασθῆναι	ἀπὸ
first	but	it is necessary	for him	many things	to suffer	and	to be rejected	by

τῆς	γενεᾶς	ταύτης.
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.

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.

VI-LK-017 / Luke 17:26

As in the days of Noah and Lot

Luke 17:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθὼς	ἐγένετο	ἐν	ταῖς	ἡμέραις	Νῶε,	οὕτως	ἔσται	καὶ	ἐν	ταῖς
and	just as	it happened	in	the	days	of Noah	so	it will be	also	in	the

ἡμέραις	τοῦ	υἱοῦ	τοῦ	ἀνθρώπου·
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.

VI-LK-017 / Luke 17:27

Until the flood came

Luke 17:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἤσθιον,	ἔπινον,	ἐγάμουν,	ἐγαμίζοντο,	ἄχρι	ἧς
they were eating	they were drinking	they were marrying	they were being given in marriage	until	which

ἡμέρας	εἰσῆλθεν	Νῶε	εἰς	τὴν	κιβωτόν,	καὶ	ἦλθεν	ὁ	κατακλυσμὸς	καὶ
day	entered	Noah	into	the	ark	and	came	the	flood	and

ἀπώλεσεν	πάντας.
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.

VI-LK-017 / Luke 17:28

The days of Lot

Luke 17:28

Greek: adopted SBLGNT text. Word-order interlinear.

ὁμοίως	καθὼς	ἐγένετο	ἐν	ταῖς	ἡμέραις	Λώτ·	ἤσθιον,	ἔπινον,
likewise	just as	it happened	in	the	days	of Lot	they were eating	they were drinking

ἠγόραζον,	ἐπώλουν,	ἐφύτευον,	ᾠκοδόμουν·
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.

VI-LK-017 / Luke 17:29

The day Lot left

Luke 17:29

Greek: adopted SBLGNT text. Word-order interlinear.

ᾗ	δὲ	ἡμέρᾳ	ἐξῆλθεν	Λὼτ	ἀπὸ	Σοδόμων,	ἔβρεξεν	πῦρ	καὶ	θεῖον
on which	but	day	went out	Lot	from	Sodom	it rained	fire	and	sulfur

ἀπ’	οὐρανοῦ	καὶ	ἀπώλεσεν	πάντας.
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.

VI-LK-017 / Luke 17:30

The day of revelation

Luke 17:30

Greek: adopted SBLGNT text. Word-order interlinear.

κατὰ	τὰ	αὐτὰ	ἔσται	ᾗ	ἡμέρᾳ	ὁ	υἱὸς	τοῦ	ἀνθρώπου
according to	the	same things	it will be	on which	day	the	Son	of	Man

ἀποκαλύπτεται.
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.

VI-LK-017 / Luke 17:31

Do not turn back

Luke 17:31

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ	ὃς	ἔσται	ἐπὶ	τοῦ	δώματος	καὶ	τὰ	σκεύη
in	that	the	day	whoever	will be	on	the	roof	and	the	possessions

αὐτοῦ	ἐν	τῇ	οἰκίᾳ,	μὴ	καταβάτω	ἆραι	αὐτά,	καὶ	ὁ	ἐν	ἀγρῷ
of him	in	the	house	not	let him come down	to take	them	and	the one	in	a field

ὁμοίως	μὴ	ἐπιστρεψάτω	εἰς	τὰ	ὀπίσω.
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.

VI-LK-017 / Luke 17:32

Remember Lot’s wife

Luke 17:32

Greek: adopted SBLGNT text. Word-order interlinear.

μνημονεύετε	τῆς	γυναικὸς	Λώτ.
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.

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.

VI-LK-017 / Luke 17:33

Losing and keeping life

Luke 17:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	ἐὰν	ζητήσῃ	τὴν	ψυχὴν	αὐτοῦ	περιποιήσασθαι	ἀπολέσει	αὐτήν,
whoever	if	seeks	the	life	of him	to preserve	will lose	it

ὃς	δ’	ἂν	ἀπολέσῃ	ζῳογονήσει	αὐτήν.
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.

VI-LK-017 / Luke 17:34

Two on one bed

Luke 17:34

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	ὑμῖν,	ταύτῃ	τῇ	νυκτὶ	ἔσονται	δύο	ἐπὶ	κλίνης	μιᾶς,	ὁ	εἷς
I say	to you	this	the	night	there will be	two	on	a bed	one	the	one

παραλημφθήσεται	καὶ	ὁ	ἕτερος	ἀφεθήσεται·
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.

VI-LK-017 / Luke 17:35

Two women grinding

Luke 17:35

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσονται	δύο	ἀλήθουσαι	ἐπὶ	τὸ	αὐτό,	ἡ	μία	παραλημφθήσεται
there will be	two women	grinding	at	the	same place	the	one	will be taken

ἡ	δὲ	ἑτέρα	ἀφεθήσεται.
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.

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.

VI-LK-017 / Luke 17:36

Traditional supplement: two in a field

Luke 17:36

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

δύο	ἐν	ἀγρῷ·	εἷς	παραλημφθήσεται,	καὶ	ὁ	ἕτερος	ἀφεθήσεται.
two	in	a field	one	will be taken	and	the	other	will be left

CLOSE ENGLISH

“Two will be in a field; one will be taken, and the other will be left.”

FLUENT ENGLISH

“Two people will be in a field. One will be taken, and the other will be left.”

SECTION NOTES

TEXTUAL STATUS. Luke 17:36 is absent from the SBLGNT main text. The separately labeled traditional supplement follows the Greek text of Scrivener 1894. The SBLGNT apparatus records this added sentence in the Textus Receptus after verse 35.

The wording parallels the field scene in Matthew 24:40. Its separate source status is preserved; it is not silently inserted into the adopted SBLGNT main text.

VI-LK-017 / Luke 17:37

Where the birds gather

Luke 17:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθέντες	λέγουσιν	αὐτῷ·	Ποῦ,	κύριε;	ὁ	δὲ	εἶπεν	αὐτοῖς·
and	answering	they say	to him	where	Lord	he	but	said	to them

Ὅπου	τὸ	σῶμα,	ἐκεῖ	καὶ	οἱ	ἀετοὶ	ἐπισυναχθήσονται.
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.

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.

VI-LK-018 / Luke 18:1-43

Prayer, receiving the kingdom, and sight

The widow and the unjust judge

Luke 18:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔλεγεν	δὲ	παραβολὴν	αὐτοῖς	πρὸς	τὸ	δεῖν	πάντοτε	προσεύχεσθαι
he was telling	and	a parable	to them	about	the	necessity	always	to pray

αὐτοὺς	καὶ	μὴ	ἐγκακεῖν,
for them	and	not	to lose heart

CLOSE ENGLISH

And he was telling them a parable about their need always to pray and not lose heart.

FLUENT ENGLISH

He told them a parable about their need to pray always and not lose heart.

Luke 18:2

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Κριτής	τις	ἦν	ἔν	τινι	πόλει	τὸν	θεὸν	μὴ	φοβούμενος
saying	a judge	a certain	was	in	a certain	city	the	God	not	fearing

καὶ	ἄνθρωπον	μὴ	ἐντρεπόμενος.
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.

The narrator gives the purpose of the parable: continued prayer without losing heart. The judge’s own motives belong to the story that follows.

VI-LK-018 / Luke 18:3

A repeated request for justice

Luke 18:3

Greek: adopted SBLGNT text. Word-order interlinear.

χήρα	δὲ	ἦν	ἐν	τῇ	πόλει	ἐκείνῃ	καὶ	ἤρχετο	πρὸς	αὐτὸν
a widow	now	was	in	the	city	that	and	she kept coming	to	him

λέγουσα·	Ἐκδίκησόν	με	ἀπὸ	τοῦ	ἀντιδίκου	μου.	
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.

VI-LK-018 / Luke 18:4

What the judge tells himself

Luke 18:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἤθελεν	ἐπὶ	χρόνον,	μετὰ	ταῦτα	δὲ	εἶπεν	ἐν	ἑαυτῷ·
and	not	he was willing	for	a time	after	these things	but	he said	within	himself

Εἰ	καὶ	τὸν	θεὸν	οὐ	φοβοῦμαι	οὐδὲ	ἄνθρωπον	ἐντρέπομαι,
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.

VI-LK-018 / Luke 18:5

The troublesome widow

Luke 18:5

Greek: adopted SBLGNT text. Word-order interlinear.

διά	γε	τὸ	παρέχειν	μοι	κόπον	τὴν	χήραν	ταύτην	ἐκδικήσω
because of	indeed	the	causing	me	trouble	the	widow	this	I will grant justice to

αὐτήν,	ἵνα	μὴ	εἰς	τέλος	ἐρχομένη	ὑπωπιάζῃ	με.
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.

VI-LK-018 / Luke 18:6

Hear the unjust judge

Luke 18:6

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	κύριος·	Ἀκούσατε	τί	ὁ	κριτὴς	τῆς	ἀδικίας	λέγει·
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.

VI-LK-018 / Luke 18:7

Will God bring justice?

Luke 18:7

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	θεὸς	οὐ	μὴ	ποιήσῃ	τὴν	ἐκδίκησιν	τῶν	ἐκλεκτῶν	αὐτοῦ	τῶν
the	but	God	not	surely	will do	the	justice	of the	chosen ones	of him	who

βοώντων	αὐτῷ	ἡμέρας	καὶ	νυκτός,	καὶ	μακροθυμεῖ	ἐπ’	αὐτοῖς;
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.

VI-LK-018 / Luke 18:8

Justice and the question of faith

Luke 18:8

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	ὑμῖν	ὅτι	ποιήσει	τὴν	ἐκδίκησιν	αὐτῶν	ἐν	τάχει.	πλὴν	ὁ
I say	to you	that	he will do	the	justice	of them	in	speed	nevertheless	the

υἱὸς	τοῦ	ἀνθρώπου	ἐλθὼν	ἆρα	εὑρήσει	τὴν	πίστιν	ἐπὶ	τῆς	γῆς;
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.

Comparing the passages (H-095, SR-0309)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-018 / Luke 18:9-10

The Pharisee and the tax collector

Luke 18:9

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	καὶ	πρός	τινας	τοὺς	πεποιθότας	ἐφ’	ἑαυτοῖς	ὅτι	εἰσὶν
he said	and	also	to	some	who	trusted	in	themselves	that	they are

δίκαιοι	καὶ	ἐξουθενοῦντας	τοὺς	λοιποὺς	τὴν	παραβολὴν	ταύτην·
righteous	and	treated with contempt	the	rest	the	parable	this

CLOSE ENGLISH

And he also told this parable to some who trusted in themselves that they were righteous and treated the rest with contempt:

FLUENT ENGLISH

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. Word-order interlinear.

Ἄνθρωποι	δύο	ἀνέβησαν	εἰς	τὸ	ἱερὸν	προσεύξασθαι,	ὁ	εἷς	Φαρισαῖος
men	two	went up	into	the	temple	to pray	the	one	a Pharisee

καὶ	ὁ	ἕτερος	τελώνης.
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.

VI-LK-018 / Luke 18:11

The Pharisee’s comparison

Luke 18:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	Φαρισαῖος	σταθεὶς	πρὸς	ἑαυτὸν	ταῦτα	προσηύχετο·	Ὁ	θεός,
the	Pharisee	standing	to	himself	these things	was praying	the	God

εὐχαριστῶ	σοι	ὅτι	οὐκ	εἰμὶ	ὥσπερ	οἱ	λοιποὶ	τῶν	ἀνθρώπων,	ἅρπαγες,
I thank	you	that	not	I am	like	the	rest	of	people	robbers

ἄδικοι,	μοιχοί,	ἢ	καὶ	ὡς	οὗτος	ὁ	τελώνης·
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.

VI-LK-018 / Luke 18:12

Fasting and giving a tenth

Luke 18:12

Greek: adopted SBLGNT text. Word-order interlinear.

νηστεύω	δὶς	τοῦ	σαββάτου,	ἀποδεκατῶ	πάντα	ὅσα	κτῶμαι.
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.

VI-LK-018 / Luke 18:13

The plea for mercy

Luke 18:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	τελώνης	μακρόθεν	ἑστὼς	οὐκ	ἤθελεν	οὐδὲ	τοὺς	ὀφθαλμοὺς
the	but	tax collector	at a distance	standing	not	was willing	even	the	eyes

ἐπᾶραι	εἰς	τὸν	οὐρανόν,	ἀλλ’	ἔτυπτε	τὸ	στῆθος	αὐτοῦ	λέγων·	Ὁ
to lift	into	the	heaven	but	he kept beating	the	chest	of him	saying	the

θεός,	ἱλάσθητί	μοι	τῷ	ἁμαρτωλῷ.
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.

VI-LK-018 / Luke 18:14

Who went home justified

Luke 18:14

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	ὑμῖν,	κατέβη	οὗτος	δεδικαιωμένος	εἰς	τὸν	οἶκον	αὐτοῦ	παρ’
I say	to you	went down	this one	having been justified	into	the	house	of him	rather than

ἐκεῖνον·	ὅτι	πᾶς	ὁ	ὑψῶν	ἑαυτὸν	ταπεινωθήσεται,	ὁ	δὲ
that one	because	everyone	who	exalts	himself	will be humbled	the one	but

ταπεινῶν	ἑαυτὸν	ὑψωθήσεται.
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.

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.

VI-LK-018 / Luke 18:15-16

Let the children come

Luke 18:15

Greek: adopted SBLGNT text. Word-order interlinear.

Προσέφερον	δὲ	αὐτῷ	καὶ	τὰ	βρέφη	ἵνα	αὐτῶν	ἅπτηται·	ἰδόντες
they were bringing	and	to him	even	the	infants	so that	them	he might touch	having seen

δὲ	οἱ	μαθηταὶ	ἐπετίμων	αὐτοῖς.
but	the	disciples	were rebuking	them

CLOSE ENGLISH

And they were bringing even infants to him so that he might touch them; but when the disciples saw this, they were rebuking them.

FLUENT ENGLISH

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. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	προσεκαλέσατο	αὐτὰ	λέγων·	Ἄφετε	τὰ	παιδία	ἔρχεσθαι
the	but	Jesus	called to himself	them	saying	allow	the	children	to come

πρός	με	καὶ	μὴ	κωλύετε	αὐτά,	τῶν	γὰρ	τοιούτων	ἐστὶν	ἡ	βασιλεία
to	me	and	not	hinder	them	of the	for	such ones	is	the	kingdom

τοῦ	θεοῦ.
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.

VI-LK-018 / Luke 18:17

Receiving the kingdom

Luke 18:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν,	ὃς	ἂν	μὴ	δέξηται	τὴν	βασιλείαν	τοῦ	θεοῦ	ὡς
truly	I say	to you	whoever	[modal]	not	receives	the	kingdom	of	God	like

παιδίον,	οὐ	μὴ	εἰσέλθῃ	εἰς	αὐτήν.
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.

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.

VI-LK-018 / Luke 18:18-19

Why do you call me good?

Luke 18:18

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐπηρώτησέν	τις	αὐτὸν	ἄρχων	λέγων·	Διδάσκαλε	ἀγαθέ,	τί
and	asked	a certain	him	ruler	saying	teacher	good	what

ποιήσας	ζωὴν	αἰώνιον	κληρονομήσω;
having done	life	eternal	will I inherit

CLOSE ENGLISH

And a certain ruler questioned him, saying, “Good teacher, having done what will I inherit eternal life?”

FLUENT ENGLISH

A ruler asked him, “Good teacher, what must I do to inherit eternal life?”

Luke 18:19

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτῷ	ὁ	Ἰησοῦς·	Τί	με	λέγεις	ἀγαθόν;	οὐδεὶς	ἀγαθὸς	εἰ
said	but	to him	the	Jesus	why	me	do you call	good	no one	good	if

μὴ	εἷς	ὁ	θεός.
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.

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.

VI-LK-018 / Luke 18:20-21

The commandments you know

Luke 18:20

Greek: adopted SBLGNT text. Word-order interlinear.

τὰς	ἐντολὰς	οἶδας·	Μὴ	μοιχεύσῃς,	Μὴ	φονεύσῃς,	Μὴ	κλέψῃς,	Μὴ
the	commandments	you know	not	commit adultery	not	murder	not	steal	not

ψευδομαρτυρήσῃς,	Τίμα	τὸν	πατέρα	σου	καὶ	τὴν	μητέρα.
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.”

Luke 18:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Ταῦτα	πάντα	ἐφύλαξα	ἐκ	νεότητος	μου.
he	but	said	these things	all	I have kept	from	youth	of me

CLOSE ENGLISH

But he said, “All these I have kept from my youth.”

FLUENT ENGLISH

He said, “I have kept all these since my youth.”

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.

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.

VI-LK-018 / Luke 18:22-23

One thing still lacking

Luke 18:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Ἔτι	ἕν	σοι	λείπει·	πάντα
having heard	now	the	Jesus	said	to him	still	one thing	for you	is lacking	all

ὅσα	ἔχεις	πώλησον	καὶ	διάδος	πτωχοῖς,	καὶ	ἕξεις	θησαυρὸν	ἐν
that	you have	sell	and	distribute	to poor people	and	you will have	treasure	in

οὐρανοῖς,	καὶ	δεῦρο	ἀκολούθει	μοι.
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.”

Luke 18:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀκούσας	ταῦτα	περίλυπος	ἐγενήθη,	ἦν	γὰρ	πλούσιος
he	but	having heard	these things	deeply sad	became	he was	for	rich

σφόδρα.
very

CLOSE ENGLISH

But when he heard these things, he became deeply sad, for he was very rich.

FLUENT ENGLISH

When he heard this, he became deeply sad, because he was very rich.

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.

Comparing the passages (H-097, SR-0103)
This comparison relates Matthew 19:21 and Mark 10:21.
No direct Thomas counterpart is established.

VI-LK-018 / Luke 18:24

Wealth and the kingdom

Luke 18:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδὼν	δὲ	αὐτὸν	ὁ	Ἰησοῦς	εἶπεν·	Πῶς	δυσκόλως	οἱ	τὰ	χρήματα
having seen	now	him	the	Jesus	said	how	with difficulty	those	the	possessions

ἔχοντες	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ	εἰσπορεύονται·
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.

VI-LK-018 / Luke 18:25

The camel and the needle

Luke 18:25

Greek: adopted SBLGNT text. Word-order interlinear.

εὐκοπώτερον	γάρ	ἐστιν	κάμηλον	διὰ	τρήματος	βελόνης	εἰσελθεῖν	ἢ
easier	for	it is	a camel	through	an opening	of a needle	to enter	than

πλούσιον	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ	εἰσελθεῖν.
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.

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.

VI-LK-018 / Luke 18:26-27

What is possible for God

Luke 18:26

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπαν	δὲ	οἱ	ἀκούσαντες·	Καὶ	τίς	δύναται	σωθῆναι;
said	but	those	having heard	and	who	can	be saved

CLOSE ENGLISH

But those who heard said, “And who can be saved?”

FLUENT ENGLISH

Those who heard this said, “Then who can be saved?”

Luke 18:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Τὰ	ἀδύνατα	παρὰ	ἀνθρώποις	δυνατὰ	παρὰ	τῷ	θεῷ
he	but	said	the things	impossible	with	people	possible	with	the	God

ἐστιν.
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.

Comparing the passages (H-097, SR-0105)
This comparison relates Matthew 19:26 and Mark 10:27.
No direct Thomas counterpart is established.

VI-LK-018 / Luke 18:28-29

Leaving for the kingdom

Luke 18:28

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	ὁ	Πέτρος·	Ἰδοὺ	ἡμεῖς	ἀφέντες	τὰ	ἴδια	ἠκολουθήσαμέν
said	and	the	Peter	look	we	having left	the things	our own	have followed

σοι.
you

CLOSE ENGLISH

And Peter said, “Look, we have left our own things and have followed you.”

FLUENT ENGLISH

Peter said, “Look, we have left what was ours and followed you.”

Luke 18:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐδείς	ἐστιν	ὃς	ἀφῆκεν
he	now	said	to them	truly	I say	to you	that	no one	is	who	left

οἰκίαν	ἢ	γυναῖκα	ἢ	ἀδελφοὺς	ἢ	γονεῖς	ἢ	τέκνα	ἕνεκεν	τῆς
a house	or	a wife	or	brothers	or	parents	or	children	for the sake of	the

βασιλείας	τοῦ	θεοῦ,
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.

VI-LK-018 / Luke 18:30

Many times as much

Luke 18:30

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	οὐχὶ	μὴ	ἀπολάβῃ	πολλαπλασίονα	ἐν	τῷ	καιρῷ	τούτῳ	καὶ
who	not	certainly	will receive back	many times as much	in	the	time	this	and

ἐν	τῷ	αἰῶνι	τῷ	ἐρχομένῳ	ζωὴν	αἰώνιον.
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.

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.

VI-LK-018 / Luke 18:31

Going up to Jerusalem

Luke 18:31

Greek: adopted SBLGNT text. Word-order interlinear.

Παραλαβὼν	δὲ	τοὺς	δώδεκα	εἶπεν	πρὸς	αὐτούς·	Ἰδοὺ	ἀναβαίνομεν
having taken aside	now	the	twelve	he said	to	them	look	we are going up

εἰς	Ἰερουσαλήμ,	καὶ	τελεσθήσεται	πάντα	τὰ	γεγραμμένα	διὰ	τῶν
to	Jerusalem	and	will be fulfilled	all	the things	written	through	the

προφητῶν	τῷ	υἱῷ	τοῦ	ἀνθρώπου·
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.

VI-LK-018 / Luke 18:32

Handed over to the Gentiles

Luke 18:32

Greek: adopted SBLGNT text. Word-order interlinear.

παραδοθήσεται	γὰρ	τοῖς	ἔθνεσιν	καὶ	ἐμπαιχθήσεται	καὶ	ὑβρισθήσεται
he will be handed over	for	to the	nations	and	he will be mocked	and	he will be insulted

καὶ	ἐμπτυσθήσεται,
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.

VI-LK-018 / Luke 18:33-34

Killed and raised on the third day

Luke 18:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μαστιγώσαντες	ἀποκτενοῦσιν	αὐτόν,	καὶ	τῇ	ἡμέρᾳ	τῇ	τρίτῃ
and	having flogged	they will kill	him	and	on the	day	the	third

ἀναστήσεται.
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.”

Luke 18:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτοὶ	οὐδὲν	τούτων	συνῆκαν,	καὶ	ἦν	τὸ	ῥῆμα	τοῦτο
and	they	nothing	of these things	understood	and	was	the	word	this

κεκρυμμένον	ἀπ’	αὐτῶν,	καὶ	οὐκ	ἐγίνωσκον	τὰ	λεγόμενα.
hidden	from	them	and	not	they were understanding	the things	being said

CLOSE ENGLISH

And they understood none of these things, and this word was hidden from them, and they were not understanding the things being said.

FLUENT ENGLISH

They understood none of this. The meaning of these words was hidden from them, and they did not grasp what was being said.

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.

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.
The narrator describes the disciples’ lack of understanding three times. Was hidden is passive; the translation does not add an agent or a motive.

VI-LK-018 / Luke 18:35-40

A cry beside the road

Luke 18:35

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	ἐν	τῷ	ἐγγίζειν	αὐτὸν	εἰς	Ἰεριχὼ	τυφλός	τις
it happened	and	in	the	drawing near	he	to	Jericho	a blind man	a certain

ἐκάθητο	παρὰ	τὴν	ὁδὸν	ἐπαιτῶν.
was sitting	beside	the	road	begging

CLOSE ENGLISH

And it happened, as he was drawing near to Jericho, that a certain blind man was sitting beside the road, begging.

FLUENT ENGLISH

As Jesus approached Jericho, a blind man was sitting beside the road begging.

Luke 18:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	ὄχλου	διαπορευομένου	ἐπυνθάνετο	τί	εἴη	τοῦτο·
having heard	and	a crowd	passing through	he was asking	what	might be	this

CLOSE ENGLISH

And hearing a crowd passing through, he was asking what this might be.

FLUENT ENGLISH

When he heard a crowd passing by, he asked what was happening.

Luke 18:37

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπήγγειλαν	δὲ	αὐτῷ	ὅτι	Ἰησοῦς	ὁ	Ναζωραῖος	παρέρχεται.
they reported	and	to him	that	Jesus	the	Nazarene	is passing by

CLOSE ENGLISH

And they told him that Jesus the Nazarene was passing by.

FLUENT ENGLISH

They told him, “Jesus of Nazareth is passing by.”

Luke 18:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐβόησεν	λέγων·	Ἰησοῦ	υἱὲ	Δαυίδ,	ἐλέησόν	με.
and	he cried out	saying	Jesus	son	of David	have mercy on	me

CLOSE ENGLISH

And he cried out, saying, “Jesus, son of David, have mercy on me!”

FLUENT ENGLISH

He cried out, “Jesus, Son of David, have mercy on me!”

Luke 18:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	προάγοντες	ἐπετίμων	αὐτῷ	ἵνα	σιγήσῃ·	αὐτὸς	δὲ
and	those	going ahead	were rebuking	him	so that	he might be silent	he	but

πολλῷ	μᾶλλον	ἔκραζεν·	Υἱὲ	Δαυίδ,	ἐλέησόν	με.
much	more	was crying out	son	of David	have mercy on	me

CLOSE ENGLISH

And those going ahead were rebuking him so that he might be silent; but he was crying out much more, “Son of David, have mercy on me!”

FLUENT ENGLISH

Those in front told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

Luke 18:40

Greek: adopted SBLGNT text. Word-order interlinear.

σταθεὶς	δὲ	ὁ	Ἰησοῦς	ἐκέλευσεν	αὐτὸν	ἀχθῆναι	πρὸς	αὐτόν.
having stopped	and	the	Jesus	commanded	him	to be brought	to	him

ἐγγίσαντος	δὲ	αὐτοῦ	ἐπηρώτησεν	αὐτόν·
having drawn near	and	he	asked	him

CLOSE ENGLISH

And Jesus stopped and ordered him to be brought to him. And when he had drawn near, he asked him:

FLUENT ENGLISH

Jesus stopped and ordered the man to be brought to him. When he came near, Jesus asked him:

SECTION NOTES

Luke places this event as Jesus approaches Jericho. The man is not named here; Mark’s name Bartimaeus and his departure from Jericho are not imported into Luke’s account. The distinction is retained for comparison with Mark 10:46-52.

The crowd identifies Jesus as the Nazarene; the man addresses him as Son of David. These are different expressions. The fluent layer turns the crowd’s indirect report into direct speech without changing its content.

The people in front try to silence him, but he calls still more loudly. Jesus stops and has him brought near. The account supplies no further detail about who brought him.

VI-LK-018 / Luke 18:41

What do you want me to do?

Luke 18:41

Greek: adopted SBLGNT text. Word-order interlinear.

Τί	σοι	θέλεις	ποιήσω;	ὁ	δὲ	εἶπεν·	Κύριε,	ἵνα	ἀναβλέψω.
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.

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.

VI-LK-018 / Luke 18:42

See again

Luke 18:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Ἀνάβλεψον·	ἡ	πίστις	σου	σέσωκέν	σε.
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.

Comparing the passages (H-102, SR-0206)
This comparison relates Mark 10:52.
No direct Thomas counterpart is established.

VI-LK-018 / Luke 18:43

Sight, following, and praise

Luke 18:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραχρῆμα	ἀνέβλεψεν,	καὶ	ἠκολούθει	αὐτῷ	δοξάζων	τὸν	θεόν.	καὶ
and	immediately	he saw again	and	was following	him	glorifying	the	God	and

πᾶς	ὁ	λαὸς	ἰδὼν	ἔδωκεν	αἶνον	τῷ	θεῷ.
all	the	people	having seen	gave	praise	to the	God

CLOSE ENGLISH

And immediately he saw again and was following him, glorifying God. And all the people, seeing this, gave praise to God.

FLUENT ENGLISH

At once he could see again, and he followed Jesus, glorifying God. When all the people saw this, they praised God.

SECTION NOTES

The immediate recovery of sight leads to following Jesus. The man glorifies God, and the people who witness it give praise to God. Both responses remain distinct in the translation.

VI-LK-019 / Luke 19:1-48

Zacchaeus, the king, and Jerusalem

Zacchaeus seeks a view

Luke 19:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰσελθὼν	διήρχετο	τὴν	Ἰεριχώ.
and	having entered	he was passing through	the	Jericho

CLOSE ENGLISH

And he entered and was passing through Jericho.

FLUENT ENGLISH

Jesus entered Jericho and was passing through the town.

Luke 19:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἀνὴρ	ὀνόματι	καλούμενος	Ζακχαῖος,	καὶ	αὐτὸς	ἦν
and	look	a man	by name	called	Zacchaeus	and	he	was

ἀρχιτελώνης	καὶ	αὐτὸς	πλούσιος·
a chief tax collector	and	he	rich

CLOSE ENGLISH

And look, there was a man called Zacchaeus by name. He was a chief tax collector, and he was rich.

FLUENT ENGLISH

A man named Zacchaeus was there. He was a chief tax collector and was wealthy.

Luke 19:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐζήτει	ἰδεῖν	τὸν	Ἰησοῦν	τίς	ἐστιν,	καὶ	οὐκ	ἠδύνατο	ἀπὸ
and	he was seeking	to see	the	Jesus	who	he is	and	not	he could	because of

τοῦ	ὄχλου	ὅτι	τῇ	ἡλικίᾳ	μικρὸς	ἦν.
the	crowd	because	in	stature	small	he was

CLOSE ENGLISH

And he was seeking to see who Jesus was, and could not because of the crowd, because he was small in stature.

FLUENT ENGLISH

He wanted to see who Jesus was, but the crowd blocked his view because he was short.

Luke 19:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προδραμὼν	εἰς	τὸ	ἔμπροσθεν	ἀνέβη	ἐπὶ	συκομορέαν	ἵνα
and	having run ahead	to	the	front	he climbed	up	a sycamore-fig tree	so that

ἴδῃ	αὐτόν,	ὅτι	ἐκείνης	ἤμελλεν	διέρχεσθαι.		
he might see	him	because	that way	he was about	to pass		

CLOSE ENGLISH

And running ahead, he climbed a sycamore-fig tree to see him, because he was about to pass that way.

FLUENT ENGLISH

He ran ahead and climbed a sycamore-fig tree to see him, because Jesus was about to pass that way.

SECTION NOTES

Zacchaeus is introduced as a chief tax collector and a wealthy man. Small in stature concerns his height in this setting; no age is supplied. The sycamore-fig tree is retained as the kind of tree named.

VI-LK-019 / Luke 19:5-6

Zacchaeus, hurry down

Luke 19:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὡς	ἦλθεν	ἐπὶ	τὸν	τόπον,	ἀναβλέψας	ὁ	Ἰησοῦς	εἶπεν	πρὸς
and	when	he came	to	the	place	looking up	the	Jesus	said	to

αὐτόν·	Ζακχαῖε,	σπεύσας	κατάβηθι,	σήμερον	γὰρ	ἐν	τῷ	οἴκῳ	σου	
him	Zacchaeus	hurrying	come down	today	for	in	the	house	of you	

δεῖ	με	μεῖναι.
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.”

Luke 19:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	σπεύσας	κατέβη,	καὶ	ὑπεδέξατο	αὐτὸν	χαίρων.
and	having hurried	he came down	and	welcomed	him	rejoicing

CLOSE ENGLISH

And hurrying, he came down and welcomed him, rejoicing.

FLUENT ENGLISH

He hurried down and welcomed him joyfully.

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.

Comparing the passages (H-103, SR-0311)
This comparison establishes no direct matching passage in the four Gospels.
No direct Thomas counterpart is established.

VI-LK-019 / Luke 19:7-8

The complaint and Zacchaeus’s answer

Luke 19:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδόντες	πάντες	διεγόγγυζον	λέγοντες	ὅτι	Παρὰ	ἁμαρτωλῷ	ἀνδρὶ
and	having seen	all	were grumbling	saying	that	with	a sinful	man

εἰσῆλθεν	καταλῦσαι.
he went in	to lodge

CLOSE ENGLISH

And seeing this, they all grumbled, saying, “He has gone in to lodge with a sinful man.”

FLUENT ENGLISH

Everyone who saw it grumbled, “He has gone to stay with a sinner.”

Luke 19:8

Greek: adopted SBLGNT text. Word-order interlinear.

σταθεὶς	δὲ	Ζακχαῖος	εἶπεν	πρὸς	τὸν	κύριον·	Ἰδοὺ	τὰ	ἡμίσιά	μου
having stood	and	Zacchaeus	said	to	the	Lord	look	the	half	of me

τῶν	ὑπαρχόντων,	κύριε,	τοῖς	πτωχοῖς	δίδωμι,	καὶ	εἴ	τινός	τι
of the	possessions	Lord	to the	poor	I give	and	if	from anyone	anything

ἐσυκοφάντησα	ἀποδίδωμι	τετραπλοῦν.
I extorted	I repay	fourfold

CLOSE ENGLISH

And Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my possessions to the poor, and if I have extorted anything from anyone, I repay it fourfold.”

FLUENT ENGLISH

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.”

SECTION NOTES

All refers here to those who see Jesus welcomed by Zacchaeus. The accusation of being a sinner belongs to their speech.

I give and I repay retain the Greek present forms in both layers. These can express a commitment made now; the UBS Handbook reads them as a pledge. The translation does not add already, always, or a future verb to decide more than the wording itself. The conditional clause about extortion is retained.

VI-LK-019 / Luke 19:9

Salvation in this house

Luke 19:9

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτὸν	ὁ	Ἰησοῦς	ὅτι	Σήμερον	σωτηρία	τῷ	οἴκῳ
said	now	to	him	the	Jesus	that	today	salvation	to the	house

τούτῳ	ἐγένετο,	καθότι	καὶ	αὐτὸς	υἱὸς	Ἀβραάμ	ἐστιν·
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.

VI-LK-019 / Luke 19:10

To seek and save the lost

Luke 19:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἦλθεν	γὰρ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ζητῆσαι	καὶ	σῶσαι	τὸ	ἀπολωλός.
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.

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.

VI-LK-019 / Luke 19:11-12

A nobleman goes away

Luke 19:11

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀκουόντων	δὲ	αὐτῶν	ταῦτα	προσθεὶς	εἶπεν	παραβολὴν	διὰ	τὸ
hearing	and	they	these things	having added	he said	a parable	because of	the

ἐγγὺς	εἶναι	Ἰερουσαλὴμ	αὐτὸν	καὶ	δοκεῖν	αὐτοὺς	ὅτι	παραχρῆμα
near	to be	Jerusalem	he	and	to suppose	they	that	immediately

μέλλει	ἡ	βασιλεία	τοῦ	θεοῦ	ἀναφαίνεσθαι·
is about	the	kingdom	of the	God	to appear

CLOSE ENGLISH

And while they were hearing these things, he went on to tell a parable, because he was near Jerusalem and they supposed that the kingdom of God was about to appear immediately.

FLUENT ENGLISH

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.

Luke 19:12

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	οὖν·	Ἄνθρωπός	τις	εὐγενὴς	ἐπορεύθη	εἰς	χώραν	μακρὰν
he said	therefore	a man	a certain	of noble birth	went	to	a country	distant

λαβεῖν	ἑαυτῷ	βασιλείαν	καὶ	ὑποστρέψαι.
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.

The narration introduces the parable through the hearers’ expectation of an immediate appearance of the kingdom and Jesus’ nearness to Jerusalem.

VI-LK-019 / Luke 19:13

Ten slaves and ten minas

Luke 19:13

Greek: adopted SBLGNT text. Word-order interlinear.

καλέσας	δὲ	δέκα	δούλους	ἑαυτοῦ	ἔδωκεν	αὐτοῖς	δέκα	μνᾶς	καὶ
having called	now	ten	slaves	of his own	he gave	them	ten	minas	and

εἶπεν	πρὸς	αὐτούς·	Πραγματεύσασθε	ἐν	ᾧ	ἔρχομαι.
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.

VI-LK-019 / Luke 19:14

The citizens object

Luke 19:14

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	πολῖται	αὐτοῦ	ἐμίσουν	αὐτόν,	καὶ	ἀπέστειλαν	πρεσβείαν	ὀπίσω
the	but	citizens	of him	hated	him	and	sent	a delegation	after

αὐτοῦ	λέγοντες·	Οὐ	θέλομεν	τοῦτον	βασιλεῦσαι	ἐφ’	ἡμᾶς.
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.

VI-LK-019 / Luke 19:15

The return and the accounts

Luke 19:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	ἐπανελθεῖν	αὐτὸν	λαβόντα	τὴν	βασιλείαν	καὶ
and	it happened	at	the	returning	of him	having received	the	kingship	and

εἶπεν	φωνηθῆναι	αὐτῷ	τοὺς	δούλους	τούτους	οἷς	δεδώκει	τὸ
he said	to be called	to him	the	slaves	these	to whom	he had given	the

ἀργύριον,	ἵνα	γνοῖ	τί	διεπραγματεύσαντο.
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.

VI-LK-019 / Luke 19:16

The first report

Luke 19:16

Greek: adopted SBLGNT text. Word-order interlinear.

παρεγένετο	δὲ	ὁ	πρῶτος	λέγων·	Κύριε,	ἡ	μνᾶ	σου	δέκα
came forward	now	the	first	saying	master	the	mina	of you	ten

προσηργάσατο	μνᾶς.
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.

VI-LK-019 / Luke 19:17

Authority over ten cities

Luke 19:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ·	Εὖγε,	ἀγαθὲ	δοῦλε,	ὅτι	ἐν	ἐλαχίστῳ	πιστὸς
and	he said	to him	well done	good	slave	because	in	very little	faithful

ἐγένου,	ἴσθι	ἐξουσίαν	ἔχων	ἐπάνω	δέκα	πόλεων.
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.

VI-LK-019 / Luke 19:18

The second report

Luke 19:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦλθεν	ὁ	δεύτερος	λέγων·	Ἡ	μνᾶ	σου,	κύριε,	ἐποίησεν	πέντε
and	came	the	second	saying	the	mina	of you	master	has made	five

μνᾶς.
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.

VI-LK-019 / Luke 19:19

Authority over five cities

Luke 19:19

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	καὶ	τούτῳ·	Καὶ	σὺ	ἐπάνω	γίνου	πέντε	πόλεων.
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.

VI-LK-019 / Luke 19:20

A mina kept in a cloth

Luke 19:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	ἕτερος	ἦλθεν	λέγων·	Κύριε,	ἰδοὺ	ἡ	μνᾶ	σου	ἣν	εἶχον
and	the	other	came	saying	master	look	the	mina	of you	which	I had

ἀποκειμένην	ἐν	σουδαρίῳ·
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.

VI-LK-019 / Luke 19:21

The slave’s explanation

Luke 19:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἐφοβούμην	γάρ	σε	ὅτι	ἄνθρωπος	αὐστηρὸς	εἶ,	αἴρεις	ὃ	οὐκ
I was afraid	for	of you	because	a man	severe	you are	you take up	what	not

ἔθηκας	καὶ	θερίζεις	ὃ	οὐκ	ἔσπειρας.
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.

VI-LK-019 / Luke 19:22

Judged by his own words

Luke 19:22

Greek: adopted SBLGNT text. Word-order interlinear.

λέγει	αὐτῷ·	Ἐκ	τοῦ	στόματός	σου	κρίνω	σε,	πονηρὲ	δοῦλε·	ἤδεις
he says	to him	from	the	mouth	of you	I judge	you	wicked	slave	you knew

ὅτι	ἐγὼ	ἄνθρωπος	αὐστηρός	εἰμι,	αἴρων	ὃ	οὐκ	ἔθηκα	καὶ	θερίζων
that	I	a man	severe	am	taking up	what	not	I put down	and	reaping

ὃ	οὐκ	ἔσπειρα;
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.

VI-LK-019 / Luke 19:23

Money and interest

Luke 19:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διὰ	τί	οὐκ	ἔδωκάς	μου	τὸ	ἀργύριον	ἐπὶ	τράπεζαν;	κἀγὼ
and	for	what	not	did you give	of me	the	silver	onto	a table	and I

ἐλθὼν	σὺν	τόκῳ	ἂν	αὐτὸ	ἔπραξα.
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.

VI-LK-019 / Luke 19:24

The mina is reassigned

Luke 19:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τοῖς	παρεστῶσιν	εἶπεν·	Ἄρατε	ἀπ’	αὐτοῦ	τὴν	μνᾶν	καὶ	δότε
and	to those	standing by	he said	take	from	him	the	mina	and	give

τῷ	τὰς	δέκα	μνᾶς	ἔχοντι—
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.

VI-LK-019 / Luke 19:25

The interruption

Luke 19:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπαν	αὐτῷ·	Κύριε,	ἔχει	δέκα	μνᾶς—
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.

VI-LK-019 / Luke 19:26

Having and losing

Luke 19:26

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	ὑμῖν	ὅτι	παντὶ	τῷ	ἔχοντι	δοθήσεται,	ἀπὸ	δὲ	τοῦ	μὴ
I say	to you	that	to everyone	who	has	will be given	from	but	the one	not

ἔχοντος	καὶ	ὃ	ἔχει	ἀρθήσεται.
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.

VI-LK-019 / Luke 19:27

The enemies of the king

Luke 19:27

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	τοὺς	ἐχθρούς	μου	τούτους	τοὺς	μὴ	θελήσαντάς	με	βασιλεῦσαι
but	the	enemies	of me	these	who	not	wanted	me	to reign

ἐπ’	αὐτοὺς	ἀγάγετε	ὧδε	καὶ	κατασφάξατε	αὐτοὺς	ἔμπροσθέν	μου.
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.

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.

VI-LK-019 / Luke 19:28-29

Going ahead toward Jerusalem

Luke 19:28

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰπὼν	ταῦτα	ἐπορεύετο	ἔμπροσθεν	ἀναβαίνων	εἰς	Ἰεροσόλυμα.
and	having said	these things	he was going	ahead	going up	to	Jerusalem

CLOSE ENGLISH

And having said these things, he was going ahead, going up to Jerusalem.

FLUENT ENGLISH

After saying this, he went on ahead, going up to Jerusalem.

Luke 19:29

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ὡς	ἤγγισεν	εἰς	Βηθφαγὴ	καὶ	Βηθανίαν	πρὸς	τὸ	ὄρος
and	it happened	as	he drew near	to	Bethphage	and	Bethany	near	the	mountain

τὸ	καλούμενον	Ἐλαιῶν,	ἀπέστειλεν	δύο	τῶν	μαθητῶν
the	called	of Olives	he sent	two	of the	disciples

CLOSE ENGLISH

And it happened, as he drew near to Bethphage and Bethany, near the mountain called Olives, that he sent two of the disciples,

FLUENT ENGLISH

As he approached Bethphage and Bethany, near the hill called the Mount of Olives, he sent two of the disciples,

SECTION NOTES

The journey resumes after the parable. Bethphage, Bethany, and the Mount of Olives locate the approach. Two of the disciples are sent; their names are not given.

VI-LK-019 / Luke 19:30

Bring the colt

Luke 19:30

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Ὑπάγετε	εἰς	τὴν	κατέναντι	κώμην,	ἐν	ᾗ	εἰσπορευόμενοι
saying	go	into	the	opposite	village	in	which	entering

εὑρήσετε	πῶλον	δεδεμένον,	ἐφ’	ὃν	οὐδεὶς	πώποτε	ἀνθρώπων	ἐκάθισεν,
you will find	a colt	tied	on	which	no one	ever	of people	sat

καὶ	λύσαντες	αὐτὸν	ἀγάγετε.
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.

VI-LK-019 / Luke 19:31

The Lord needs it

Luke 19:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐάν	τις	ὑμᾶς	ἐρωτᾷ·	Διὰ	τί	λύετε;	οὕτως	ἐρεῖτε	ὅτι
and	if	anyone	you	asks	for	what	are you untying	thus	you will say	that

Ὁ	κύριος	αὐτοῦ	χρείαν	ἔχει.
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.

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.

VI-LK-019 / Luke 19:32-36

The colt and the cloaks

Luke 19:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπελθόντες	δὲ	οἱ	ἀπεσταλμένοι	εὗρον	καθὼς	εἶπεν	αὐτοῖς.
having gone	and	those	sent	found	just as	he said	to them

CLOSE ENGLISH

And those who had been sent went and found it just as he had told them.

FLUENT ENGLISH

Those who were sent went and found it just as he had told them.

Luke 19:33

Greek: adopted SBLGNT text. Word-order interlinear.

λυόντων	δὲ	αὐτῶν	τὸν	πῶλον	εἶπαν	οἱ	κύριοι	αὐτοῦ	πρὸς	αὐτούς·
untying	and	they	the	colt	said	the	owners	of it	to	them

Τί	λύετε	τὸν	πῶλον;
why	are you untying	the	colt

CLOSE ENGLISH

And as they were untying the colt, its owners said to them, “Why are you untying the colt?”

FLUENT ENGLISH

As they untied the colt, its owners asked them, “Why are you untying it?”

Luke 19:34

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν	ὅτι	Ὁ	κύριος	αὐτοῦ	χρείαν	ἔχει.
they	and	said	that	the	Lord	of it	need	has

CLOSE ENGLISH

And they said, “The Lord has need of it.”

FLUENT ENGLISH

They replied, “The Lord needs it.”

Luke 19:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤγαγον	αὐτὸν	πρὸς	τὸν	Ἰησοῦν,	καὶ	ἐπιρίψαντες	αὐτῶν	τὰ
and	they brought	it	to	the	Jesus	and	having thrown on	of them	the

ἱμάτια	ἐπὶ	τὸν	πῶλον	ἐπεβίβασαν	τὸν	Ἰησοῦν·
cloaks	on	the	colt	they set upon	the	Jesus

CLOSE ENGLISH

And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.

FLUENT ENGLISH

They brought it to Jesus, threw their cloaks over the colt, and helped Jesus onto it.

Luke 19:36

Greek: adopted SBLGNT text. Word-order interlinear.

πορευομένου	δὲ	αὐτοῦ	ὑπεστρώννυον	τὰ	ἱμάτια	ἑαυτῶν	ἐν
going	and	he	they were spreading underneath	the	cloaks	of themselves	on

τῇ	ὁδῷ.
the	road

CLOSE ENGLISH

And as he went, they were spreading their cloaks on the road.

FLUENT ENGLISH

As he rode along, people spread their cloaks on the road.

SECTION NOTES

The owners in verse 33 are plural. The reply in verse 34 repeats the instruction that the Lord needs the colt. Luke narrates the disciples setting Jesus on it and the spreading of cloaks on the road; branches and palms are not added.

VI-LK-019 / Luke 19:37-38

The disciples praise the king

Luke 19:37

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγγίζοντος	δὲ	αὐτοῦ	ἤδη	πρὸς	τῇ	καταβάσει	τοῦ	Ὄρους	τῶν
drawing near	and	he	already	to	the	descent	of the	Mount	of the

Ἐλαιῶν	ἤρξαντο	ἅπαν	τὸ	πλῆθος	τῶν	μαθητῶν	χαίροντες	αἰνεῖν	τὸν
Olives	began	all	the	multitude	of the	disciples	rejoicing	to praise	the

θεὸν	φωνῇ	μεγάλῃ	περὶ	πασῶν	ὧν	εἶδον	δυνάμεων,
God	with a voice	loud	for	all	which	they saw	mighty works

CLOSE ENGLISH

And as he was already drawing near to the descent of the Mount of Olives, the whole multitude of the disciples began rejoicing and praising God with a loud voice for all the mighty works they had seen,

FLUENT ENGLISH

As he came near the descent from the Mount of Olives, the whole crowd of disciples began joyfully praising God in loud voices for all the miracles they had seen.

Luke 19:38

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Εὐλογημένος	ὁ	ἐρχόμενος	βασιλεὺς	ἐν	ὀνόματι	κυρίου·	ἐν	
saying	blessed	the	coming	king	in	the name	of the Lord	in	

οὐρανῷ	εἰρήνη	καὶ	δόξα	ἐν	ὑψίστοις.
heaven	peace	and	glory	in	the highest

CLOSE ENGLISH

saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!”

FLUENT ENGLISH

They said, “Blessed is the king who comes in the Lord’s name! Peace in heaven and glory in the highest heaven!”

SECTION NOTES

The crowd is identified here as the disciples. Mighty works becomes miracles in fluent English. Their acclamation names the king and speaks of peace in heaven; it is not changed to the wording peace on earth in Luke 2:14. Hosanna does not occur in this Lukan acclamation.

VI-LK-019 / Luke 19:39-40

The stones will cry out

Luke 19:39

Greek: adopted SBLGNT text. Word-order interlinear.

καί	τινες	τῶν	Φαρισαίων	ἀπὸ	τοῦ	ὄχλου	εἶπαν	πρὸς	αὐτόν·
and	some	of the	Pharisees	from	the	crowd	said	to	him

Διδάσκαλε,	ἐπιτίμησον	τοῖς	μαθηταῖς	σου.
teacher	rebuke	the	disciples	of you

CLOSE ENGLISH

And some of the Pharisees from the crowd said to him, “Teacher, rebuke your disciples.”

FLUENT ENGLISH

Some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”

Luke 19:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	εἶπεν·	Λέγω	ὑμῖν,	ὅτι	ἐὰν	οὗτοι	σιωπήσουσιν,	οἱ	λίθοι
and	answering	he said	I say	to you	that	if	these	are silent	the	stones

κράξουσιν.
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.

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.

VI-LK-019 / Luke 19:41-42

What leads to peace

Luke 19:41

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὡς	ἤγγισεν,	ἰδὼν	τὴν	πόλιν	ἔκλαυσεν	ἐπ’	αὐτήν,
and	as	he drew near	having seen	the	city	he wept	over	it

CLOSE ENGLISH

And as he drew near, seeing the city, he wept over it,

FLUENT ENGLISH

As he drew near and saw the city, he wept over it,

Luke 19:42

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων	ὅτι	Εἰ	ἔγνως	ἐν	τῇ	ἡμέρᾳ	ταύτῃ	καὶ	σὺ	τὰ	πρὸς
saying	that	if	you knew	on	the	day	this	also	you	the things	toward

εἰρήνην—	νῦν	δὲ	ἐκρύβη	ἀπὸ	ὀφθαλμῶν	σου.
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.

VI-LK-019 / Luke 19:43

Enemies on every side

Luke 19:43

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἥξουσιν	ἡμέραι	ἐπὶ	σὲ	καὶ	παρεμβαλοῦσιν	οἱ	ἐχθροί	σου
because	will come	days	upon	you	and	will throw up	the	enemies	of you

χάρακά	σοι	καὶ	περικυκλώσουσίν	σε	καὶ	συνέξουσίν	σε	πάντοθεν,
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.

VI-LK-019 / Luke 19:44

The time of visitation

Luke 19:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐδαφιοῦσίν	σε	καὶ	τὰ	τέκνα	σου	ἐν	σοί,	καὶ	οὐκ
and	they will dash to the ground	you	and	the	children	of you	within	you	and	not

ἀφήσουσιν	λίθον	ἐπὶ	λίθον	ἐν	σοί,	ἀνθ’	ὧν	οὐκ	ἔγνως
they will leave	stone	upon	stone	within	you	because	of which	not	you recognized

τὸν	καιρὸν	τῆς	ἐπισκοπῆς	σου.
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.

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.

VI-LK-019 / Luke 19:45-46

A house of prayer

Luke 19:45

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰσελθὼν	εἰς	τὸ	ἱερὸν	ἤρξατο	ἐκβάλλειν	τοὺς	πωλοῦντας,
and	having entered	into	the	temple	he began	to drive out	those	selling

CLOSE ENGLISH

And entering the temple, he began to drive out those who were selling,

FLUENT ENGLISH

He entered the temple and began driving out those who were selling,

Luke 19:46

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων	αὐτοῖς·	Γέγραπται·	Καὶ	ἔσται	ὁ	οἶκός	μου	οἶκος	προσευχῆς,
saying	to them	it has been written	and	will be	the	house	of me	a house	of prayer

ὑμεῖς	δὲ	αὐτὸν	ἐποιήσατε	σπήλαιον	λῃστῶν.
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.

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.
The adopted text of verse 45 names the sellers only; the longer reading also naming buyers is not added.

VI-LK-019 / Luke 19:47-48

Teaching and the unresolved plot

Luke 19:47

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦν	διδάσκων	τὸ	καθ’	ἡμέραν	ἐν	τῷ	ἱερῷ·	οἱ	δὲ	ἀρχιερεῖς
and	he was	teaching	the	each	day	in	the	temple	the	but	chief priests

καὶ	οἱ	γραμματεῖς	ἐζήτουν	αὐτὸν	ἀπολέσαι	καὶ	οἱ	πρῶτοι	τοῦ
and	the	scribes	were seeking	him	to destroy	and	the	leading men	of the

λαοῦ,
people

CLOSE ENGLISH

And he was teaching daily in the temple. But the chief priests and the scribes and the leading men of the people were seeking to destroy him,

FLUENT ENGLISH

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,

Luke 19:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐχ	εὕρισκον	τὸ	τί	ποιήσωσιν,	ὁ	λαὸς	γὰρ	ἅπας
and	not	they were finding	the	what	they might do	the	people	for	all

ἐξεκρέματο	αὐτοῦ	ἀκούων.
were hanging on	him	listening

CLOSE ENGLISH

and they could not find what to do, for all the people were hanging on him, listening.

FLUENT ENGLISH

but they could not find a way to do it, because all the people hung on his words.

SECTION NOTES

The chief priests, scribes, and leading men seek to destroy Jesus, while the people listen closely. Hanging on him is an idiom for rapt attention; hung on his words gives its sense in fluent English. The contrast concerns these actors in this scene.

VI-LK-020 / Luke 20:1-47

Authority, the vineyard, and resurrection

The question of authority

Luke 20:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	μιᾷ	τῶν	ἡμερῶν	διδάσκοντος	αὐτοῦ	τὸν	λαὸν	ἐν
and	it happened	on	one	of the	days	teaching	he	the	people	in

τῷ	ἱερῷ	καὶ	εὐαγγελιζομένου	ἐπέστησαν	οἱ	ἀρχιερεῖς	καὶ	οἱ
the	temple	and	proclaiming good news	came up	the	chief priests	and	the

γραμματεῖς	σὺν	τοῖς	πρεσβυτέροις,
scribes	with	the	elders

CLOSE ENGLISH

And it happened on one of the days, as he was teaching the people in the temple and proclaiming good news, that the chief priests and the scribes came up with the elders,

FLUENT ENGLISH

One day, as Jesus taught the people in the temple and proclaimed the good news, the chief priests and scribes came up with the elders.

Luke 20:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπαν	λέγοντες	πρὸς	αὐτόν·	Εἰπὸν	ἡμῖν	ἐν	ποίᾳ	ἐξουσίᾳ
and	they said	saying	to	him	tell	us	by	what	authority

ταῦτα	ποιεῖς,	ἢ	τίς	ἐστιν	ὁ	δούς	σοι	τὴν	ἐξουσίαν
these things	you do	or	who	is	the one	having given	you	the	authority

ταύτην;
this

CLOSE ENGLISH

And they spoke to him, saying, “Tell us by what authority you do these things, or who is the one who gave you this authority?”

FLUENT ENGLISH

They said to him, “Tell us by what authority you do these things, or who gave you this authority.”

SECTION NOTES

The setting remains Jesus’ public teaching in the temple. The chief priests and scribes approach with the elders; their question follows the preceding temple scene.

VI-LK-020 / Luke 20:3

A question in return

Luke 20:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	εἶπεν	πρὸς	αὐτούς·	Ἐρωτήσω	ὑμᾶς	κἀγὼ	λόγον,	καὶ
answering	now	he said	to	them	I will ask	you	I too	a matter	and

εἴπατέ	μοι·
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.

VI-LK-020 / Luke 20:4

From heaven or from people?

Luke 20:4

Greek: adopted SBLGNT text. Word-order interlinear.

Τὸ	βάπτισμα	Ἰωάννου	ἐξ	οὐρανοῦ	ἦν	ἢ	ἐξ	ἀνθρώπων;
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.

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.

VI-LK-020 / Luke 20:5-7

The reply they will not give

Luke 20:5

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	συνελογίσαντο	πρὸς	ἑαυτοὺς	λέγοντες	ὅτι	Ἐὰν	εἴπωμεν·	Ἐξ
they	but	reasoned	among	themselves	saying	that	if	we say	from

οὐρανοῦ,	ἐρεῖ·	Διὰ	τί	οὐκ	ἐπιστεύσατε	αὐτῷ;
heaven	he will say	for	what	not	did you believe	him

CLOSE ENGLISH

But they reasoned among themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Why did you not believe him?’”

FLUENT ENGLISH

They reasoned among themselves, saying, “If we say, ‘From heaven,’ he will ask, ‘Why did you not believe him?’”

Luke 20:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δὲ	εἴπωμεν·	Ἐξ	ἀνθρώπων,	ὁ	λαὸς	ἅπας	καταλιθάσει	ἡμᾶς,
if	but	we say	from	people	the	people	all	will stone to death	us

πεπεισμένος	γάρ	ἐστιν	Ἰωάννην	προφήτην	εἶναι·
convinced	for	it is	John	a prophet	to be

CLOSE ENGLISH

“But if we say, ‘From people,’ all the people will stone us to death, for they are convinced that John was a prophet.”

FLUENT ENGLISH

“But if we say, ‘From people,’ the whole crowd will stone us to death, because they are convinced that John was a prophet.”

Luke 20:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπεκρίθησαν	μὴ	εἰδέναι	πόθεν.
and	they answered	not	to know	from where

CLOSE ENGLISH

And they answered that they did not know from where.

FLUENT ENGLISH

They answered that they did not know where it came from.

SECTION NOTES

The two possible answers and their feared consequences belong to the leaders’ discussion. The threatened stoning is what they predict; no attack is narrated. From people contrasts with from heaven.

VI-LK-020 / Luke 20:8

Neither will I tell you

Luke 20:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Οὐδὲ	ἐγὼ	λέγω	ὑμῖν	ἐν	ποίᾳ	ἐξουσίᾳ
and	the	Jesus	said	to them	neither	I	tell	you	by	what	authority

ταῦτα	ποιῶ.
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.

Comparing the passages (H-110, SR-0119)
This comparison relates Matthew 21:27 and Mark 11:33.
No direct Thomas counterpart is established.

VI-LK-020 / Luke 20:9

The vineyard and its tenants

Luke 20:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤρξατο	δὲ	πρὸς	τὸν	λαὸν	λέγειν	τὴν	παραβολὴν	ταύτην·	Ἄνθρωπος
he began	now	to	the	people	to tell	the	parable	this	a man

ἐφύτευσεν	ἀμπελῶνα,	καὶ	ἐξέδετο	αὐτὸν	γεωργοῖς,	καὶ	ἀπεδήμησεν
planted	a vineyard	and	leased	it	to farmers	and	went abroad

χρόνους	ἱκανούς.
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.

VI-LK-020 / Luke 20:10

The first slave is sent away

Luke 20:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καιρῷ	ἀπέστειλεν	πρὸς	τοὺς	γεωργοὺς	δοῦλον,	ἵνα	ἀπὸ	τοῦ
and	at the season	he sent	to	the	farmers	a slave	so that	from	the

καρποῦ	τοῦ	ἀμπελῶνος	δώσουσιν	αὐτῷ·	οἱ	δὲ	γεωργοὶ	ἐξαπέστειλαν	
fruit	of the	vineyard	they would give	to him	the	but	farmers	sent away	

αὐτὸν	δείραντες	κενόν.
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.

VI-LK-020 / Luke 20:11

A second slave is humiliated

Luke 20:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσέθετο	ἕτερον	πέμψαι	δοῦλον·	οἱ	δὲ	κἀκεῖνον	δείραντες	καὶ
and	he proceeded	another	to send	slave	the	but	that one too	having beaten	and

ἀτιμάσαντες	ἐξαπέστειλαν	κενόν.
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.

VI-LK-020 / Luke 20:12

A third slave is wounded

Luke 20:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσέθετο	τρίτον	πέμψαι·	οἱ	δὲ	καὶ	τοῦτον	τραυματίσαντες
and	he proceeded	a third	to send	the	but	also	this one	having wounded

ἐξέβαλον.
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.

VI-LK-020 / Luke 20:13

The beloved son

Luke 20:13

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	κύριος	τοῦ	ἀμπελῶνος·	Τί	ποιήσω;	πέμψω	τὸν	υἱόν
said	now	the	owner	of the	vineyard	what	shall I do	I will send	the	son

μου	τὸν	ἀγαπητόν·	ἴσως	τοῦτον	ἐντραπήσονται.
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.

VI-LK-020 / Luke 20:14

The tenants’ plan

Luke 20:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	δὲ	αὐτὸν	οἱ	γεωργοὶ	διελογίζοντο	πρὸς	ἀλλήλους	λέγοντες·
having seen	but	him	the	farmers	were reasoning	with	one another	saying

Οὗτός	ἐστιν	ὁ	κληρονόμος·	ἀποκτείνωμεν	αὐτόν,	ἵνα	ἡμῶν	γένηται
this	is	the	heir	let us kill	him	so that	ours	may become

ἡ	κληρονομία·
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.

VI-LK-020 / Luke 20:15

Outside the vineyard

Luke 20:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκβαλόντες	αὐτὸν	ἔξω	τοῦ	ἀμπελῶνος	ἀπέκτειναν.	τί	οὖν
and	having thrown out	him	outside	the	vineyard	they killed	what	therefore

ποιήσει	αὐτοῖς	ὁ	κύριος	τοῦ	ἀμπελῶνος;
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.

VI-LK-020 / Luke 20:16

The owner’s answer and the hearers’ protest

Luke 20:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλεύσεται	καὶ	ἀπολέσει	τοὺς	γεωργοὺς	τούτους,	καὶ	δώσει	τὸν
he will come	and	will destroy	the	farmers	these	and	will give	the

ἀμπελῶνα	ἄλλοις.	ἀκούσαντες	δὲ	εἶπαν·	Μὴ	γένοιτο.
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.

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.

VI-LK-020 / Luke 20:17

The rejected stone

Luke 20:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἐμβλέψας	αὐτοῖς	εἶπεν·	Τί	οὖν	ἐστιν	τὸ	γεγραμμένον
he	but	having looked intently	at them	said	what	then	is	the thing	written

τοῦτο·	Λίθον	ὃν	ἀπεδοκίμασαν	οἱ	οἰκοδομοῦντες,	οὗτος	ἐγενήθη	εἰς
this	a stone	which	rejected	the	builders	this	became	into

κεφαλὴν	γωνίας;
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.

VI-LK-020 / Luke 20:18-19

Falling on the stone

Luke 20:18

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶς	ὁ	πεσὼν	ἐπ’	ἐκεῖνον	τὸν	λίθον	συνθλασθήσεται·	ἐφ’	ὃν	δ’
everyone	who	falls	on	that	the	stone	will be shattered	upon	whom	but

ἂν	πέσῃ,	λικμήσει	αὐτόν.
[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.”

Luke 20:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐζήτησαν	οἱ	γραμματεῖς	καὶ	οἱ	ἀρχιερεῖς	ἐπιβαλεῖν	ἐπ’	αὐτὸν	τὰς
and	sought	the	scribes	and	the	chief priests	to lay	on	him	the
χεῖρας	ἐν	αὐτῇ	τῇ	ὥρᾳ,	καὶ	ἐφοβήθησαν	τὸν	λαόν,	ἔγνωσαν	γὰρ
hands	in	that very	the	hour	and	they feared	the	people	they knew	for
ὅτι	πρὸς	αὐτοὺς	εἶπεν	τὴν	παραβολὴν	ταύτην.				
that	against	them	he said	the	parable	this				

CLOSE ENGLISH

And the scribes and the chief priests sought to lay hands on him in that very hour, and they feared the people, for they knew that he had spoken this parable against them.

FLUENT ENGLISH

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.

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.

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.

The narrative reports the scribes’ and chief priests’ recognition that the parable was directed against them. Their fear of the people stands beside their desire to seize Jesus immediately.

VI-LK-020 / Luke 20:20-22

Spies and the tax question

Luke 20:20

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	παρατηρήσαντες	ἀπέστειλαν	ἐγκαθέτους	ὑποκρινομένους	ἑαυτοὺς
and	having watched	they sent	spies	pretending	themselves

δικαίους	εἶναι,	ἵνα	ἐπιλάβωνται	αὐτοῦ	λόγου,	ὥστε	παραδοῦναι	αὐτὸν
righteous	to be	so that	they might catch	him	in a word	in order	to hand over	him

τῇ	ἀρχῇ	καὶ	τῇ	ἐξουσίᾳ	τοῦ	ἡγεμόνος.
to the	rule	and	to the	authority	of the	governor

CLOSE ENGLISH

And watching him, they sent spies pretending to be righteous, so that they might catch him in a word and hand him over to the rule and authority of the governor.

FLUENT ENGLISH

They kept watch and sent spies who pretended to be sincere. They wanted to catch him in something he said so they could hand him over to the governor’s rule and authority.

Luke 20:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησαν	αὐτὸν	λέγοντες·	Διδάσκαλε,	οἴδαμεν	ὅτι	ὀρθῶς	λέγεις
and	they questioned	him	saying	teacher	we know	that	rightly	you speak

καὶ	διδάσκεις	καὶ	οὐ	λαμβάνεις	πρόσωπον,	ἀλλ’	ἐπ’	ἀληθείας	τὴν
and	teach	and	not	you receive	a face	but	in	truth	the

ὁδὸν	τοῦ	θεοῦ	διδάσκεις·
way	of the	God	you teach

CLOSE ENGLISH

And they questioned him, saying, “Teacher, we know that you speak and teach rightly and do not receive a face, but teach the way of God in truth.”

FLUENT ENGLISH

They asked him, “Teacher, we know that you speak and teach what is right and show no favoritism, but teach God’s way truthfully.”

Luke 20:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἔξεστιν	ἡμᾶς	Καίσαρι	φόρον	δοῦναι	ἢ	οὔ;
is it lawful	for us	to Caesar	tax	to give	or	not

CLOSE ENGLISH

“Is it lawful for us to give tax to Caesar, or not?”

FLUENT ENGLISH

“Is it lawful for us to pay tax to Caesar or not?”

SECTION NOTES

The narrator identifies the questioners as spies sent to catch Jesus in a statement and turn him over to the governor. Righteous is their assumed character in the close layer; sincere gives its force in the fluent layer. The governor is not named in this verse.

Receive a face is the close idiom for partiality toward a person’s standing. Show no favoritism gives the sense in fluent English. The speakers’ praise is preserved as their approach to the tax question, not supplied as the narrator’s judgment.

VI-LK-020 / Luke 20:23

Seeing through the question

Luke 20:23

Greek: adopted SBLGNT text. Word-order interlinear.

κατανοήσας	δὲ	αὐτῶν	τὴν	πανουργίαν	εἶπεν	πρὸς	αὐτούς·
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.

VI-LK-020 / Luke 20:24

The coin and its inscription

Luke 20:24

Greek: adopted SBLGNT text. Word-order interlinear.

Δείξατέ	μοι	δηνάριον·	τίνος	ἔχει	εἰκόνα	καὶ	ἐπιγραφήν;
show	me	a denarius	whose	does it have	image	and	inscription

ἀποκριθέντες	δὲ	εἶπαν·	Καίσαρος.
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.

VI-LK-020 / Luke 20:25-26

What belongs to Caesar and to God

Luke 20:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	πρὸς	αὐτούς·	Τοίνυν	ἀπόδοτε	τὰ	Καίσαρος	Καίσαρι
he	now	said	to	them	accordingly	give back	the things	of Caesar	to Caesar

καὶ	τὰ	τοῦ	θεοῦ	τῷ	θεῷ.
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.”

Luke 20:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἴσχυσαν	ἐπιλαβέσθαι	τοῦ	ῥήματος	ἐναντίον	τοῦ	λαοῦ,	καὶ
and	not	they were able	to seize on	the	word	before	the	people	and

θαυμάσαντες	ἐπὶ	τῇ	ἀποκρίσει	αὐτοῦ	ἐσίγησαν.
having marveled	at	the	answer	of him	they fell silent

CLOSE ENGLISH

And they could not seize on his word before the people, and marveling at his answer, they fell silent.

FLUENT ENGLISH

They could not catch him in anything he said in front of the people. Astonished at his answer, they fell silent.

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.

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.

VI-LK-020 / Luke 20:27-33

Seven brothers and the resurrection question

Luke 20:27

Greek: adopted SBLGNT text. Word-order interlinear.

Προσελθόντες	δέ	τινες	τῶν	Σαδδουκαίων,	οἱ	ἀντιλέγοντες	ἀνάστασιν
having approached	and	some	of the	Sadducees	who	maintain	a resurrection

μὴ	εἶναι,	ἐπηρώτησαν	αὐτὸν
not	to be	questioned	him

CLOSE ENGLISH

And some of the Sadducees, who maintain that there is no resurrection, approached and questioned him,

FLUENT ENGLISH

Some Sadducees, who say there is no resurrection, came up and asked him:

Luke 20:28

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Διδάσκαλε,	Μωϋσῆς	ἔγραψεν	ἡμῖν,	ἐάν	τινος	ἀδελφὸς
saying	teacher	Moses	wrote	for us	if	anyone’s	brother

ἀποθάνῃ	ἔχων	γυναῖκα,	καὶ	οὗτος	ἄτεκνος	ᾖ,	ἵνα	λάβῃ	ὁ
dies	having	a wife	and	he	childless	is	that	should take	the

ἀδελφὸς	αὐτοῦ	τὴν	γυναῖκα	καὶ	ἐξαναστήσῃ	σπέρμα	τῷ	ἀδελφῷ
brother	of him	the	wife	and	raise up	offspring	for the	brother

αὐτοῦ.
of him

CLOSE ENGLISH

saying, “Teacher, Moses wrote for us that if someone’s brother dies having a wife, and he is childless, his brother should take the wife and raise up offspring for his brother.”

FLUENT ENGLISH

“Teacher, Moses wrote for us that if a man’s brother dies leaving a wife but no children, the man should marry the widow and have children for his brother.”

Luke 20:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἑπτὰ	οὖν	ἀδελφοὶ	ἦσαν·	καὶ	ὁ	πρῶτος	λαβὼν	γυναῖκα	ἀπέθανεν
seven	then	brothers	there were	and	the	first	having taken	a wife	died

ἄτεκνος·
childless

CLOSE ENGLISH

“Now there were seven brothers, and the first took a wife and died childless.”

FLUENT ENGLISH

“Now there were seven brothers. The first married a woman and died without children.”

Luke 20:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	δεύτερος
and	the	second

CLOSE ENGLISH

“And the second

FLUENT ENGLISH

“The second

Luke 20:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	τρίτος	ἔλαβεν	αὐτήν,	ὡσαύτως	δὲ	καὶ	οἱ	ἑπτὰ	οὐ	κατέλιπον
and	the	third	took	her	likewise	and	also	the	seven	not	left

τέκνα	καὶ	ἀπέθανον·
children	and	died

CLOSE ENGLISH

and the third took her; likewise all seven left no children and died.”

FLUENT ENGLISH

and the third married her; in the same way, all seven died without leaving children.”

Luke 20:32

Greek: adopted SBLGNT text. Word-order interlinear.

ὕστερον	καὶ	ἡ	γυνὴ	ἀπέθανεν.
afterward	also	the	woman	died

CLOSE ENGLISH

“Afterward the woman also died.”

FLUENT ENGLISH

“Finally, the woman also died.”

Luke 20:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	γυνὴ	οὖν	ἐν	τῇ	ἀναστάσει	τίνος	αὐτῶν	γίνεται	γυνή;	οἱ	γὰρ
the	woman	then	in	the	resurrection	of which	of them	becomes	wife	the	for

ἑπτὰ	ἔσχον	αὐτὴν	γυναῖκα.
seven	had	her	as wife

CLOSE ENGLISH

“The woman, then, in the resurrection, becomes the wife of which of them? For the seven had her as wife.”

FLUENT ENGLISH

“So at the resurrection, whose wife will the woman be? All seven had her as their wife.”

SECTION NOTES

The Sadducees’ denial of resurrection introduces a hypothetical case based on the duty to provide offspring for a deceased brother. The seven marriages are part of their question, not a separately reported family history.

Verse 30 has only three Greek words: and the second. Both English layers leave that clause open into verse 31, which supplies the shared action. No longer traditional expansion is inserted. The seven remain distinct brothers, and the woman’s death comes afterward.

VI-LK-020 / Luke 20:34

Marriage in this age

Luke 20:34

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Οἱ	υἱοὶ	τοῦ	αἰῶνος	τούτου	γαμοῦσιν
and	said	to them	the	Jesus	the	sons	of the	age	this	marry

καὶ	γαμίσκονται,
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.

VI-LK-020 / Luke 20:35

That age and the resurrection

Luke 20:35

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	καταξιωθέντες	τοῦ	αἰῶνος	ἐκείνου	τυχεῖν	καὶ	τῆς	ἀναστάσεως
those	but	counted worthy	the	age	that	to attain	and	the	resurrection

τῆς	ἐκ	νεκρῶν	οὔτε	γαμοῦσιν	οὔτε	γαμίζονται·
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.

VI-LK-020 / Luke 20:36

Like angels

Luke 20:36

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲ	γὰρ	ἀποθανεῖν	ἔτι	δύνανται,	ἰσάγγελοι	γάρ	εἰσιν	καὶ	υἱοί
neither	for	to die	any longer	are they able	equal to angels	for	they are	and	sons

εἰσιν	θεοῦ	τῆς	ἀναστάσεως	υἱοὶ	ὄντες.
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.

VI-LK-020 / Luke 20:37

Moses and the bush

Luke 20:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	δὲ	ἐγείρονται	οἱ	νεκροὶ	καὶ	Μωϋσῆς	ἐμήνυσεν	ἐπὶ	τῆς	βάτου,
that	but	are raised	the	dead	even	Moses	showed	at	the	bush

ὡς	λέγει	κύριον	τὸν	θεὸν	Ἀβραὰμ	καὶ	θεὸν	Ἰσαὰκ	⸀καὶ	θεὸν	Ἰακώβ·
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.

VI-LK-020 / Luke 20:38

All are alive to him

Luke 20:38

Greek: adopted SBLGNT text. Word-order interlinear.

θεὸς	δὲ	οὐκ	ἔστιν	νεκρῶν	ἀλλὰ	ζώντων,	πάντες	γὰρ	αὐτῷ
God	now	not	he is	of dead people	but	of living people	all	for	to him

ζῶσιν.
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.

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.

VI-LK-020 / Luke 20:39-40

Approval and silence

Luke 20:39

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθέντες	δέ	τινες	τῶν	γραμματέων	εἶπαν·	Διδάσκαλε,	καλῶς
answering	and	some	of the	scribes	said	teacher	well

εἶπας·
you spoke

CLOSE ENGLISH

And some of the scribes answered, “Teacher, you have spoken well.”

FLUENT ENGLISH

Some of the scribes replied, “Teacher, you have spoken well.”

Luke 20:40

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκέτι	γὰρ	ἐτόλμων	ἐπερωτᾶν	αὐτὸν	οὐδέν.
no longer	for	they dared	to question	him	anything

CLOSE ENGLISH

For they no longer dared to question him about anything.

FLUENT ENGLISH

They no longer dared to ask him anything.

SECTION NOTES

Some of the scribes approve the answer. The narration then reports that they no longer dared to ask further questions. No complete agreement among all the groups is added.

VI-LK-020 / Luke 20:41

The question about David’s son

Luke 20:41

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	πρὸς	αὐτούς·	Πῶς	λέγουσιν	τὸν	χριστὸν	εἶναι	Δαυὶδ	υἱόν;
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.

VI-LK-020 / Luke 20:42

David speaks in the Psalms

Luke 20:42

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	γὰρ	Δαυὶδ	λέγει	ἐν	βίβλῳ	ψαλμῶν·	Εἶπεν	κύριος	τῷ	κυρίῳ
himself	for	David	says	in	a book	of psalms	said	Lord	to the	Lord

μου·	Κάθου	ἐκ	δεξιῶν	μου
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.

VI-LK-020 / Luke 20:43

A footstool for your feet

Luke 20:43

Greek: adopted SBLGNT text. Word-order interlinear.

ἕως	ἂν	θῶ	τοὺς	ἐχθρούς	σου	ὑποπόδιον	τῶν	ποδῶν	σου.
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.

VI-LK-020 / Luke 20:44

How is he his son?

Luke 20:44

Greek: adopted SBLGNT text. Word-order interlinear.

Δαυὶδ	οὖν	αὐτὸν	κύριον	καλεῖ,	καὶ	πῶς	αὐτοῦ	υἱός	ἐστιν;
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.

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.

VI-LK-020 / Luke 20:45-46

Prominence and places of honor

Luke 20:45

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀκούοντος	δὲ	παντὸς	τοῦ	λαοῦ	εἶπεν	τοῖς	μαθηταῖς·
hearing	and	all	the	people	he said	to the	disciples

CLOSE ENGLISH

And while all the people were listening, he said to the disciples:

FLUENT ENGLISH

While all the people were listening, he said to the disciples:

Luke 20:46

Greek: adopted SBLGNT text. Word-order interlinear.

Προσέχετε	ἀπὸ	τῶν	γραμματέων	τῶν	θελόντων	περιπατεῖν	ἐν	στολαῖς
take care	against	the	scribes	who	want	to walk about	in	robes

καὶ	φιλούντων	ἀσπασμοὺς	ἐν	ταῖς	ἀγοραῖς	καὶ	πρωτοκαθεδρίας	ἐν
and	love	greetings	in	the	marketplaces	and	chief seats	in

ταῖς	συναγωγαῖς	καὶ	πρωτοκλισίας	ἐν	τοῖς	δείπνοις,
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.

Jesus addresses the disciples while all the people are listening. The public setting of the warning is retained.

VI-LK-020 / Luke 20:47

Widows’ houses and lengthy prayers

Luke 20:47

Greek: adopted SBLGNT text. Word-order interlinear.

οἳ	κατεσθίουσιν	τὰς	οἰκίας	τῶν	χηρῶν	καὶ	προφάσει	μακρὰ
who	devour	the	houses	of the	widows	and	as a pretext	at length

προσεύχονται·	οὗτοι	λήμψονται	περισσότερον	κρίμα.
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.

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.

VI-LK-021 / Luke 21:1-38

The widow, the temple, and watchfulness

Gifts in the treasury

Luke 21:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀναβλέψας	δὲ	εἶδεν	τοὺς	βάλλοντας	εἰς	τὸ	γαζοφυλάκιον	τὰ	δῶρα
having looked up	and	he saw	those	putting	into	the	treasury	the	gifts

αὐτῶν	πλουσίους.
of them	rich

CLOSE ENGLISH

And looking up, he saw the rich putting their gifts into the treasury.

FLUENT ENGLISH

Jesus looked up and saw rich people putting their gifts into the temple treasury.

Luke 21:2

Greek: adopted SBLGNT text. Word-order interlinear.

εἶδεν	δέ	τινα	χήραν	πενιχρὰν	βάλλουσαν	ἐκεῖ	λεπτὰ	δύο,
he saw	and	a certain	widow	poor	putting	there	small copper coins	two

CLOSE ENGLISH

And he saw a certain poor widow putting two small copper coins in there,

FLUENT ENGLISH

He saw a poor widow putting two small copper coins in there,

SECTION NOTES

The rich donors and the poor widow are seen within the same temple setting. Lepta names small coins; two small copper coins gives their kind without converting their value into modern currency.

VI-LK-021 / Luke 21:3

More than all the others

Luke 21:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν·	Ἀληθῶς	λέγω	ὑμῖν	ὅτι	ἡ	χήρα	ἡ	πτωχὴ	αὕτη	πλεῖον
and	he said	truly	I say	to you	that	the	widow	the	poor	this	more

πάντων	ἔβαλεν·
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.

VI-LK-021 / Luke 21:4

All she had to live on

Luke 21:4

Greek: adopted SBLGNT text. Word-order interlinear.

πάντες	γὰρ	οὗτοι	ἐκ	τοῦ	περισσεύοντος	αὐτοῖς	ἔβαλον	εἰς	τὰ	δῶρα,
all	for	these	from	the	abundance	to them	put in	into	the	gifts

αὕτη	δὲ	ἐκ	τοῦ	ὑστερήματος	αὐτῆς	πάντα	τὸν	βίον	ὃν	εἶχεν
she	but	from	the	lack	of her	all	the	livelihood	which	she had

ἔβαλεν.
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.

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.

VI-LK-021 / Luke 21:5-7

Not one stone left on another

Luke 21:5

Greek: adopted SBLGNT text. Word-order interlinear.

Καί	τινων	λεγόντων	περὶ	τοῦ	ἱεροῦ,	ὅτι	λίθοις	καλοῖς	καὶ
and	some	speaking	about	the	temple	that	with stones	beautiful	and

ἀναθήμασιν	κεκόσμηται	εἶπεν·
dedicated gifts	it has been adorned	he said

CLOSE ENGLISH

And as some were speaking about the temple, that it was adorned with beautiful stones and dedicated gifts, he said:

FLUENT ENGLISH

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. Word-order interlinear.

Ταῦτα	ἃ	θεωρεῖτε,	ἐλεύσονται	ἡμέραι	ἐν	αἷς	οὐκ	ἀφεθήσεται
these things	which	you see	will come	days	in	which	not	will be left

λίθος	ἐπὶ	λίθῳ	ὃς	οὐ	καταλυθήσεται.
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.”

Luke 21:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐπηρώτησαν	δὲ	αὐτὸν	λέγοντες·	Διδάσκαλε,	πότε	οὖν	ταῦτα	ἔσται,
they questioned	and	him	saying	teacher	when	then	these things	will be

καὶ	τί	τὸ	σημεῖον	ὅταν	μέλλῃ	ταῦτα	γίνεσθαι;
and	what	the	sign	when	are about	these things	to happen

CLOSE ENGLISH

And they questioned him, saying, “Teacher, when, then, will these things be, and what is the sign when these things are about to happen?”

FLUENT ENGLISH

They asked him, “Teacher, when will these things happen, and what will be the sign that they are about to take place?”

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.

Comparing the passages (H-120, SR-0132)
This comparison relates Matthew 24:2 and Mark 13:2.
No direct Thomas counterpart is established.
The beautiful stones and dedicated gifts introduce the prediction. Some people speak about the temple, and the questioners are not further identified here. Their question concerns when these things will happen and the sign of their approach.

VI-LK-021 / Luke 21:8

Do not follow them

Luke 21:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Βλέπετε	μὴ	πλανηθῆτε·	πολλοὶ	γὰρ	ἐλεύσονται	ἐπὶ	τῷ
he	but	said	watch	lest	you be led astray	many	for	will come	in	the

ὀνόματί	μου	λέγοντες·	Ἐγώ	εἰμι	καί·	Ὁ	καιρὸς	ἤγγικεν·	μὴ
name	of me	saying	I	am	and	the	time	has drawn near	not

πορευθῆτε	ὀπίσω	αὐτῶν.
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.

VI-LK-021 / Luke 21:9-11

Wars and upheaval

Luke 21:9

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	δὲ	ἀκούσητε	πολέμους	καὶ	ἀκαταστασίας,	μὴ	πτοηθῆτε·	δεῖ
when	but	you hear	wars	and	disturbances	not	be terrified	it is necessary

γὰρ	ταῦτα	γενέσθαι	πρῶτον,	ἀλλ’	οὐκ	εὐθέως	τὸ	τέλος.
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. Word-order interlinear.

τότε	ἔλεγεν	αὐτοῖς·	Ἐγερθήσεται	ἔθνος	ἐπ’	ἔθνος	καὶ	βασιλεία
then	he was saying	to them	will rise	nation	against	nation	and	kingdom

ἐπὶ	βασιλείαν,
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. Word-order interlinear.

σεισμοί	τε	μεγάλοι	καὶ	κατὰ	τόπους	λιμοὶ	καὶ	λοιμοὶ	ἔσονται,
earthquakes	and	great	and	in	places	famines	and	pestilences	there will be

φόβητρά	τε	καὶ	σημεῖα	ἀπ’	οὐρανοῦ	μεγάλα	ἔσται.
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.

VI-LK-021 / Luke 21:12-13

An opportunity to testify

Luke 21:12

Greek: adopted SBLGNT text. Word-order interlinear.

Πρὸ	δὲ	τούτων	πάντων	ἐπιβαλοῦσιν	ἐφ’	ὑμᾶς	τὰς	χεῖρας	αὐτῶν	καὶ
before	but	these things	all	they will lay	on	you	the	hands	of them	and

διώξουσιν,	παραδιδόντες	εἰς	τὰς	συναγωγὰς	καὶ	φυλακάς,	ἀπαγομένους
persecute	handing over	to	the	synagogues	and	prisons	being led away

ἐπὶ	βασιλεῖς	καὶ	ἡγεμόνας	ἕνεκεν	τοῦ	ὀνόματός	μου·
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. Word-order interlinear.

ἀποβήσεται	ὑμῖν	εἰς	μαρτύριον.
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.

VI-LK-021 / Luke 21:14-15

Words and wisdom

Luke 21:14

Greek: adopted SBLGNT text. Word-order interlinear.

θέτε	οὖν	ἐν	ταῖς	καρδίαις	ὑμῶν	μὴ	προμελετᾶν	ἀπολογηθῆναι,
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. Word-order interlinear.

ἐγὼ	γὰρ	δώσω	ὑμῖν	στόμα	καὶ	σοφίαν	ᾗ	οὐ	δυνήσονται
I	for	will give	to you	mouth	and	wisdom	which	not	will be able

ἀντιστῆναι	ἢ	ἀντειπεῖν	ἅπαντες	οἱ	ἀντικείμενοι	ὑμῖν.
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.

VI-LK-021 / Luke 21:16-17

Betrayal and hatred

Luke 21:16

Greek: adopted SBLGNT text. Word-order interlinear.

παραδοθήσεσθε	δὲ	καὶ	ὑπὸ	γονέων	καὶ	ἀδελφῶν	καὶ	συγγενῶν	καὶ
you will be handed over	but	even	by	parents	and	brothers	and	relatives	and

φίλων,	καὶ	θανατώσουσιν	ἐξ	ὑμῶν,
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. Word-order interlinear.

καὶ	ἔσεσθε	μισούμενοι	ὑπὸ	πάντων	διὰ	τὸ	ὄνομά	μου.
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.

VI-LK-021 / Luke 21:18-19

Endurance and life

Luke 21:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	θρὶξ	ἐκ	τῆς	κεφαλῆς	ὑμῶν	οὐ	μὴ	ἀπόληται.
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. Word-order interlinear.

ἐν	τῇ	ὑπομονῇ	ὑμῶν	κτήσασθε	τὰς	ψυχὰς	ὑμῶν.
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.

VI-LK-021 / Luke 21:20-21

Jerusalem surrounded

Luke 21:20

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅταν	δὲ	ἴδητε	κυκλουμένην	ὑπὸ	στρατοπέδων	Ἰερουσαλήμ,	τότε	γνῶτε
when	but	you see	being surrounded	by	armies	Jerusalem	then	know

ὅτι	ἤγγικεν	ἡ	ἐρήμωσις	αὐτῆς.
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. Word-order interlinear.

τότε	οἱ	ἐν	τῇ	Ἰουδαίᾳ	φευγέτωσαν	εἰς	τὰ	ὄρη,	καὶ	οἱ	ἐν
then	those	in	the	Judea	let flee	to	the	mountains	and	those	in

μέσῳ	αὐτῆς	ἐκχωρείτωσαν,	καὶ	οἱ	ἐν	ταῖς	χώραις	μὴ	εἰσερχέσθωσαν
midst	of her	let leave	and	those	in	the	countryside	not	let enter

εἰς	αὐτήν,
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.

VI-LK-021 / Luke 21:22-23

Days of retribution

Luke 21:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἡμέραι	ἐκδικήσεως	αὗταί	εἰσιν	τοῦ	πλησθῆναι	πάντα	τὰ
because	days	of vengeance	these	are	for	to be fulfilled	all	the things

γεγραμμένα.
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. Word-order interlinear.

οὐαὶ	ταῖς	ἐν	γαστρὶ	ἐχούσαις	καὶ	ταῖς	θηλαζούσαις	ἐν	ἐκείναις
woe	to those	in	womb	having	and	to those	nursing	in	those

ταῖς	ἡμέραις·	ἔσται	γὰρ	ἀνάγκη	μεγάλη	ἐπὶ	τῆς	γῆς	καὶ	ὀργὴ
the	days	there will be	for	distress	great	upon	the	land	and	wrath

τῷ	λαῷ	τούτῳ,
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.

VI-LK-021 / Luke 21:24

Captivity and the nations

Luke 21:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πεσοῦνται	στόματι	μαχαίρης	καὶ	αἰχμαλωτισθήσονται	εἰς	τὰ	ἔθνη
and	they will fall	by mouth	of sword	and	will be led captive	into	the	nations

πάντα,	καὶ	Ἰερουσαλὴμ	ἔσται	πατουμένη	ὑπὸ	ἐθνῶν,	ἄχρι	οὗ
all	and	Jerusalem	will be	being trampled	by	nations	until	when

πληρωθῶσιν	καιροὶ	ἐθνῶν.
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.

VI-LK-021 / Luke 21:25-26

Signs and fear

Luke 21:25

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔσονται	σημεῖα	ἐν	ἡλίῳ	καὶ	σελήνῃ	καὶ	ἄστροις,	καὶ	ἐπὶ	τῆς
and	there will be	signs	in	sun	and	moon	and	stars	and	upon	the

γῆς	συνοχὴ	ἐθνῶν	ἐν	ἀπορίᾳ	ἤχους	θαλάσσης	καὶ	σάλου,
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. Word-order interlinear.

ἀποψυχόντων	ἀνθρώπων	ἀπὸ	φόβου	καὶ	προσδοκίας	τῶν	ἐπερχομένων
fainting	people	from	fear	and	expectation	of the things	coming upon

τῇ	οἰκουμένῃ,	αἱ	γὰρ	δυνάμεις	τῶν	οὐρανῶν	σαλευθήσονται.
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.

VI-LK-021 / Luke 21:27

The Son of Man in a cloud

Luke 21:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	ὄψονται	τὸν	υἱὸν	τοῦ	ἀνθρώπου	ἐρχόμενον	ἐν	νεφέλῃ	μετὰ
and	then	they will see	the	Son	of the	human being	coming	in	a cloud	with

δυνάμεως	καὶ	δόξης	πολλῆς.
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.

VI-LK-021 / Luke 21:28

Lift your heads

Luke 21:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἀρχομένων	δὲ	τούτων	γίνεσθαι	ἀνακύψατε	καὶ	ἐπάρατε	τὰς	κεφαλὰς
beginning	but	these things	to happen	straighten up	and	lift up	the	heads

ὑμῶν,	διότι	ἐγγίζει	ἡ	ἀπολύτρωσις	ὑμῶν.
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.

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.

VI-LK-021 / Luke 21:29-30

Look at the trees

Luke 21:29

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἶπεν	παραβολὴν	αὐτοῖς·	Ἴδετε	τὴν	συκῆν	καὶ	πάντα	τὰ	δένδρα·
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. Word-order interlinear.

ὅταν	προβάλωσιν	ἤδη,	βλέποντες	ἀφ’	ἑαυτῶν	γινώσκετε	ὅτι	ἤδη
when	they put out shoots	already	seeing	from	yourselves	you know	that	already

ἐγγὺς	τὸ	θέρος	ἐστίν·
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.

VI-LK-021 / Luke 21:31

The kingdom is near

Luke 21:31

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	καὶ	ὑμεῖς,	ὅταν	ἴδητε	ταῦτα	γινόμενα,	γινώσκετε	ὅτι	ἐγγύς
so	also	you	when	you see	these things	happening	know	that	near

ἐστιν	ἡ	βασιλεία	τοῦ	θεοῦ.
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.

VI-LK-021 / Luke 21:32

This generation

Luke 21:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐ	μὴ	παρέλθῃ	ἡ	γενεὰ	αὕτη	ἕως
truly	I say	to you	that	not	ever	will pass away	the	generation	this	until

ἂν	πάντα	γένηται.
[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.

VI-LK-021 / Luke 21:33

Words that will not pass away

Luke 21:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	οὐρανὸς	καὶ	ἡ	γῆ	παρελεύσονται,	οἱ	δὲ	λόγοι	μου	οὐ
the	heaven	and	the	earth	will pass away	the	but	words	of me	not

μὴ	παρελεύσονται.
[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.

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.

VI-LK-021 / Luke 21:34-35

The day and the trap

Luke 21:34

Greek: adopted SBLGNT text. Word-order interlinear.

Προσέχετε	δὲ	ἑαυτοῖς	μήποτε	βαρηθῶσιν	ὑμῶν	αἱ	καρδίαι	ἐν
pay attention	but	to yourselves	lest	be weighed down	of you	the	hearts	with

κραιπάλῃ	καὶ	μέθῃ	καὶ	μερίμναις	βιωτικαῖς,	καὶ	ἐπιστῇ	ἐφ’	ὑμᾶς
carousing	and	drunkenness	and	cares	of daily life	and	come upon	upon	you

αἰφνίδιος	ἡ	ἡμέρα	ἐκείνη
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. Word-order interlinear.

ὡς	παγίς·	ἐπεισελεύσεται	γὰρ	ἐπὶ	πάντας	τοὺς	καθημένους	ἐπὶ
like	a trap	it will come upon	for	upon	all	those	dwelling	upon

πρόσωπον	πάσης	τῆς	γῆς.
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.

VI-LK-021 / Luke 21:36

Pray for strength

Luke 21:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἀγρυπνεῖτε	δὲ	ἐν	παντὶ	καιρῷ	δεόμενοι	ἵνα	κατισχύσητε	ἐκφυγεῖν
stay awake	but	at	every	time	praying	that	you may have strength	to escape

ταῦτα	πάντα	τὰ	μέλλοντα	γίνεσθαι,	καὶ	σταθῆναι	ἔμπροσθεν	τοῦ
these things	all	the things	about	to happen	and	to stand	before	the

υἱοῦ	τοῦ	ἀνθρώπου.
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.

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.

VI-LK-021 / Luke 21:37-38

Teaching by day and lodging by night

Luke 21:37

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	τὰς	ἡμέρας	ἐν	τῷ	ἱερῷ	διδάσκων,	τὰς	δὲ	νύκτας
he was	and	the	days	in	the	temple	teaching	the	and	nights

ἐξερχόμενος	ηὐλίζετο	εἰς	τὸ	ὄρος	τὸ	καλούμενον	Ἐλαιῶν·
going out	he would spend the night	on	the	mountain	the	called	of Olives

CLOSE ENGLISH

And during the days he was teaching in the temple, but at night he would go out and spend the night on the mountain called the Mount of Olives.

FLUENT ENGLISH

During the day he taught in the temple, and at night he went out and stayed on the mountain called the Mount of Olives.

Luke 21:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πᾶς	ὁ	λαὸς	ὤρθριζεν	πρὸς	αὐτὸν	ἐν	τῷ	ἱερῷ	ἀκούειν
and	all	the	people	would come early	to	him	in	the	temple	to hear

αὐτοῦ.
him

CLOSE ENGLISH

And all the people would come early to him in the temple to hear him.

FLUENT ENGLISH

Early each morning, all the people came to the temple to hear him.

SECTION NOTES

The closing summary contrasts days of teaching in the temple with nights on the Mount of Olives. The repeated past actions continue into the people’s early visits; early each morning conveys the force of the verb without supplying a new event or a named lodging place.

VI-LK-022 / Luke 22:1-71

The meal, the arrest, and the council

The approaching festival and the plot

Luke 22:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤγγιζεν	δὲ	ἡ	ἑορτὴ	τῶν	ἀζύμων	ἡ	λεγομένη	Πάσχα.
was drawing near	and	the	festival	of the	unleavened bread	the	called	Passover

CLOSE ENGLISH

And the festival of Unleavened Bread, called Passover, was drawing near.

FLUENT ENGLISH

The Festival of Unleavened Bread, called Passover, was approaching.

Luke 22:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐζήτουν	οἱ	ἀρχιερεῖς	καὶ	οἱ	γραμματεῖς	τὸ	πῶς	ἀνέλωσιν
and	were seeking	the	chief priests	and	the	scribes	the	how	they might kill

αὐτόν,	ἐφοβοῦντο	γὰρ	τὸν	λαόν.
him	they feared	for	the	people

CLOSE ENGLISH

And the chief priests and the scribes were seeking how they might kill him, for they feared the people.

FLUENT ENGLISH

The chief priests and scribes were looking for a way to kill Jesus, because they were afraid of the people.

SECTION NOTES

Luke names the approaching festival and the leaders’ wish to kill Jesus. Their fear concerns the people. No further timetable or method is supplied in this opening notice.

VI-LK-022 / Luke 22:3-6

Judas and the agreement

Luke 22:3

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰσῆλθεν	δὲ	Σατανᾶς	εἰς	Ἰούδαν	τὸν	καλούμενον	Ἰσκαριώτην,	ὄντα
entered	and	Satan	into	Judas	the one	called	Iscariot	being

ἐκ	τοῦ	ἀριθμοῦ	τῶν	δώδεκα·
from	the	number	of the	twelve

CLOSE ENGLISH

And Satan entered Judas, the one called Iscariot, who was of the number of the Twelve.

FLUENT ENGLISH

Satan entered Judas, called Iscariot, who was one of the Twelve.

Luke 22:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπελθὼν	συνελάλησεν	τοῖς	ἀρχιερεῦσιν	καὶ	στρατηγοῖς	τὸ	πῶς
and	having gone away	he discussed	with the	chief priests	and	officers	the	how

αὐτοῖς	παραδῷ	αὐτόν.
to them	he might hand over	him

CLOSE ENGLISH

And he went away and discussed with the chief priests and officers how he might hand him over to them.

FLUENT ENGLISH

He went to the chief priests and temple officers and discussed how he could hand Jesus over to them.

Luke 22:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐχάρησαν	καὶ	συνέθεντο	αὐτῷ	ἀργύριον	δοῦναι.
and	they rejoiced	and	agreed	with him	silver	to give

CLOSE ENGLISH

And they rejoiced and agreed to give him silver.

FLUENT ENGLISH

They were pleased and agreed to give him money.

Luke 22:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξωμολόγησεν,	καὶ	ἐζήτει	εὐκαιρίαν	τοῦ	παραδοῦναι	αὐτὸν
and	he consented	and	he was seeking	an opportunity	to	hand over	him

ἄτερ	ὄχλου	αὐτοῖς.
without	a crowd	to them

CLOSE ENGLISH

And he consented and was seeking an opportunity to hand him over to them without a crowd.

FLUENT ENGLISH

Judas agreed and began looking for an opportunity to hand Jesus over to them when no crowd was present.

SECTION NOTES

The narrator says that Satan entered Judas, who remains identified as one of the Twelve. Judas then negotiates and agrees; these actions remain distinct in the narrative.

The officers are identified as temple officers in the later arrest scene, verse 52. Silver is money here; Luke gives no amount in this agreement. Without a crowd describes the opportunity Judas seeks.

VI-LK-022 / Luke 22:7-9

Peter and John are sent

Luke 22:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦλθεν	δὲ	ἡ	ἡμέρα	τῶν	ἀζύμων,	ᾗ	ἔδει	θύεσθαι	τὸ
came	and	the	day	of the	unleavened bread	on which	it was necessary	to sacrifice	the

πάσχα·
Passover

CLOSE ENGLISH

And the day of Unleavened Bread came, on which the Passover had to be sacrificed.

FLUENT ENGLISH

The day of Unleavened Bread came, when the Passover lamb had to be sacrificed.

Luke 22:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	Πέτρον	καὶ	Ἰωάννην	εἰπών·	Πορευθέντες	ἑτοιμάσατε	ἡμῖν
and	he sent	Peter	and	John	saying	having gone	prepare	for us

τὸ	πάσχα	ἵνα	φάγωμεν.
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.”

Luke 22:9

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν	αὐτῷ·	Ποῦ	θέλεις	ἑτοιμάσωμεν;
they	but	said	to him	where	do you want	we should prepare

CLOSE ENGLISH

But they said to him, “Where do you want us to prepare it?”

FLUENT ENGLISH

They asked him, “Where do you want us to prepare it?”

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.

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.

Passover in verse 7 refers to what is sacrificed; lamb is made explicit in fluent English. Peter and John are the named disciples sent, and their question follows the instruction.

VI-LK-022 / Luke 22:10

Follow the water carrier

Luke 22:10

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Ἰδοὺ	εἰσελθόντων	ὑμῶν	εἰς	τὴν	πόλιν	συναντήσει
he	but	said	to them	look	having entered	you	into	the	city	will meet

ὑμῖν	ἄνθρωπος	κεράμιον	ὕδατος	βαστάζων·	ἀκολουθήσατε	αὐτῷ	εἰς	τὴν
you	a man	a jar	of water	carrying	follow	him	into	the

οἰκίαν	εἰς	ἣν	εἰσπορεύεται.
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.

VI-LK-022 / Luke 22:11

The teacher’s question

Luke 22:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐρεῖτε	τῷ	οἰκοδεσπότῃ	τῆς	οἰκίας·	Λέγει	σοι	ὁ	διδάσκαλος·
and	you will say	to the	householder	of the	house	says	to you	the	teacher

Ποῦ	ἐστιν	τὸ	κατάλυμα	ὅπου	τὸ	πάσχα	μετὰ	τῶν	μαθητῶν	μου
where	is	the	guest room	where	the	Passover	with	the	disciples	of me

φάγω;
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.

VI-LK-022 / Luke 22:12-13

Prepare there

Luke 22:12

Greek: adopted SBLGNT text. Word-order interlinear.

κἀκεῖνος	ὑμῖν	δείξει	ἀνάγαιον	μέγα	ἐστρωμένον·	ἐκεῖ	ἑτοιμάσατε.
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.”

Luke 22:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπελθόντες	δὲ	εὗρον	καθὼς	εἰρήκει	αὐτοῖς,	καὶ	ἡτοίμασαν	τὸ
having gone away	and	they found	just as	he had said	to them	and	they prepared	the

πάσχα.
Passover

CLOSE ENGLISH

And going away, they found things just as he had told them, and they prepared the Passover.

FLUENT ENGLISH

They went and found things just as he had told them, and they prepared the Passover.

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.

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.

VI-LK-022 / Luke 22:14-15

A deep longing

Luke 22:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅτε	ἐγένετο	ἡ	ὥρα,	ἀνέπεσεν	καὶ	οἱ	ἀπόστολοι	σὺν	αὐτῷ.
and	when	came	the	hour	he reclined	and	the	apostles	with	him

CLOSE ENGLISH

And when the hour came, he reclined, and the apostles with him.

FLUENT ENGLISH

When the hour came, he reclined at the table, and the apostles were with him.

Luke 22:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	πρὸς	αὐτούς·	Ἐπιθυμίᾳ	ἐπεθύμησα	τοῦτο	τὸ	πάσχα	φαγεῖν
and	he said	to	them	with desire	I desired	this	the	Passover	to eat

μεθ’	ὑμῶν	πρὸ	τοῦ	με	παθεῖν·
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.

The hour introduces the meal, and the companions are called apostles. Reclining is retained in both English layers.

VI-LK-022 / Luke 22:16

Until it is fulfilled

Luke 22:16

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	γὰρ	ὑμῖν	ὅτι	οὐ	μὴ	φάγω	αὐτὸ	ἕως	ὅτου	πληρωθῇ	ἐν	τῇ
I say	for	to you	that	not	ever	I will eat	it	until	when	it is fulfilled	in	the

βασιλείᾳ	τοῦ	θεοῦ.
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.

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.

VI-LK-022 / Luke 22:17-18

Share the cup

Luke 22:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	δεξάμενος	ποτήριον	εὐχαριστήσας	εἶπεν·	Λάβετε	τοῦτο	καὶ
and	having received	a cup	having given thanks	he said	take	this	and

διαμερίσατε	εἰς	ἑαυτούς·
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. Word-order interlinear.

λέγω	γὰρ	ὑμῖν,	οὐ	μὴ	πίω	ἀπὸ	τοῦ	νῦν	ἀπὸ	τοῦ	γενήματος
I say	for	to you	not	ever	I will drink	from	the	now	from	the	produce

τῆς	ἀμπέλου	ἕως	οὗ	ἡ	βασιλεία	τοῦ	θεοῦ	ἔλθῃ.
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.

VI-LK-022 / Luke 22:19

Bread and remembrance

Luke 22:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβὼν	ἄρτον	εὐχαριστήσας	ἔκλασεν	καὶ	ἔδωκεν	αὐτοῖς	λέγων·
and	having taken	bread	having given thanks	he broke	and	gave	to them	saying

Τοῦτό	ἐστιν	τὸ	σῶμά	μου	[τὸ	ὑπὲρ	ὑμῶν	διδόμενον·	τοῦτο	ποιεῖτε
this	is	the	body	of me	[which	for	you	is being given	this	do

εἰς	τὴν	ἐμὴν	ἀνάμνησιν.
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.

VI-LK-022 / Luke 22:20

The new covenant

Luke 22:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸ	ποτήριον	ὡσαύτως	μετὰ	τὸ	δειπνῆσαι,	λέγων·	Τοῦτο	τὸ
and	the	cup	likewise	after	the	eating supper	saying	this	the

ποτήριον	ἡ	καινὴ	διαθήκη	ἐν	τῷ	αἵματί	μου,	τὸ	ὑπὲρ	ὑμῶν
cup	the	new	covenant	in	the	blood	of me	which	for	you

ἐκχυννόμενον].
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.

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.

VI-LK-022 / Luke 22:21

A hand at the table

Luke 22:21

Greek: adopted SBLGNT text. Word-order interlinear.

πλὴν	ἰδοὺ	ἡ	χεὶρ	τοῦ	παραδιδόντος	με	μετ’	ἐμοῦ	ἐπὶ	τῆς
but	look	the	hand	of the one	betraying	me	with	me	upon	the

τραπέζης·
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.

VI-LK-022 / Luke 22:22-23

Determination and responsibility

Luke 22:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ὁ	υἱὸς	μὲν	τοῦ	ἀνθρώπου	κατὰ	τὸ	ὡρισμένον	πορεύεται,
for	the	Son	indeed	of the	human being	according to	that	determined	goes

πλὴν	οὐαὶ	τῷ	ἀνθρώπῳ	ἐκείνῳ	δι’	οὗ	παραδίδοται.
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!”

Luke 22:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτοὶ	ἤρξαντο	συζητεῖν	πρὸς	ἑαυτοὺς	τὸ	τίς	ἄρα	εἴη	ἐξ
and	they	began	to discuss	among	themselves	the	who	then	might be	from

αὐτῶν	ὁ	τοῦτο	μέλλων	πράσσειν.
them	the one	this	being about	to do

CLOSE ENGLISH

And they began to discuss among themselves which of them, then, might be the one about to do this.

FLUENT ENGLISH

They began discussing among themselves which of them could be about to do this.

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.

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.

VI-LK-022 / Luke 22:24-25

Kings and benefactors

Luke 22:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγένετο	δὲ	καὶ	φιλονεικία	ἐν	αὐτοῖς,	τὸ	τίς	αὐτῶν	δοκεῖ	εἶναι
arose	and	also	a dispute	among	them	the	who	of them	seems	to be

μείζων.
greater

CLOSE ENGLISH

And a dispute also arose among them as to which of them was considered greater.

FLUENT ENGLISH

A dispute also arose among them about which of them was considered the greatest.

Luke 22:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Οἱ	βασιλεῖς	τῶν	ἐθνῶν	κυριεύουσιν	αὐτῶν	καὶ
he	but	said	to them	the	kings	of the	nations	rule over	them	and

οἱ	ἐξουσιάζοντες	αὐτῶν	εὐεργέται	καλοῦνται.
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 dispute concerns which of them is considered greater. Greatest gives the superlative sense of the comparison within the group in fluent English.

VI-LK-022 / Luke 22:26

The younger and the servant

Luke 22:26

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	δὲ	οὐχ	οὕτως,	ἀλλ’	ὁ	μείζων	ἐν	ὑμῖν	γινέσθω	ὡς	ὁ
you	but	not	so	but	the	greater	among	you	let become	like	the

νεώτερος,	καὶ	ὁ	ἡγούμενος	ὡς	ὁ	διακονῶν·
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.

VI-LK-022 / Luke 22:27

Among you as one who serves

Luke 22:27

Greek: adopted SBLGNT text. Word-order interlinear.

τίς	γὰρ	μείζων,	ὁ	ἀνακείμενος	ἢ	ὁ	διακονῶν;	οὐχὶ	ὁ
who	for	greater	the one	reclining	or	the one	serving	is it not	the one

ἀνακείμενος;	ἐγὼ	δὲ	ἐν	μέσῳ	ὑμῶν	εἰμι	ὡς	ὁ	διακονῶν.
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.

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.

VI-LK-022 / Luke 22:28

Remaining through trials

Luke 22:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ὑμεῖς	δέ	ἐστε	οἱ	διαμεμενηκότες	μετ’	ἐμοῦ	ἐν	τοῖς	πειρασμοῖς	μου·
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.

VI-LK-022 / Luke 22:29

A kingdom conferred

Luke 22:29

Greek: adopted SBLGNT text. Word-order interlinear.

κἀγὼ	διατίθεμαι	ὑμῖν,	καθὼς	διέθετό	μοι	ὁ	πατήρ	μου	βασιλείαν,
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.

VI-LK-022 / Luke 22:30

The table and the thrones

Luke 22:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	ἔσθητε	καὶ	πίνητε	ἐπὶ	τῆς	τραπέζης	μου	ἐν	τῇ	βασιλείᾳ
so that	you may eat	and	drink	at	the	table	of me	in	the	kingdom

μου,	καὶ	καθήσεσθε	ἐπὶ	θρόνων	τὰς	δώδεκα	φυλὰς	κρίνοντες	τοῦ
of me	and	you will sit	on	thrones	the	twelve	tribes	judging	of the

Ἰσραήλ.
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.

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.

VI-LK-022 / Luke 22:31

All of you like wheat

Luke 22:31

Greek: adopted SBLGNT text. Word-order interlinear.

Σίμων	Σίμων,	ἰδοὺ	ὁ	Σατανᾶς	ἐξῃτήσατο	ὑμᾶς	τοῦ	σινιάσαι	ὡς	τὸν
Simon	Simon	look	the	Satan	demanded	you all	for	to sift	like	the

σῖτον·
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.

VI-LK-022 / Luke 22:32

Strengthen your brothers

Luke 22:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	δὲ	ἐδεήθην	περὶ	σοῦ	ἵνα	μὴ	ἐκλίπῃ	ἡ	πίστις	σου·	καὶ	σύ
I	but	prayed	for	you	so that	not	may fail	the	faith	of you	and	you

ποτε	ἐπιστρέψας	στήρισον	τοὺς	ἀδελφούς	σου.
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.

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.

VI-LK-022 / Luke 22:33-34

Before a rooster crows

Luke 22:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῷ·	Κύριε,	μετὰ	σοῦ	ἕτοιμός	εἰμι	καὶ	εἰς	φυλακὴν
he	but	said	to him	Lord	with	you	ready	I am	both	into	prison

καὶ	εἰς	θάνατον	πορεύεσθαι.
and	to	death	to go

CLOSE ENGLISH

But he said to him, “Lord, I am ready to go with you both into prison and to death.”

FLUENT ENGLISH

He said to him, “Lord, I am ready to go with you both to prison and to death.”

Luke 22:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν·	Λέγω	σοι,	Πέτρε,	οὐ	φωνήσει	σήμερον	ἀλέκτωρ	ἕως
he	but	said	I say	to you	Peter	not	will crow	today	a rooster	until

τρίς	με	ἀπαρνήσῃ	εἰδέναι.
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.

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.

VI-LK-022 / Luke 22:35

Did you lack anything?

Luke 22:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἶπεν	αὐτοῖς·	Ὅτε	ἀπέστειλα	ὑμᾶς	ἄτερ	βαλλαντίου	καὶ	πήρας
and	he said	to them	when	I sent	you	without	money bag	and	traveling bag

καὶ	ὑποδημάτων,	μή	τινος	ὑστερήσατε;	οἱ	δὲ	εἶπαν·	Οὐθενός.
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.

VI-LK-022 / Luke 22:36

The bag, cloak and sword

Luke 22:36

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	αὐτοῖς·	Ἀλλὰ	νῦν	ὁ	ἔχων	βαλλάντιον	ἀράτω,	ὁμοίως	καὶ
he said	but	to them	but	now	the one	having	a money bag	let take it	likewise	also

πήραν,	καὶ	ὁ	μὴ	ἔχων	πωλησάτω	τὸ	ἱμάτιον	αὐτοῦ	καὶ
a traveling bag	and	the one	not	having	let sell	the	cloak	of him	and

ἀγορασάτω	μάχαιραν.
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.

VI-LK-022 / Luke 22:37

Counted among the lawless

Luke 22:37

Greek: adopted SBLGNT text. Word-order interlinear.

λέγω	γὰρ	ὑμῖν	ὅτι	τοῦτο	τὸ	γεγραμμένον	δεῖ	τελεσθῆναι	ἐν	ἐμοί,
I say	for	to you	that	this	the thing	written	must	be fulfilled	in	me

τό·	Καὶ	μετὰ	ἀνόμων	ἐλογίσθη·	καὶ	γὰρ	τὸ	περὶ	ἐμοῦ	τέλος
the	and	with	lawless people	he was counted	and	for	that	concerning	me	fulfillment

ἔχει.
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.

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.

VI-LK-022 / Luke 22:38

Two swords

Luke 22:38

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν·	Κύριε,	ἰδοὺ	μάχαιραι	ὧδε	δύο.	ὁ	δὲ	εἶπεν	αὐτοῖς·
they	but	said	Lord	look	swords	here	two	he	but	said	to them

Ἱκανόν	ἐστιν.
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.

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.

VI-LK-022 / Luke 22:39-41

At the place

Luke 22:39

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξελθὼν	ἐπορεύθη	κατὰ	τὸ	ἔθος	εἰς	τὸ	Ὄρος	τῶν
and	having gone out	he went	according to	the	custom	to	the	Mount	of the

Ἐλαιῶν·	ἠκολούθησαν	δὲ	αὐτῷ	καὶ	οἱ	μαθηταί.
Olives	followed	and	him	also	the	disciples

CLOSE ENGLISH

And going out, he went according to his custom to the Mount of Olives, and the disciples also followed him.

FLUENT ENGLISH

He went out to the Mount of Olives, as was his custom, and the disciples followed him.

Luke 22:40

Greek: adopted SBLGNT text. Word-order interlinear.

γενόμενος	δὲ	ἐπὶ	τοῦ	τόπου	εἶπεν	αὐτοῖς·	Προσεύχεσθε	μὴ	εἰσελθεῖν
having come	but	to	the	place	he said	to them	pray	not	to enter

εἰς	πειρασμόν.
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.”

Luke 22:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	ἀπεσπάσθη	ἀπ’	αὐτῶν	ὡσεὶ	λίθου	βολήν,	καὶ	θεὶς	τὰ
and	he	withdrew	from	them	about	a stone’s	throw	and	having bent	the

γόνατα	προσηύχετο
knees	he was praying

CLOSE ENGLISH

And he withdrew from them about a stone’s throw, and bending his knees, he was praying,

FLUENT ENGLISH

He withdrew from them about a stone’s throw, knelt down and prayed,

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.

Comparing the passages (H-124b, SR-0153)
This comparison relates Matthew 26:41 and Mark 14:38.
No direct Thomas counterpart is established.
The narrative names the Mount of Olives and Jesus’ customary movement there. It gives the approximate distance as a stone’s throw and describes his kneeling. No garden name is added to Luke’s account.

VI-LK-022 / Luke 22:42

If you are willing

Luke 22:42

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Πάτερ,	εἰ	βούλει	παρένεγκε	τοῦτο	τὸ	ποτήριον	ἀπ’	ἐμοῦ·
saying	Father	if	you are willing	take away	this	the	cup	from	me

πλὴν	μὴ	τὸ	θέλημά	μου	ἀλλὰ	τὸ	σὸν	γινέσθω.
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.

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.

VI-LK-022 / Luke 22:43-44

Strengthening and anguish

Luke 22:43

Greek: adopted SBLGNT text. Word-order interlinear.

ὤφθη	δὲ	αὐτῷ	ἄγγελος	ἀπ’	οὐρανοῦ	ἐνισχύων	αὐτόν.
appeared	and	to him	an angel	from	heaven	strengthening	him

CLOSE ENGLISH

And an angel from heaven appeared to him, strengthening him.

FLUENT ENGLISH

An angel from heaven appeared to him and strengthened him.

Luke 22:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γενόμενος	ἐν	ἀγωνίᾳ	ἐκτενέστερον	προσηύχετο·	καὶ	ἐγένετο	ὁ
and	having become	in	anguish	more earnestly	he was praying	and	became	the

ἱδρὼς	αὐτοῦ	ὡσεὶ	θρόμβοι	αἵματος	καταβαίνοντες	ἐπὶ	τὴν	γῆν.
sweat	of him	like	clots	of blood	falling	upon	the	ground

CLOSE ENGLISH

And being in anguish, he was praying more earnestly, and his sweat became like clots of blood falling upon the ground.

FLUENT ENGLISH

In anguish, he prayed more earnestly. His sweat became like drops of blood falling to the ground.

SECTION NOTES

TEXTUAL STATUS. These two verses are printed without brackets in the adopted SBLGNT text. Other textual traditions omit or mark the passage; that difference does not turn these verses into traditional supplements in this edition.

The angel strengthens Jesus, and he prays more earnestly in anguish. Thromboi can denote clots or drops of blood: clots is retained in the close layer, drops in the fluent layer. Like preserves the comparison; no medical diagnosis is supplied. The adopted plural falling describes the clots or drops.

VI-LK-022 / Luke 22:45-46

Why are you sleeping?

Luke 22:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναστὰς	ἀπὸ	τῆς	προσευχῆς	ἐλθὼν	πρὸς	τοὺς	μαθητὰς	εὗρεν
and	having risen	from	the	prayer	having come	to	the	disciples	he found

κοιμωμένους	αὐτοὺς	ἀπὸ	τῆς	λύπης,
sleeping	them	from	the	grief

CLOSE ENGLISH

And rising from prayer and coming to the disciples, he found them sleeping from grief,

FLUENT ENGLISH

When he rose from prayer and came to the disciples, he found them sleeping from grief.

Luke 22:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Τί	καθεύδετε;	ἀναστάντες	προσεύχεσθε,	ἵνα	μὴ
and	he said	to them	why	are you sleeping	having risen	pray	so that	not

εἰσέλθητε	εἰς	πειρασμόν.
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.

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.

The disciples’ sleep is explicitly attributed to grief. Jesus’ question follows his return from prayer.

VI-LK-022 / Luke 22:47-48

Judas and the Son of Man

Luke 22:47

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔτι	αὐτοῦ	λαλοῦντος	ἰδοὺ	ὄχλος,	καὶ	ὁ	λεγόμενος	Ἰούδας	εἷς
still	he	speaking	look	a crowd	and	the one	called	Judas	one

τῶν	δώδεκα	προήρχετο	αὐτούς,	καὶ	ἤγγισεν	τῷ	Ἰησοῦ	φιλῆσαι	αὐτόν.
of the	twelve	was leading	them	and	he drew near	to	Jesus	to kiss	him

CLOSE ENGLISH

While he was still speaking, behold, a crowd, and the one called Judas, one of the Twelve, was leading them, and he drew near to Jesus to kiss him.

FLUENT ENGLISH

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.

Luke 22:48

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰησοῦς	δὲ	εἶπεν	αὐτῷ·	Ἰούδα,	φιλήματι	τὸν	υἱὸν	τοῦ	ἀνθρώπου
Jesus	but	said	to him	Judas	with a kiss	the	Son	of the	human being

παραδίδως;
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.

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.

VI-LK-022 / Luke 22:49-51

Enough of this

Luke 22:49

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδόντες	δὲ	οἱ	περὶ	αὐτὸν	τὸ	ἐσόμενον	εἶπαν·	Κύριε,	εἰ
having seen	and	those	around	him	what	was going to happen	said	Lord	whether

πατάξομεν	ἐν	μαχαίρῃ;
we should strike	with	a sword

CLOSE ENGLISH

And when those around him saw what was going to happen, they said, “Lord, should we strike with a sword?”

FLUENT ENGLISH

When those around him saw what was about to happen, they asked, “Lord, should we strike with a sword?”

Luke 22:50

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπάταξεν	εἷς	τις	ἐξ	αὐτῶν	τοῦ	ἀρχιερέως	τὸν	δοῦλον	καὶ
and	struck	one	certain	of	them	of the	high priest	the	slave	and

ἀφεῖλεν	τὸ	οὖς	αὐτοῦ	τὸ	δεξιόν.
cut off	the	ear	of him	the	right

CLOSE ENGLISH

And a certain one of them struck the high priest’s slave and cut off his right ear.

FLUENT ENGLISH

One of them struck the high priest’s slave and cut off his right ear.

Luke 22:51

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	Ἰησοῦς	εἶπεν·	Ἐᾶτε	ἕως	τούτου·	καὶ	ἁψάμενος
answering	but	the	Jesus	said	allow	as far as	this	and	having touched

τοῦ	ὠτίου	ἰάσατο	αὐτόν.
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.

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.
One of the companions strikes the high priest’s slave and cuts off his right ear. Neither man is named here. The question about using a sword precedes the blow; the healing follows.

VI-LK-022 / Luke 22:52

Swords and clubs

Luke 22:52

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	Ἰησοῦς	πρὸς	τοὺς	παραγενομένους	ἐπ’	αὐτὸν	ἀρχιερεῖς	καὶ
said	but	Jesus	to	those	having come	against	him	chief priests	and

στρατηγοὺς	τοῦ	ἱεροῦ	καὶ	πρεσβυτέρους·	Ὡς	ἐπὶ	λῃστὴν	ἐξήλθατε
officers	of the	temple	and	elders	as	against	a bandit	did you come out

μετὰ	μαχαιρῶν	καὶ	ξύλων;
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.

VI-LK-022 / Luke 22:53

Your hour

Luke 22:53

Greek: adopted SBLGNT text. Word-order interlinear.

καθ’	ἡμέραν	ὄντος	μου	μεθ’	ὑμῶν	ἐν	τῷ	ἱερῷ	οὐκ	ἐξετείνατε	τὰς
day	by day	being	I	with	you	in	the	temple	not	you stretched out	the

χεῖρας	ἐπ’	ἐμέ·	ἀλλ’	αὕτη	ἐστὶν	ὑμῶν	ἡ	ὥρα	καὶ	ἡ	ἐξουσία
hands	against	me	but	this	is	of you	the	hour	and	the	authority

τοῦ	σκότους.
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.

Comparing the passages (H-124b, SR-0157)
This comparison relates Matthew 26:55 and Mark 14:48–49.
No direct Thomas counterpart is established.

VI-LK-022 / Luke 22:54-55

Peter in the courtyard

Luke 22:54

Greek: adopted SBLGNT text. Word-order interlinear.

Συλλαβόντες	δὲ	αὐτὸν	ἤγαγον	καὶ	εἰσήγαγον	εἰς	τὴν	οἰκίαν	τοῦ
having seized	and	him	they led	and	brought in	into	the	house	of the

ἀρχιερέως·	ὁ	δὲ	Πέτρος	ἠκολούθει	μακρόθεν.
high priest	the	but	Peter	was following	at a distance

CLOSE ENGLISH

And seizing him, they led him away and brought him into the house of the high priest; but Peter was following at a distance.

FLUENT ENGLISH

They seized him, led him away and brought him into the high priest’s house. Peter followed at a distance.

Luke 22:55

Greek: adopted SBLGNT text. Word-order interlinear.

περιαψάντων	δὲ	πῦρ	ἐν	μέσῳ	τῆς	αὐλῆς	καὶ	συγκαθισάντων
having lit	and	a fire	in	the middle	of the	courtyard	and	having sat together

ἐκάθητο	ὁ	Πέτρος	μέσος	αὐτῶν.
was sitting	the	Peter	in the midst	of them

CLOSE ENGLISH

And when they had lit a fire in the middle of the courtyard and sat down together, Peter was sitting among them.

FLUENT ENGLISH

They lit a fire in the middle of the courtyard and sat down together. Peter sat among them.

SECTION NOTES

Jesus is brought into the high priest’s house; Peter follows at a distance and then sits among those gathered around a fire. The high priest is not named in this passage.

VI-LK-022 / Luke 22:56-60

Three denials

Luke 22:56

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδοῦσα	δὲ	αὐτὸν	παιδίσκη	τις	καθήμενον	πρὸς	τὸ	φῶς	καὶ
having seen	and	him	a servant girl	certain	sitting	by	the	light	and

ἀτενίσασα	αὐτῷ	εἶπεν·	Καὶ	οὗτος	σὺν	αὐτῷ	ἦν·
having looked intently	at him	she said	also	this one	with	him	was

CLOSE ENGLISH

And a certain servant girl saw him sitting by the light and, looking intently at him, said, “This one also was with him.”

FLUENT ENGLISH

A servant girl saw Peter sitting in the firelight. She looked closely at him and said, “This man was with him too.”

Luke 22:57

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἠρνήσατο	λέγων·	Οὐκ	οἶδα	αὐτόν,	γύναι.
he	but	denied	saying	not	I know	him	woman

CLOSE ENGLISH

But he denied it, saying, “Woman, I do not know him.”

FLUENT ENGLISH

But he denied it. “Woman, I don’t know him,” he said.

Luke 22:58

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μετὰ	βραχὺ	ἕτερος	ἰδὼν	αὐτὸν	ἔφη·	Καὶ	σὺ	ἐξ	αὐτῶν	εἶ·
and	after	a little	another	having seen	him	said	also	you	from	them	are

ὁ	δὲ	Πέτρος	ἔφη·	Ἄνθρωπε,	οὐκ	εἰμί.	
the	but	Peter	said	man	not	I am	

CLOSE ENGLISH

And after a little while, another saw him and said, “You also are one of them.” But Peter said, “Man, I am not.”

FLUENT ENGLISH

A little later, someone else saw him and said, “You’re one of them too.” Peter replied, “Man, I am not.”

Luke 22:59

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διαστάσης	ὡσεὶ	ὥρας	μιᾶς	ἄλλος	τις	διϊσχυρίζετο	λέγων·	Ἐπ’	
and	having passed	about	hour	one	another	certain	was insisting	saying	in	

ἀληθείας	καὶ	οὗτος	μετ’	αὐτοῦ	ἦν,	καὶ	γὰρ	Γαλιλαῖός	ἐστιν·
truth	also	this one	with	him	was	also	for	a Galilean	he is

CLOSE ENGLISH

And after about one hour had passed, another was insisting, saying, “In truth, this one also was with him, for he too is a Galilean.”

FLUENT ENGLISH

About an hour later, someone else insisted, “This man certainly was with him. He’s a Galilean too.”

Luke 22:60

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	ὁ	Πέτρος·	Ἄνθρωπε,	οὐκ	οἶδα	ὃ	λέγεις.	καὶ	παραχρῆμα
said	but	the	Peter	man	not	I know	what	you say	and	immediately

ἔτι	λαλοῦντος	αὐτοῦ	ἐφώνησεν	ἀλέκτωρ.
still	speaking	he	crowed	a rooster

CLOSE ENGLISH

But Peter said, “Man, I do not know what you are saying.” And immediately, while he was still speaking, a rooster crowed.

FLUENT ENGLISH

Peter said, “Man, I do not know what you are talking about.” Immediately, while he was still speaking, a rooster crowed.

SECTION NOTES

The first speaker is a servant girl; two further speakers follow. Luke separates the second and third challenges by about an hour. Woman and man preserve Peter’s forms of address.

The third speaker points to Peter’s Galilean identity, without a reference to his accent in this verse. The rooster crows while Peter is still speaking; no second crowing is inserted.

VI-LK-022 / Luke 22:61-62

Peter remembers

Luke 22:61

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	στραφεὶς	ὁ	κύριος	ἐνέβλεψεν	τῷ	Πέτρῳ,	καὶ	ὑπεμνήσθη	ὁ
and	having turned	the	Lord	looked directly at	the	Peter	and	remembered	the

Πέτρος	τοῦ	λόγου	τοῦ	κυρίου	ὡς	εἶπεν	αὐτῷ	ὅτι	Πρὶν	ἀλέκτορα
Peter	the	word	of the	Lord	how	he said	to him	that	before	a rooster

φωνῆσαι	σήμερον	ἀπαρνήσῃ	με	τρίς.
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.”

Luke 22:62

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθὼν	ἔξω	ἔκλαυσεν	πικρῶς.
and	having gone	outside	he wept	bitterly

CLOSE ENGLISH

And going outside, he wept bitterly.

FLUENT ENGLISH

He went outside and wept bitterly.

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.

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.

VI-LK-022 / Luke 22:63-65

Mockery and blows

Luke 22:63

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	οἱ	ἄνδρες	οἱ	συνέχοντες	αὐτὸν	ἐνέπαιζον	αὐτῷ	δέροντες,
and	the	men	the ones	holding	him	were mocking	him	beating

CLOSE ENGLISH

And the men who were holding him were mocking him and beating him,

FLUENT ENGLISH

The men holding Jesus mocked and beat him.

Luke 22:64

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περικαλύψαντες	αὐτὸν	ἐπηρώτων	λέγοντες·	Προφήτευσον,	τίς	ἐστιν
and	having covered	him	they questioned	saying	prophesy	who	is

ὁ	παίσας	σε;
the one	having struck	you

CLOSE ENGLISH

and covering him, they questioned him, saying, “Prophesy! Who is the one who struck you?”

FLUENT ENGLISH

They blindfolded him and kept asking, “Prophesy! Who hit you?”

Luke 22:65

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἕτερα	πολλὰ	βλασφημοῦντες	ἔλεγον	εἰς	αὐτόν.
and	other things	many	speaking abusively	they were saying	against	him

CLOSE ENGLISH

And they were saying many other things abusively against him.

FLUENT ENGLISH

They hurled many other insults at him.

SECTION NOTES

The men holding Jesus mock and beat him. Covering him is the literal wording in verse 64; blindfolding expresses the action indicated by their demand that he identify the one who struck him.

The verb in verse 65 denotes abusive or blasphemous speech. Insults gives its force in the fluent layer; the narrator supplies no further quotations.

VI-LK-022 / Luke 22:66-67

The question about the Messiah

Luke 22:66

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὡς	ἐγένετο	ἡμέρα,	συνήχθη	τὸ	πρεσβυτέριον	τοῦ	λαοῦ,	ἀρχιερεῖς
and	when	came	day	assembled	the	council of elders	of the	people	chief priests

τε	καὶ	γραμματεῖς,	καὶ	ἀπήγαγον	αὐτὸν	εἰς	τὸ	συνέδριον	αὐτῶν,
both	and	scribes	and	they led away	him	into	the	council	of them

CLOSE ENGLISH

And when day came, the council of elders of the people assembled, both chief priests and scribes, and they led him into their council,

FLUENT ENGLISH

When day came, the council of the people’s elders assembled, both chief priests and scribes, and they brought him before their council,

Luke 22:67

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντες·	Εἰ	σὺ	εἶ	ὁ	χριστός,	εἰπὸν	ἡμῖν.	εἶπεν	δὲ	αὐτοῖς·	Ἐὰν
saying	if	you	are	the	Christ	tell	us	he said	but	to them	if

ὑμῖν	εἴπω	οὐ	μὴ	πιστεύσητε·
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.

The council scene begins when day comes. The elders’ assembly includes the chief priests and scribes. The translation preserves this temporal setting rather than replacing it with another Gospel’s sequence.

VI-LK-022 / Luke 22:68

If I ask you

Luke 22:68

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	δὲ	ἐρωτήσω,	οὐ	μὴ	ἀποκριθῆτε.
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.

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.

VI-LK-022 / Luke 22:69

From now on

Luke 22:69

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπὸ	τοῦ	νῦν	δὲ	ἔσται	ὁ	υἱὸς	τοῦ	ἀνθρώπου	καθήμενος	ἐκ	δεξιῶν
from	the	now	but	will be	the	Son	of the	human being	seated	at	right

τῆς	δυνάμεως	τοῦ	θεοῦ.
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.

Comparing the passages (H-125, SR-0159)
This comparison relates Matthew 26:64 and Mark 14:62.
No direct Thomas counterpart is established.

VI-LK-022 / Luke 22:70-71

The question about the Son of God

Luke 22:70

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπαν	δὲ	πάντες·	Σὺ	οὖν	εἶ	ὁ	υἱὸς	τοῦ	θεοῦ;	ὁ	δὲ	πρὸς
said	but	all	you	then	are	the	Son	of the	God	he	but	to

αὐτοὺς	ἔφη·	Ὑμεῖς	λέγετε	ὅτι	ἐγώ	εἰμι.
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.”

Luke 22:71

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν·	Τί	ἔτι	ἔχομεν	μαρτυρίας	χρείαν;	αὐτοὶ	γὰρ
they	but	said	what	still	do we have	of testimony	need	ourselves	for

ἠκούσαμεν	ἀπὸ	τοῦ	στόματος	αὐτοῦ.
we heard	from	the	mouth	of him

CLOSE ENGLISH

But they said, “What further need do we have of testimony? For we ourselves heard from his mouth.”

FLUENT ENGLISH

They said, “What further testimony do we need? We have heard it ourselves from his own mouth.”

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.

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.
The final statement is the council’s response: they claim to have heard the testimony from his own mouth. It remains their spoken assessment.

VI-LK-023 / Luke 23:1-56

The trial, the cross, and the burial

The accusation before Pilate

Luke 23:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀναστὰν	ἅπαν	τὸ	πλῆθος	αὐτῶν	ἤγαγον	αὐτὸν	ἐπὶ	τὸν
and	having risen	all	the	multitude	of them	led	him	before	the

Πιλᾶτον.
Pilate

CLOSE ENGLISH

And the whole multitude of them rose and led him before Pilate.

FLUENT ENGLISH

The whole assembly rose and led Jesus to Pilate.

Luke 23:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἤρξαντο	δὲ	κατηγορεῖν	αὐτοῦ	λέγοντες·	Τοῦτον	εὕραμεν	διαστρέφοντα
they began	and	to accuse	him	saying	this one	we found	perverting

τὸ	ἔθνος	ἡμῶν	καὶ	κωλύοντα	φόρους	Καίσαρι	διδόναι	καὶ	λέγοντα
the	nation	of us	and	forbidding	taxes	to Caesar	to give	and	saying

αὐτὸν	χριστὸν	βασιλέα	εἶναι.
himself	Christ	a king	to be

CLOSE ENGLISH

And they began to accuse him, saying, “We found this man perverting our nation, forbidding taxes to be given to Caesar, and saying that he himself is Christ, a king.”

FLUENT ENGLISH

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.”

SECTION NOTES

The assembly brings Jesus before Pilate. The allegations that follow are the accusers’ words. The narrator does not endorse them; the tax accusation should be read alongside the exchange in Luke 20:20-26.

VI-LK-023 / Luke 23:3-4

Pilate’s question

Luke 23:3

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πιλᾶτος	ἠρώτησεν	αὐτὸν	λέγων·	Σὺ	εἶ	ὁ	βασιλεὺς	τῶν
the	but	Pilate	asked	him	saying	you	are	the	king	of the

Ἰουδαίων;	ὁ	δὲ	ἀποκριθεὶς	αὐτῷ	ἔφη·	Σὺ	λέγεις.
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.”

Luke 23:4

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πιλᾶτος	εἶπεν	πρὸς	τοὺς	ἀρχιερεῖς	καὶ	τοὺς	ὄχλους·	Οὐδὲν
the	but	Pilate	said	to	the	chief priests	and	the	crowds	nothing

εὑρίσκω	αἴτιον	ἐν	τῷ	ἀνθρώπῳ	τούτῳ.
I find	a ground of accusation	in	the	man	this

CLOSE ENGLISH

But Pilate said to the chief priests and the crowds, “I find no ground of accusation in this man.”

FLUENT ENGLISH

Pilate said to the chief priests and the crowds, “I find no grounds for a charge against this man.”

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.

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.

VI-LK-023 / Luke 23:5-7

From Pilate to Herod

Luke 23:5

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐπίσχυον	λέγοντες	ὅτι	Ἀνασείει	τὸν	λαὸν	διδάσκων	καθ’
they	but	were insisting	saying	that	he stirs up	the	people	teaching	throughout

ὅλης	τῆς	Ἰουδαίας,	καὶ	ἀρξάμενος	ἀπὸ	τῆς	Γαλιλαίας	ἕως	ὧδε.
all	the	Judea	and	having begun	from	the	Galilee	as far as	here

CLOSE ENGLISH

But they were insisting, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee as far as here.”

FLUENT ENGLISH

But they insisted, “He stirs up the people with his teaching throughout Judea, starting in Galilee and coming all the way here.”

Luke 23:6

Greek: adopted SBLGNT text. Word-order interlinear.

Πιλᾶτος	δὲ	ἀκούσας	ἐπηρώτησεν	εἰ	ὁ	ἄνθρωπος	Γαλιλαῖός	ἐστιν,
Pilate	but	having heard	asked	whether	the	man	a Galilean	is

CLOSE ENGLISH

But Pilate, hearing this, asked whether the man was a Galilean,

FLUENT ENGLISH

When Pilate heard this, he asked whether the man was a Galilean.

Luke 23:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπιγνοὺς	ὅτι	ἐκ	τῆς	ἐξουσίας	Ἡρῴδου	ἐστὶν	ἀνέπεμψεν	αὐτὸν
and	having learned	that	from	the	authority	of Herod	he is	he sent up	him

πρὸς	Ἡρῴδην,	ὄντα	καὶ	αὐτὸν	ἐν	Ἰεροσολύμοις	ἐν	ταύταις	ταῖς
to	Herod	being	also	himself	in	Jerusalem	in	these	the

ἡμέραις.
days

CLOSE ENGLISH

and learning that he was under Herod’s authority, he sent him to Herod, who was himself also in Jerusalem in those days.

FLUENT ENGLISH

When he learned that Jesus came under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

SECTION NOTES

The accusers insist that the teaching has stirred up the people. Judea can function broadly in their geographical claim, which explicitly begins in Galilee. Pilate’s question about Galilee leads to the referral to Herod, who is also in Jerusalem.

VI-LK-023 / Luke 23:8-10

Herod’s questions

Luke 23:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἡρῴδης	ἰδὼν	τὸν	Ἰησοῦν	ἐχάρη	λίαν,	ἦν	γὰρ	ἐξ
the	but	Herod	having seen	the	Jesus	rejoiced	greatly	he was	for	for

ἱκανῶν	χρόνων	θέλων	ἰδεῖν	αὐτὸν	διὰ	τὸ	ἀκούειν	περὶ	αὐτοῦ,
considerable	times	wanting	to see	him	because of	the	hearing	about	him

καὶ	ἤλπιζέν	τι	σημεῖον	ἰδεῖν	ὑπ’	αὐτοῦ	γινόμενον.
and	he was hoping	some	sign	to see	by	him	being done

CLOSE ENGLISH

And Herod, seeing Jesus, rejoiced greatly, for he had long wanted to see him because of what he heard about him, and he hoped to see some sign done by him.

FLUENT ENGLISH

Herod was very pleased to see Jesus. He had wanted to see him for a long time because of what he had heard about him, and he hoped to see him perform a sign.

Luke 23:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπηρώτα	δὲ	αὐτὸν	ἐν	λόγοις	ἱκανοῖς·	αὐτὸς	δὲ	οὐδὲν	ἀπεκρίνατο
he questioned	and	him	with	words	many	he	but	nothing	answered

αὐτῷ.
him

CLOSE ENGLISH

And he questioned him with many words, but he answered him nothing.

FLUENT ENGLISH

He questioned Jesus at length, but Jesus gave him no answer.

Luke 23:10

Greek: adopted SBLGNT text. Word-order interlinear.

εἱστήκεισαν	δὲ	οἱ	ἀρχιερεῖς	καὶ	οἱ	γραμματεῖς	εὐτόνως	κατηγοροῦντες
were standing	and	the	chief priests	and	the	scribes	vehemently	accusing

αὐτοῦ.
him

CLOSE ENGLISH

And the chief priests and the scribes stood there vehemently accusing him.

FLUENT ENGLISH

The chief priests and scribes stood there, accusing him vehemently.

SECTION NOTES

Herod’s gladness is linked to his long-standing curiosity and hope of seeing a sign. Jesus gives him no answer. The chief priests and scribes continue their accusations.

VI-LK-023 / Luke 23:11-12

Mockery and a new friendship

Luke 23:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξουθενήσας	δὲ	αὐτὸν	καὶ	ὁ	Ἡρῴδης	σὺν	τοῖς	στρατεύμασιν	
having treated with contempt	and	him	also	the	Herod	with	the	troops	
αὐτοῦ	καὶ	ἐμπαίξας	περιβαλὼν	ἐσθῆτα	λαμπρὰν	ἀνέπεμψεν	αὐτὸν		
of him	and	having mocked	having clothed	with clothing	splendid	he sent back	him		
τῷ	Πιλάτῳ.								
to the	Pilate								

CLOSE ENGLISH

And Herod also, with his troops, treated him with contempt and mocked him, clothed him in splendid clothing, and sent him back to Pilate.

FLUENT ENGLISH

Herod and his soldiers treated Jesus with contempt and mocked him. They dressed him in a splendid robe and sent him back to Pilate.

Luke 23:12

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγένοντο	δὲ	φίλοι	ὅ	τε	Ἡρῴδης	καὶ	ὁ	Πιλᾶτος	ἐν	αὐτῇ	τῇ
became	and	friends	the	both	Herod	and	the	Pilate	on	that very	the
ἡμέρᾳ	μετ’	ἀλλήλων·	προϋπῆρχον	γὰρ	ἐν	ἔχθρᾳ	ὄντες	πρὸς	αὐτούς.		
day	with	one another	they had previously	for	in	enmity	been	toward	themselves		

CLOSE ENGLISH

And both Herod and Pilate became friends with one another on that very day, for previously they had been at enmity with each other.

FLUENT ENGLISH

That very day Herod and Pilate became friends; before this, they had been enemies.

SECTION NOTES

The robe is described as splendid or bright; Luke names no color here. Herod sends Jesus back to Pilate. The narrator contrasts their new friendship with their previous hostility.

VI-LK-023 / Luke 23:13-16

Pilate’s finding

Luke 23:13

Greek: adopted SBLGNT text. Word-order interlinear.

Πιλᾶτος	δὲ	συγκαλεσάμενος	τοὺς	ἀρχιερεῖς	καὶ	τοὺς	ἄρχοντας	καὶ	τὸν
Pilate	and	having called together	the	chief priests	and	the	rulers	and	the

λαὸν
people

CLOSE ENGLISH

And Pilate, calling together the chief priests and the rulers and the people,

FLUENT ENGLISH

Pilate called together the chief priests, the rulers, and the people.

Luke 23:14

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	πρὸς	αὐτούς·	Προσηνέγκατέ	μοι	τὸν	ἄνθρωπον	τοῦτον	ὡς
said	to	them	you brought	to me	the	man	this	as

ἀποστρέφοντα	τὸν	λαόν,	καὶ	ἰδοὺ	ἐγὼ	ἐνώπιον	ὑμῶν	ἀνακρίνας
turning away	the	people	and	look	I	before	you	having examined

οὐθὲν	εὗρον	ἐν	τῷ	ἀνθρώπῳ	τούτῳ	αἴτιον	ὧν	κατηγορεῖτε
nothing	found	in	the	man	this	a ground of accusation	of what	you accuse

κατ’	αὐτοῦ.
against	him

CLOSE ENGLISH

said to them, “You brought this man to me as one turning the people away, and behold, after examining him before you, I found in this man no ground for the things you accuse him of.

FLUENT ENGLISH

He said to them, “You brought this man to me as someone who was misleading the people. I have examined him in your presence, and I have found no grounds for the charges you bring against him.

Luke 23:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	οὐδὲ	Ἡρῴδης,	ἀνέπεμψεν	γὰρ	αὐτὸν	πρὸς	ἡμᾶς·	καὶ	ἰδοὺ	οὐδὲν
but	neither	Herod	he sent back	for	him	to	us	and	look	nothing

ἄξιον	θανάτου	ἐστὶν	πεπραγμένον	αὐτῷ·
worthy	of death	is	having been done	by him

CLOSE ENGLISH

But neither did Herod, for he sent him back to us; and behold, nothing deserving death has been done by him.

FLUENT ENGLISH

Neither has Herod, for he sent him back to us. As you can see, he has done nothing deserving death.

Luke 23:16

Greek: adopted SBLGNT text. Word-order interlinear.

παιδεύσας	οὖν	αὐτὸν	ἀπολύσω.
having punished	therefore	him	I will release

CLOSE ENGLISH

Therefore, after punishing him, I will release him.”

FLUENT ENGLISH

So I will punish him and release him.”

SECTION NOTES

Pilate addresses the chief priests, rulers, and people. He reports that his examination has not established the accusations and that Herod has sent Jesus back. The adopted wording in verse 15 is Herod sent him back to us.

The verb paideuō can denote discipline or punishment; in this judicial setting the proposal implies physical punishment. The translation retains punish without specifying an instrument or importing an additional episode.

VI-LK-023 / Luke 23:17

Traditional supplement: festival release

Luke 23:17

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

ἀνάγκην	δὲ	εἶχεν	ἀπολύειν	αὐτοῖς	κατὰ	ἑορτὴν	ἕνα.
necessity	and	he had	to release	to them	at	a festival	one

CLOSE ENGLISH

Now he had an obligation to release one to them at the festival.

FLUENT ENGLISH

Now he was obliged to release one prisoner to them at the festival.

SECTION NOTES

TEXTUAL STATUS. This traditional verse is absent from the SBLGNT main text. It is presented separately from the established Scrivener 1894 source. The main-text sequence moves from verse 16 to verse 18.

The sentence describes an obligation to release one at the festival. Prisoner supplies the person implied by that release in fluent English.

VI-LK-023 / Luke 23:18-19

The demand for Barabbas

Luke 23:18

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀνέκραγον	δὲ	παμπληθεὶ	λέγοντες·	Αἶρε	τοῦτον,	ἀπόλυσον	δὲ	ἡμῖν
they cried out	but	all together	saying	take away	this one	release	but	to us

τὸν	Βαραββᾶν·
the	Barabbas

CLOSE ENGLISH

But they cried out all together, saying, “Take this man away, and release Barabbas to us!”

FLUENT ENGLISH

They all cried out together, “Away with this man! Release Barabbas to us!”

Luke 23:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὅστις	ἦν	διὰ	στάσιν	τινὰ	γενομένην	ἐν	τῇ	πόλει	καὶ	φόνον
who	was	because of	an uprising	certain	having occurred	in	the	city	and	murder

βληθεὶς	ἐν	τῇ	φυλακῇ.
having been thrown	in	the	prison

CLOSE ENGLISH

He had been thrown into prison because of a certain uprising in the city and murder.

FLUENT ENGLISH

Barabbas had been put in prison for an uprising in the city and for murder.

SECTION NOTES

The collective shout asks for Barabbas and rejects Jesus. The narrator identifies Barabbas’s imprisonment with an uprising in the city and murder. The crowd in this scene is not a designation for a whole people across generations.

VI-LK-023 / Luke 23:20-22

Pilate speaks again

Luke 23:20

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν	δὲ	ὁ	Πιλᾶτος	προσεφώνησεν,	θέλων	ἀπολῦσαι	τὸν	Ἰησοῦν.
again	and	the	Pilate	called out	wanting	to release	the	Jesus

CLOSE ENGLISH

And Pilate addressed them again, wanting to release Jesus.

FLUENT ENGLISH

Pilate addressed them again, wanting to release Jesus.

Luke 23:21

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐπεφώνουν	λέγοντες·	Σταύρου	σταύρου	αὐτόν.
they	but	were shouting	saying	crucify	crucify	him

CLOSE ENGLISH

But they were shouting, saying, “Crucify, crucify him!”

FLUENT ENGLISH

But they kept shouting, “Crucify him! Crucify him!”

Luke 23:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	τρίτον	εἶπεν	πρὸς	αὐτούς·	Τί	γὰρ	κακὸν	ἐποίησεν	οὗτος;
he	but	a third time	said	to	them	what	for	evil	did	this one

οὐδὲν	αἴτιον	θανάτου	εὗρον	ἐν	αὐτῷ·	παιδεύσας	οὖν	αὐτὸν
nothing	a ground	of death	I found	in	him	having punished	therefore	him

ἀπολύσω.
I will release

CLOSE ENGLISH

But he said to them a third time, “Why, what evil has this man done? I found no ground for death in him. Therefore, after punishing him, I will release him.”

FLUENT ENGLISH

For the third time he asked them, “Why? What wrong has this man done? I have found no grounds for sentencing him to death. So I will punish him and release him.”

SECTION NOTES

Luke records Pilate’s wish to release Jesus and explicitly identifies the third appeal. The repeated cry Crucify is preserved. Pilate again proposes punishment followed by release.

VI-LK-023 / Luke 23:23-25

The decision and the release

Luke 23:23

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐπέκειντο	φωναῖς	μεγάλαις	αἰτούμενοι	αὐτὸν	σταυρωθῆναι,	καὶ
they	but	were pressing	with voices	loud	demanding	him	to be crucified	and

κατίσχυον	αἱ	φωναὶ	αὐτῶν.
were prevailing	the	voices	of them

CLOSE ENGLISH

But they pressed with loud voices, demanding that he be crucified, and their voices prevailed.

FLUENT ENGLISH

But they pressed their demand with loud shouts for him to be crucified, and their shouting prevailed.

Luke 23:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	Πιλᾶτος	ἐπέκρινεν	γενέσθαι	τὸ	αἴτημα	αὐτῶν·
and	Pilate	decided	to be done	the	request	of them

CLOSE ENGLISH

And Pilate decided that their request should be carried out.

FLUENT ENGLISH

Pilate decided to grant their request.

Luke 23:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπέλυσεν	δὲ	τὸν	διὰ	στάσιν	καὶ	φόνον	βεβλημένον	εἰς
he released	and	the one	because of	an uprising	and	murder	having been thrown	into

φυλακὴν	ὃν	ᾐτοῦντο,	τὸν	δὲ	Ἰησοῦν	παρέδωκεν	τῷ	θελήματι
prison	whom	they requested	the	but	Jesus	he handed over	to the	will

αὐτῶν.
of them

CLOSE ENGLISH

And he released the one thrown into prison for uprising and murder, whom they requested, but he handed Jesus over to their will.

FLUENT ENGLISH

He released the man they asked for, who had been imprisoned for uprising and murder, and handed Jesus over to their will.

SECTION NOTES

The shouting prevails, and Pilate grants the request. The contrast is between the release of the man imprisoned for uprising and murder and the handing over of Jesus to their will. The narrative reports both the crowd’s demand and Pilate’s decision.

VI-LK-023 / Luke 23:26-27

On the way

Luke 23:26

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὡς	ἀπήγαγον	αὐτόν,	ἐπιλαβόμενοι	Σίμωνά	τινα	Κυρηναῖον
and	as	they led away	him	having seized	Simon	a certain	Cyrenian

ἐρχόμενον	ἀπ’	ἀγροῦ	ἐπέθηκαν	αὐτῷ	τὸν	σταυρὸν	φέρειν	ὄπισθεν
coming	from	the country	they laid	on him	the	cross	to carry	behind

τοῦ	Ἰησοῦ.
the	Jesus

CLOSE ENGLISH

And as they led him away, they seized a certain Simon of Cyrene, coming from the country, and laid the cross on him to carry behind Jesus.

FLUENT ENGLISH

As they led Jesus away, they seized Simon of Cyrene, who was coming in from the countryside, and put the cross on him to carry behind Jesus.

Luke 23:27

Greek: adopted SBLGNT text. Word-order interlinear.

Ἠκολούθει	δὲ	αὐτῷ	πολὺ	πλῆθος	τοῦ	λαοῦ	καὶ	γυναικῶν	αἳ
was following	and	him	a great	multitude	of the	people	and	of women	who

ἐκόπτοντο	καὶ	ἐθρήνουν	αὐτόν.
were beating themselves	and	were lamenting	him

CLOSE ENGLISH

And a great multitude of the people followed him, and women who beat themselves and lamented him.

FLUENT ENGLISH

A large crowd of people followed him, including women who beat their breasts and mourned for him.

SECTION NOTES

Simon comes from Cyrene and is arriving from the countryside. He carries the cross behind Jesus. Luke does not name his sons here. The women’s beating of their breasts is a gesture of mourning.

VI-LK-023 / Luke 23:28

Weep for yourselves

Luke 23:28

Greek: adopted SBLGNT text. Word-order interlinear.

στραφεὶς	δὲ	πρὸς	αὐτὰς	ὁ	Ἰησοῦς	εἶπεν·	Θυγατέρες	Ἰερουσαλήμ,	μὴ		
having turned	but	toward	them	the	Jesus	said	daughters	of Jerusalem	not		
κλαίετε	ἐπ’	ἐμέ·	πλὴν	ἐφ’	ἑαυτὰς	κλαίετε	καὶ	ἐπὶ	τὰ	τέκνα	ὑμῶν,
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.

VI-LK-023 / Luke 23:29

Days that reverse a blessing

Luke 23:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἰδοὺ	ἔρχονται	ἡμέραι	ἐν	αἷς	ἐροῦσιν	Μακάριαι	αἱ	στεῖραι
because	look	are coming	days	in	which	they will say	blessed	the	barren women

καὶ	αἱ	κοιλίαι	αἳ	οὐκ	ἐγέννησαν	καὶ	μαστοὶ	οἳ	οὐκ	ἔθρεψαν.
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.

VI-LK-023 / Luke 23:30

Mountains and hills

Luke 23:30

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	ἄρξονται	λέγειν	τοῖς	ὄρεσιν·	Πέσετε	ἐφ’	ἡμᾶς,	καὶ	τοῖς
then	they will begin	to say	to the	mountains	fall	upon	us	and	to the

βουνοῖς·	Καλύψατε	ἡμᾶς·
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.

VI-LK-023 / Luke 23:31

Green and dry wood

Luke 23:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	εἰ	ἐν	τῷ	ὑγρῷ	ξύλῳ	ταῦτα	ποιοῦσιν,	ἐν	τῷ	ξηρῷ	τί
for	if	to	the	green	wood	these things	they do	to	the	dry	what

γένηται;
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.

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.

VI-LK-023 / Luke 23:32-33

At the place called Skull

Luke 23:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤγοντο	δὲ	καὶ	ἕτεροι	κακοῦργοι	δύο	σὺν	αὐτῷ	ἀναιρεθῆναι.
were being led	and	also	others	criminals	two	with	him	to be put to death

CLOSE ENGLISH

And two others, criminals, were also being led with him to be put to death.

FLUENT ENGLISH

Two others, criminals, were also being led away with him to be put to death.

Luke 23:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτε	ἦλθον	ἐπὶ	τὸν	τόπον	τὸν	καλούμενον	Κρανίον,	ἐκεῖ
and	when	they came	to	the	place	the one	called	Skull	there

ἐσταύρωσαν	αὐτὸν	καὶ	τοὺς	κακούργους,	ὃν	μὲν	ἐκ	δεξιῶν	ὃν	δὲ
they crucified	him	and	the	criminals	one	indeed	on	the right	one	and

ἐξ	ἀριστερῶν.
on	the left

CLOSE ENGLISH

And when they came to the place called Skull, there they crucified him and the criminals, one on the right and the other on the left.

FLUENT ENGLISH

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.

SECTION NOTES

The two others are identified as criminals; the syntax does not label Jesus a criminal. Luke names the place Skull and places one criminal on each side of Jesus.

VI-LK-023 / Luke 23:34

The prayer and the garments

Luke 23:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἔλεγεν·	Πάτερ,	ἄφες	αὐτοῖς,	οὐ	γὰρ	οἴδασιν	τί
the	but	Jesus	was saying	Father	forgive	them	not	for	they know	what

ποιοῦσιν.	διαμεριζόμενοι	δὲ	τὰ	ἱμάτια	αὐτοῦ	ἔβαλον	κλήρους.
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.

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.

VI-LK-023 / Luke 23:35-38

The mockery and the inscription

Luke 23:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἱστήκει	ὁ	λαὸς	θεωρῶν.	ἐξεμυκτήριζον	δὲ	καὶ	οἱ	ἄρχοντες
and	stood	the	people	watching	were sneering	and	also	the	rulers

λέγοντες·	Ἄλλους	ἔσωσεν,	σωσάτω	ἑαυτόν,	εἰ	οὗτός	ἐστιν	ὁ	χριστὸς
saying	others	he saved	let him save	himself	if	this one	is	the	Christ

τοῦ	θεοῦ,	ὁ	ἐκλεκτός.
of the	God	the	chosen one

CLOSE ENGLISH

And the people stood watching. And the rulers also sneered, saying, “He saved others; let him save himself, if this is the Christ of God, the Chosen One.”

FLUENT ENGLISH

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.”

Luke 23:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἐνέπαιξαν	δὲ	αὐτῷ	καὶ	οἱ	στρατιῶται	προσερχόμενοι,	ὄξος	
mocked	and	him	also	the	soldiers	approaching	sour wine	

προσφέροντες	αὐτῷ
offering	to him

CLOSE ENGLISH

And the soldiers also mocked him, approaching and offering him sour wine,

FLUENT ENGLISH

The soldiers also mocked him. They came up and offered him sour wine,

Luke 23:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγοντες·	Εἰ	σὺ	εἶ	ὁ	βασιλεὺς	τῶν	Ἰουδαίων,	σῶσον	σεαυτόν.
and	saying	if	you	are	the	king	of the	Jews	save	yourself

CLOSE ENGLISH

and saying, “If you are the king of the Jews, save yourself!”

FLUENT ENGLISH

saying, “If you are the king of the Jews, save yourself!”

Luke 23:38

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	καὶ	ἐπιγραφὴ	ἐπ’	αὐτῷ·	Ὁ	βασιλεὺς	τῶν	Ἰουδαίων	οὗτος.
there was	and	also	an inscription	over	him	the	king	of the	Jews	this one

CLOSE ENGLISH

And there was also an inscription over him: “This is the king of the Jews.”

FLUENT ENGLISH

There was also an inscription above him: “This is the king of the Jews.”

SECTION NOTES

The people watch, the rulers sneer, and the soldiers mock. The challenges turn on saving himself. Sour wine is the drink offered.

The inscription reads This is the king of the Jews. The adopted main text does not add a statement here about three languages.

VI-LK-023 / Luke 23:39-41

The two criminals

Luke 23:39

Greek: adopted SBLGNT text. Word-order interlinear.

Εἷς	δὲ	τῶν	κρεμασθέντων	κακούργων	ἐβλασφήμει	αὐτόν	λέγων·
one	and	of the	having been hung	criminals	was speaking abusively to	him	saying

Οὐχὶ	σὺ	εἶ	ὁ	χριστός;	σῶσον	σεαυτὸν	καὶ	ἡμᾶς.
not	you	are	the	Christ	save	yourself	and	us

CLOSE ENGLISH

And one of the criminals hanging there spoke abusively to him, saying, “Are you not the Christ? Save yourself and us!”

FLUENT ENGLISH

One of the criminals hanging there insulted him: “Aren’t you the Messiah? Save yourself and us!”

Luke 23:40

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	ὁ	ἕτερος	ἐπιτιμῶν	αὐτῷ	ἔφη·	Οὐδὲ	φοβῇ	σὺ	τὸν
answering	but	the	other	rebuking	him	said	not even	do you fear	you	the

θεόν,	ὅτι	ἐν	τῷ	αὐτῷ	κρίματι	εἶ;
God	because	under	the	same	judgment	you are

CLOSE ENGLISH

But the other answered, rebuking him, and said, “Do you not even fear God, since you are under the same judgment?

FLUENT ENGLISH

But the other rebuked him. “Don’t you fear God?” he said. “You are under the same sentence.

Luke 23:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἡμεῖς	μὲν	δικαίως,	ἄξια	γὰρ	ὧν	ἐπράξαμεν	ἀπολαμβάνομεν·
and	we	indeed	justly	worthy things	for	of what	we did	we receive

οὗτος	δὲ	οὐδὲν	ἄτοπον	ἔπραξεν.
this one	but	nothing	wrong	did

CLOSE ENGLISH

And we indeed justly, for we receive what our deeds deserve; but this man did nothing wrong.”

FLUENT ENGLISH

We are being punished justly, receiving what our deeds deserve. But this man has done nothing wrong.”

SECTION NOTES

One criminal insults Jesus; the other rebukes him, acknowledges their own sentence as just, and says Jesus has done nothing wrong. The opposing words belong to their respective speakers. The rendering preserves their contrast.

VI-LK-023 / Luke 23:42-43

Today

Luke 23:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν·	Ἰησοῦ,	μνήσθητί	μου	ὅταν	ἔλθῃς	ἐν	τῇ	βασιλείᾳ	σου.
and	he was saying	Jesus	remember	me	when	you come	in	the	kingdom	of you

CLOSE ENGLISH

And he said, “Jesus, remember me when you come in your kingdom.”

FLUENT ENGLISH

He said, “Jesus, remember me when you come in your kingdom.”

Luke 23:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ·	Ἀμήν	σοι	λέγω	σήμερον	μετ’	ἐμοῦ	ἔσῃ	ἐν	τῷ
and	he said	to him	truly	to you	I say	today	with	me	you will be	in	the

παραδείσῳ.
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.

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.

VI-LK-023 / Luke 23:44-45

Darkness and the curtain

Luke 23:44

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦν	ἤδη	ὡσεὶ	ὥρα	ἕκτη	καὶ	σκότος	ἐγένετο	ἐφ’	ὅλην	τὴν
and	it was	already	about	hour	sixth	and	darkness	came	over	all	the

γῆν	ἕως	ὥρας	ἐνάτης
land	until	hour	ninth

CLOSE ENGLISH

And it was already about the sixth hour, and darkness came over the whole land until the ninth hour,

FLUENT ENGLISH

It was now about noon, and darkness came over the whole land until about three in the afternoon,

Luke 23:45

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦ	ἡλίου	ἐκλιπόντος,	ἐσχίσθη	δὲ	τὸ	καταπέτασμα	τοῦ	ναοῦ
of the	sun	having failed	was torn	and	the	curtain	of the	sanctuary

μέσον.
in the middle

CLOSE ENGLISH

the sun having failed; and the curtain of the sanctuary was torn in the middle.

FLUENT ENGLISH

as the sun’s light failed. The curtain of the sanctuary was torn down the middle.

SECTION NOTES

The sixth and ninth hours are rendered approximately as noon and three in the afternoon in fluent English. The sun’s light fails; the wording is not expanded into a modern astronomical explanation.

The curtain belongs to the sanctuary and is torn down the middle. Luke places this report before Jesus’ final cry.

VI-LK-023 / Luke 23:46-47

Entrusting his spirit

Luke 23:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φωνήσας	φωνῇ	μεγάλῃ	ὁ	Ἰησοῦς	εἶπεν·	Πάτερ,	εἰς	χεῖράς
and	having cried out	with a voice	loud	the	Jesus	said	Father	into	hands

σου	παρατίθεμαι	τὸ	πνεῦμά	μου.	τοῦτο	δὲ	εἰπὼν	ἐξέπνευσεν.
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.

Luke 23:47

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰδὼν	δὲ	ὁ	ἑκατοντάρχης	τὸ	γενόμενον	ἐδόξαζεν	τὸν	θεὸν
having seen	and	the	centurion	the thing	having happened	he glorified	the	God

λέγων·	Ὄντως	ὁ	ἄνθρωπος	οὗτος	δίκαιος	ἦν.
saying	truly	the	man	this	righteous	was

CLOSE ENGLISH

And seeing what had happened, the centurion glorified God, saying, “Truly this man was righteous.”

FLUENT ENGLISH

When the centurion saw what had happened, he praised God, saying, “This man was certainly righteous.”

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.

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.

VI-LK-023 / Luke 23:48-49

Those who watched

Luke 23:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάντες	οἱ	συμπαραγενόμενοι	ὄχλοι	ἐπὶ	τὴν	θεωρίαν	ταύτην,
and	all	the	having gathered together	crowds	for	the	spectacle	this

θεωρήσαντες	τὰ	γενόμενα,	τύπτοντες	τὰ	στήθη	ὑπέστρεφον.
having seen	the things	having happened	beating	the	breasts	were returning

CLOSE ENGLISH

And all the crowds who had gathered for this spectacle, seeing what had happened, returned beating their breasts.

FLUENT ENGLISH

All the crowds who had gathered to watch saw what had happened and went home beating their breasts.

Luke 23:49

Greek: adopted SBLGNT text. Word-order interlinear.

εἱστήκεισαν	δὲ	πάντες	οἱ	γνωστοὶ	αὐτῷ	μακρόθεν,	καὶ	γυναῖκες
were standing	and	all	the	acquaintances	of him	at a distance	and	women

αἱ	συνακολουθοῦσαι	αὐτῷ	ἀπὸ	τῆς	Γαλιλαίας,	ὁρῶσαι	ταῦτα.
the ones	following along	with him	from	the	Galilee	seeing	these things

CLOSE ENGLISH

And all his acquaintances stood at a distance, and the women who had followed him from Galilee, watching these things.

FLUENT ENGLISH

All those who knew him stood at a distance, together with the women who had followed him from Galilee, watching what happened.

SECTION NOTES

The crowds return beating their breasts after what they have seen. Jesus’ acquaintances and the women who followed from Galilee stand at a distance and watch. The text does not supply a separate speech for them.

VI-LK-023 / Luke 23:50-53

Joseph and the burial

Luke 23:50

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἰδοὺ	ἀνὴρ	ὀνόματι	Ἰωσὴφ	βουλευτὴς	ὑπάρχων,	ἀνὴρ	ἀγαθὸς	καὶ
and	look	a man	by name	Joseph	a council member	being	a man	good	and

δίκαιος—
righteous

CLOSE ENGLISH

And behold, a man named Joseph, who was a council member, a good and righteous man-

FLUENT ENGLISH

There was a man named Joseph, a member of the council, a good and righteous man.

Luke 23:51

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	οὐκ	ἦν	συγκατατεθειμένος	τῇ	βουλῇ	καὶ	τῇ	πράξει	αὐτῶν—
this one	not	was	having consented	to the	counsel	and	the	deed	of them

ἀπὸ	Ἀριμαθαίας	πόλεως	τῶν	Ἰουδαίων,	ὃς	προσεδέχετο	τὴν	βασιλείαν
from	Arimathea	a city	of the	Jews	who	was awaiting	the	kingdom

τοῦ	θεοῦ,
of the	God

CLOSE ENGLISH

he had not consented to their plan and deed-from Arimathea, a city of the Jews, who was awaiting the kingdom of God,

FLUENT ENGLISH

He had not agreed with their decision and action. He came from the Jewish town of Arimathea and was waiting for the kingdom of God.

Luke 23:52

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτος	προσελθὼν	τῷ	Πιλάτῳ	ᾐτήσατο	τὸ	σῶμα	τοῦ	Ἰησοῦ,
this one	having approached	the	Pilate	asked for	the	body	of the	Jesus

CLOSE ENGLISH

this man approached Pilate and asked for the body of Jesus,

FLUENT ENGLISH

He went to Pilate and asked for Jesus’ body.

Luke 23:53

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθελὼν	ἐνετύλιξεν	αὐτὸ	σινδόνι,	καὶ	ἔθηκεν	αὐτὸν	ἐν
and	having taken down	he wrapped	it	in linen	and	he laid	him	in

μνήματι	λαξευτῷ	οὗ	οὐκ	ἦν	οὐδεὶς	οὔπω	κείμενος.
a tomb	hewn in rock	where	not	was	anyone	yet	lying

CLOSE ENGLISH

and taking it down, he wrapped it in linen and laid him in a tomb hewn in rock, where no one had yet lain.

FLUENT ENGLISH

He took it down, wrapped it in linen, and laid Jesus in a tomb cut into the rock, where no one had yet been laid.

SECTION NOTES

Joseph is a council member who did not consent to the others’ decision and action. Luke calls him good and righteous and says that he awaited God’s kingdom. His dissent remains explicit.

He requests the body, takes it down, wraps it in linen, and lays Jesus in a rock-hewn tomb that has not been used. No additional participant or burial material is added from another Gospel.

VI-LK-023 / Luke 23:54-56

Preparation and Sabbath rest

Luke 23:54

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἡμέρα	ἦν	παρασκευῆς,	καὶ	σάββατον	ἐπέφωσκεν.
and	day	it was	of preparation	and	Sabbath	was dawning

CLOSE ENGLISH

And it was the day of Preparation, and the Sabbath was beginning.

FLUENT ENGLISH

It was the day of Preparation, and the Sabbath was beginning.

Luke 23:55

Greek: adopted SBLGNT text. Word-order interlinear.

κατακολουθήσασαι	δὲ	αἱ	γυναῖκες,	αἵτινες	ἦσαν	συνεληλυθυῖαι	ἐκ
having followed along	and	the	women	who	were	having come together	from

τῆς	Γαλιλαίας	αὐτῷ,	ἐθεάσαντο	τὸ	μνημεῖον	καὶ	ὡς	ἐτέθη	τὸ	σῶμα
the	Galilee	with him	saw	the	tomb	and	how	was laid	the	body

αὐτοῦ,
of him

CLOSE ENGLISH

And the women who had come with him from Galilee followed and saw the tomb and how his body was laid,

FLUENT ENGLISH

The women who had come with Jesus from Galilee followed Joseph. They saw the tomb and how Jesus’ body was laid.

Luke 23:56

Greek: adopted SBLGNT text. Word-order interlinear.

ὑποστρέψασαι	δὲ	ἡτοίμασαν	ἀρώματα	καὶ	μύρα.	Καὶ	τὸ	μὲν
having returned	and	they prepared	spices	and	ointments	and	on the	indeed

σάββατον	ἡσύχασαν	κατὰ	τὴν	ἐντολήν,
Sabbath	they rested	according to	the	commandment

CLOSE ENGLISH

and returning, they prepared spices and ointments. And on the Sabbath they rested according to the commandment.

FLUENT ENGLISH

Then they went back and prepared spices and ointments. On the Sabbath they rested according to the commandment.

SECTION NOTES

Preparation names the day before the Sabbath. The verb rendered was beginning literally evokes dawning, but here concerns the onset of the Sabbath rather than sunrise; the Jewish day begins at sunset.

The women observe the tomb and how the body is laid, then return and prepare spices and ointments. Their preparation precedes the Sabbath rest in Luke’s sequence. The final clause states that they rest according to the commandment.

VI-LK-024 / Luke 24:1-53

The empty tomb, recognition, and blessing

At the tomb at dawn

Luke 24:1

Greek: adopted SBLGNT text. Word-order interlinear.

τῇ	δὲ	μιᾷ	τῶν	σαββάτων	ὄρθρου	βαθέως	ἐπὶ	τὸ	μνῆμα	ἦλθον
on the	and	first	of the	week	at dawn	deep	to	the	tomb	they came

φέρουσαι	ἃ	ἡτοίμασαν	ἀρώματα.
bringing	what	they prepared	spices

CLOSE ENGLISH

And on the first day of the week, at early dawn, they came to the tomb, bringing the spices they had prepared.

FLUENT ENGLISH

At early dawn on the first day of the week, the women came to the tomb, bringing the spices they had prepared.

Luke 24:2

Greek: adopted SBLGNT text. Word-order interlinear.

εὗρον	δὲ	τὸν	λίθον	ἀποκεκυλισμένον	ἀπὸ	τοῦ	μνημείου,
they found	and	the	stone	having been rolled away	from	the	tomb

CLOSE ENGLISH

And they found the stone rolled away from the tomb,

FLUENT ENGLISH

They found the stone rolled away from the tomb,

Luke 24:3

Greek: adopted SBLGNT text. Word-order interlinear.

εἰσελθοῦσαι	δὲ	οὐχ	εὗρον	τὸ	σῶμα.
having entered	but	not	they found	the	body

CLOSE ENGLISH

but entering, they did not find the body.

FLUENT ENGLISH

but when they went in, they did not find the body.

Luke 24:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	ἀπορεῖσθαι	αὐτὰς	περὶ	τούτου	καὶ	ἰδοὺ	ἄνδρες
and	it happened	in	the	being perplexed	they	about	this	and	look	men

δύο	ἐπέστησαν	αὐταῖς	ἐν	ἐσθῆτι	ἀστραπτούσῃ.
two	stood by	them	in	clothing	flashing

CLOSE ENGLISH

And while they were perplexed about this, behold, two men stood beside them in flashing clothing.

FLUENT ENGLISH

While they were wondering about this, two men in dazzling clothes stood beside them.

SECTION NOTES

The women bring the spices prepared before the Sabbath. The first day of the week is expressed with a Greek idiom using one and Sabbaths. Deep dawn indicates very early morning.

TEXTUAL STATUS. Verse 3 ends with the body in the adopted text; the words of the Lord Jesus found in other editions are not added. The two figures are called men here, in dazzling clothing.

VI-LK-024 / Luke 24:5-9

Remember his words

Luke 24:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἐμφόβων	δὲ	γενομένων	αὐτῶν	καὶ	κλινουσῶν	τὰ	πρόσωπα	εἰς	τὴν
frightened	and	having become	they	and	bowing	the	faces	to	the

γῆν	εἶπαν	πρὸς	αὐτάς·	Τί	ζητεῖτε	τὸν	ζῶντα	μετὰ	τῶν	νεκρῶν;
ground	they said	to	them	why	do you seek	the one	living	among	the	dead

CLOSE ENGLISH

And as they became frightened and bowed their faces to the ground, they said to them, “Why do you seek the living one among the dead?

FLUENT ENGLISH

The women were frightened and bowed their faces to the ground. The men said to them, “Why are you looking for the living among the dead?

Luke 24:6

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἔστιν	ὧδε,	ἀλλὰ	ἠγέρθη.	μνήσθητε	ὡς	ἐλάλησεν	ὑμῖν	ἔτι	ὢν
not	he is	here	but	he was raised	remember	how	he spoke	to you	still	being

ἐν	τῇ	Γαλιλαίᾳ,
in	the	Galilee

CLOSE ENGLISH

He is not here, but has been raised. Remember how he spoke to you while still in Galilee,

FLUENT ENGLISH

He is not here; he has been raised. Remember what he told you while he was still in Galilee:

Luke 24:7

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων	τὸν	υἱὸν	τοῦ	ἀνθρώπου	ὅτι	δεῖ	παραδοθῆναι	εἰς	χεῖρας
saying	the	Son	of the	human being	that	it is necessary	to be handed over	into	hands

ἀνθρώπων	ἁμαρτωλῶν	καὶ	σταυρωθῆναι	καὶ	τῇ	τρίτῃ	ἡμέρᾳ
of people	sinful	and	to be crucified	and	on the	third	day

ἀναστῆναι.
to rise

CLOSE ENGLISH

saying that the Son of Man must be handed over into the hands of sinful people and be crucified and rise on the third day.”

FLUENT ENGLISH

the Son of Man must be handed over to sinful people, be crucified, and rise on the third day.”

Luke 24:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμνήσθησαν	τῶν	ῥημάτων	αὐτοῦ,
and	they remembered	the	words	of him

CLOSE ENGLISH

And they remembered his words,

FLUENT ENGLISH

Then they remembered his words.

Luke 24:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑποστρέψασαι	ἀπὸ	τοῦ	μνημείου	ἀπήγγειλαν	ταῦτα	πάντα	τοῖς
and	having returned	from	the	tomb	they reported	these things	all	to the

ἕνδεκα	καὶ	πᾶσιν	τοῖς	λοιποῖς.
eleven	and	to all	the	rest

CLOSE ENGLISH

and returning from the tomb, they reported all these things to the Eleven and to all the rest.

FLUENT ENGLISH

They returned from the tomb and reported all this to the Eleven and to all the others.

SECTION NOTES

The question contrasts the living one with the dead. Has been raised preserves the passive wording. The women are directed to remember what Jesus told them in Galilee; this is not an instruction in this verse to travel there.

The men’s words recount the prediction of handing over, crucifixion, and rising on the third day. The women remember and report to the Eleven and the others.

VI-LK-024 / Luke 24:10-12

The report and Peter’s visit

Luke 24:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	δὲ	ἡ	Μαγδαληνὴ	Μαρία	καὶ	Ἰωάννα	καὶ	Μαρία	ἡ
they were	and	the	Magdalene	Mary	and	Joanna	and	Mary	the one

Ἰακώβου	καὶ	αἱ	λοιπαὶ	σὺν	αὐταῖς·	ἔλεγον	πρὸς	τοὺς	ἀποστόλους
of James	and	the	rest	with	them	they were telling	to	the	apostles

ταῦτα.
these things

CLOSE ENGLISH

And they were Mary Magdalene and Joanna and Mary of James and the others with them; they told these things to the apostles.

FLUENT ENGLISH

The women were Mary Magdalene, Joanna, Mary the mother of James, and the others with them. They told these things to the apostles.

Luke 24:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐφάνησαν	ἐνώπιον	αὐτῶν	ὡσεὶ	λῆρος	τὰ	ῥήματα	ταῦτα,	καὶ
and	appeared	before	them	like	nonsense	the	words	these	and

ἠπίστουν	αὐταῖς.
they disbelieved	them

CLOSE ENGLISH

And these words appeared to them like nonsense, and they did not believe them.

FLUENT ENGLISH

But these words seemed like nonsense to the apostles, and they did not believe the women.

Luke 24:12

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ	δὲ	Πέτρος	ἀναστὰς	ἔδραμεν	ἐπὶ	τὸ	μνημεῖον·	καὶ	παρακύψας
the	but	Peter	having risen	ran	to	the	tomb	and	having stooped

βλέπει	τὰ	ὀθόνια	μόνα·	καὶ	ἀπῆλθεν	πρὸς	αὐτὸν	θαυμάζων	τὸ
he sees	the	linen cloths	alone	and	he went away	to	himself	wondering	the thing

γεγονός.
having happened

CLOSE ENGLISH

But Peter rose and ran to the tomb, and stooping, he sees the linen cloths alone; and he went away, wondering to himself at what had happened.

FLUENT ENGLISH

Peter got up and ran to the tomb. Stooping to look in, he saw only the linen cloths. He went away, wondering to himself about what had happened.

SECTION NOTES

Mary of James is an abbreviated relationship: the fluent layer supplies mother, the conventional understanding, while the close layer leaves the relation unstated. The named women are accompanied by others.

The apostles treat the report as nonsense and disbelieve the women. Peter nevertheless runs to the tomb and sees only the linen cloths. The phrase to himself can qualify his going away or his wondering; this rendering connects it with wondering. No destination is specified.

TEXTUAL STATUS. Peter’s visit in verse 12 is unbracketed in the adopted SBLGNT text, although other textual traditions omit or mark it.

VI-LK-024 / Luke 24:13-16

On the road to Emmaus

Luke 24:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἰδοὺ	δύο	ἐξ	αὐτῶν	ἐν	αὐτῇ	τῇ	ἡμέρᾳ	ἦσαν	πορευόμενοι	εἰς
and	look	two	of	them	on	that very	the	day	were	going	to

κώμην	ἀπέχουσαν	σταδίους	ἑξήκοντα	ἀπὸ	Ἰερουσαλήμ,	ᾗ	ὄνομα
a village	being distant	stadia	sixty	from	Jerusalem	whose	name

Ἐμμαοῦς,
Emmaus

CLOSE ENGLISH

And behold, two of them on that very day were going to a village named Emmaus, sixty stadia from Jerusalem,

FLUENT ENGLISH

That same day, two of them were going to a village named Emmaus, about seven miles from Jerusalem.

Luke 24:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτοὶ	ὡμίλουν	πρὸς	ἀλλήλους	περὶ	πάντων	τῶν	συμβεβηκότων
and	they	were talking	to	one another	about	all	the things	having happened

τούτων.
these

CLOSE ENGLISH

and they were talking with one another about all these things that had happened.

FLUENT ENGLISH

They were talking with each other about everything that had happened.

Luke 24:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	ὁμιλεῖν	αὐτοὺς	καὶ	συζητεῖν	καὶ	αὐτὸς	Ἰησοῦς
and	it happened	in	the	talking	they	and	discussing	also	himself	Jesus

ἐγγίσας	συνεπορεύετο	αὐτοῖς,
having drawn near	was going with	them

CLOSE ENGLISH

And while they were talking and discussing, Jesus himself drew near and went with them,

FLUENT ENGLISH

As they talked and discussed these things, Jesus himself came near and walked with them.

Luke 24:16

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ὀφθαλμοὶ	αὐτῶν	ἐκρατοῦντο	τοῦ	μὴ	ἐπιγνῶναι	αὐτόν.
the	but	eyes	of them	were held	of the	not	recognizing	him

CLOSE ENGLISH

But their eyes were held from recognizing him.

FLUENT ENGLISH

But they were kept from recognizing him.

SECTION NOTES

The adopted distance is sixty stadia, approximately seven miles or eleven kilometers. Only one traveler will be named, Cleopas. Jesus joins them, but they are kept from recognizing him; the passive wording does not name an agent.

VI-LK-024 / Luke 24:17-18

What are you discussing?

Luke 24:17

Greek: adopted SBLGNT text. Word-order interlinear.

εἶπεν	δὲ	πρὸς	αὐτούς·	Τίνες	οἱ	λόγοι	οὗτοι	οὓς	ἀντιβάλλετε	πρὸς
he said	but	to	them	what	the	words	these	which	you exchange	with

ἀλλήλους	περιπατοῦντες;	καὶ	ἐστάθησαν	σκυθρωποί.
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.

Luke 24:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἀποκριθεὶς	δὲ	εἷς	ὀνόματι	Κλεοπᾶς	εἶπεν	πρὸς	αὐτόν·	Σὺ	μόνος
answering	and	one	by name	Cleopas	said	to	him	you	alone

παροικεῖς	Ἰερουσαλὴμ	καὶ	οὐκ	ἔγνως	τὰ	γενόμενα	ἐν	αὐτῇ
are staying	in Jerusalem	and	not	did you know	the things	having happened	in	it

ἐν	ταῖς	ἡμέραις	ταύταις;
in	the	days	these

CLOSE ENGLISH

And one named Cleopas answered and said to him, “Are you alone staying in Jerusalem and do not know the things that happened in it in these days?”

FLUENT ENGLISH

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?”

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.

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.

VI-LK-024 / Luke 24:19-20

The travelers’ answer

Luke 24:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Ποῖα;	οἱ	δὲ	εἶπαν	αὐτῷ·	Τὰ	περὶ	Ἰησοῦ
and	he said	to them	what things	they	but	said	to him	the things	about	Jesus

τοῦ	Ναζαρηνοῦ,	ὃς	ἐγένετο	ἀνὴρ	προφήτης	δυνατὸς	ἐν	ἔργῳ	καὶ	
the	Nazarene	who	became	a man	a prophet	powerful	in	deed	and	

λόγῳ	ἐναντίον	τοῦ	θεοῦ	καὶ	παντὸς	τοῦ	λαοῦ,
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,

Luke 24:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπως	τε	παρέδωκαν	αὐτὸν	οἱ	ἀρχιερεῖς	καὶ	οἱ	ἄρχοντες	ἡμῶν	εἰς
how	and	handed over	him	the	chief priests	and	the	rulers	of us	to

κρίμα	θανάτου	καὶ	ἐσταύρωσαν	αὐτόν.
a sentence	of death	and	crucified	him

CLOSE ENGLISH

and how our chief priests and rulers handed him over to a sentence of death and crucified him.

FLUENT ENGLISH

and how our chief priests and rulers handed him over to be sentenced to death and crucified him.”

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.

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.

VI-LK-024 / Luke 24:21-24

Their hope and the women’s report

Luke 24:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἡμεῖς	δὲ	ἠλπίζομεν	ὅτι	αὐτός	ἐστιν	ὁ	μέλλων	λυτροῦσθαι	τὸν
we	but	were hoping	that	he	is	the one	about	to redeem	the

Ἰσραήλ·	ἀλλά	γε	καὶ	σὺν	πᾶσιν	τούτοις	τρίτην	ταύτην	ἡμέραν
Israel	but	indeed	also	with	all	these things	third	this	day

ἄγει	ἀφ’	οὗ	ταῦτα	ἐγένετο.
it passes	since	when	these things	happened

CLOSE ENGLISH

“But we were hoping that he was the one about to redeem Israel. Yet with all these things, this is the third day since these things happened.

FLUENT ENGLISH

“We had hoped that he was the one who would redeem Israel. And besides all this, it is now the third day since these things happened.

Luke 24:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	καὶ	γυναῖκές	τινες	ἐξ	ἡμῶν	ἐξέστησαν	ἡμᾶς,	γενόμεναι	ὀρθριναὶ
but	also	women	some	of	us	astonished	us	having been	early

ἐπὶ	τὸ	μνημεῖον
at	the	tomb

CLOSE ENGLISH

But also some women from among us astonished us: they went early to the tomb,

FLUENT ENGLISH

Some women from our group also astonished us. They went to the tomb early in the morning,

Luke 24:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μὴ	εὑροῦσαι	τὸ	σῶμα	αὐτοῦ	ἦλθον	λέγουσαι	καὶ	ὀπτασίαν
and	not	having found	the	body	of him	they came	saying	also	a vision

ἀγγέλων	ἑωρακέναι,	οἳ	λέγουσιν	αὐτὸν	ζῆν.
of angels	to have seen	who	say	him	to be alive

CLOSE ENGLISH

and not finding his body, they came saying that they had also seen a vision of angels who say that he is alive.”

FLUENT ENGLISH

and when they did not find his body, they came back saying they had seen a vision of angels who said he was alive.”

Luke 24:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπῆλθόν	τινες	τῶν	σὺν	ἡμῖν	ἐπὶ	τὸ	μνημεῖον,	καὶ	εὗρον	οὕτως
and	went	some	of those	with	us	to	the	tomb	and	found	thus

καθὼς	καὶ	αἱ	γυναῖκες	εἶπον,	αὐτὸν	δὲ	οὐκ	εἶδον.
just as	also	the	women	said	him	but	not	they saw

CLOSE ENGLISH

“And some of those with us went to the tomb and found it just as the women had said, but him they did not see.”

FLUENT ENGLISH

“Some of those with us went to the tomb and found it just as the women had said, but they did not see him.”

SECTION NOTES

The travelers speak of their hope that Jesus would redeem Israel and of the third day since the events. Their report of the women’s experience remains reported speech.

The women’s report concerns a vision of angels; the subsequent visitors found the tomb as reported but did not see Jesus. The speaker does not identify each of those visitors.

VI-LK-024 / Luke 24:25-27

Slow to believe

Luke 24:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	εἶπεν	πρὸς	αὐτούς·	Ὦ	ἀνόητοι	καὶ	βραδεῖς	τῇ	καρδίᾳ
and	he	said	to	them	O	foolish ones	and	slow	in the	heart

τοῦ	πιστεύειν	ἐπὶ	πᾶσιν	οἷς	ἐλάλησαν	οἱ	προφῆται·
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. Word-order interlinear.

οὐχὶ	ταῦτα	ἔδει	παθεῖν	τὸν	χριστὸν	καὶ	εἰσελθεῖν	εἰς	τὴν
not	these things	was it necessary	to suffer	the	Messiah	and	to enter	into	the

δόξαν	αὐτοῦ;
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?”

Luke 24:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀρξάμενος	ἀπὸ	Μωϋσέως	καὶ	ἀπὸ	πάντων	τῶν	προφητῶν
and	having begun	from	Moses	and	from	all	the	prophets

διερμήνευσεν	αὐτοῖς	ἐν	πάσαις	ταῖς	γραφαῖς	τὰ	περὶ	ἑαυτοῦ.
he explained	to them	in	all	the	scriptures	the things	concerning	himself

CLOSE ENGLISH

And beginning with Moses and all the prophets, he explained to them in all the Scriptures the things concerning himself.

FLUENT ENGLISH

Beginning with Moses and all the prophets, he explained to them what all the Scriptures said about himself.

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.

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.
The following narration describes an explanation beginning with Moses and all the prophets. It does not list individual passages, so none are inserted into the translation.

VI-LK-024 / Luke 24:28-29

Stay with us

Luke 24:28

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἤγγισαν	εἰς	τὴν	κώμην	οὗ	ἐπορεύοντο,	καὶ	αὐτὸς
and	they drew near	to	the	village	where	they were going	and	he

προσεποιήσατο	πορρώτερον	πορεύεσθαι.
acted as if	farther	to go

CLOSE ENGLISH

And they drew near to the village where they were going, and he acted as if he were going farther.

FLUENT ENGLISH

As they approached the village they were heading for, Jesus acted as though he would go farther.

Luke 24:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρεβιάσαντο	αὐτὸν	λέγοντες·	Μεῖνον	μεθ’	ἡμῶν,	ὅτι	πρὸς
and	they urged strongly	him	saying	stay	with	us	because	toward

ἑσπέραν	ἐστὶν	καὶ	κέκλικεν	ἤδη	ἡ	ἡμέρα.	καὶ	εἰσῆλθεν	τοῦ	μεῖναι
evening	it is	and	has declined	already	the	day	and	he went in	to	stay

σὺν	αὐτοῖς.
with	them

CLOSE ENGLISH

And they strongly urged him, saying, “Stay with us, because it is toward evening and the day has already declined.” And he went in to stay with them.

FLUENT ENGLISH

They urged him, “Stay with us. It is nearly evening, and the day is almost over.” So he went in to stay with them.

SECTION NOTES

Jesus acts as though he would continue farther; the travelers strongly urge him to stay because evening is approaching. The scene records the invitation and his acceptance.

VI-LK-024 / Luke 24:30-32

Recognition at the table

Luke 24:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	κατακλιθῆναι	αὐτὸν	μετ’	αὐτῶν	λαβὼν	τὸν
and	it happened	in	the	reclining	he	with	them	having taken	the

ἄρτον	εὐλόγησεν	καὶ	κλάσας	ἐπεδίδου	αὐτοῖς·
bread	he blessed	and	having broken	he was giving	to them

CLOSE ENGLISH

And when he reclined with them, he took the bread, blessed it, broke it, and gave it to them.

FLUENT ENGLISH

As he reclined at the table with them, he took the bread, blessed it, broke it, and gave it to them.

Luke 24:31

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτῶν	δὲ	διηνοίχθησαν	οἱ	ὀφθαλμοὶ	καὶ	ἐπέγνωσαν	αὐτόν·	καὶ	αὐτὸς
of them	and	were opened	the	eyes	and	they recognized	him	and	he

ἄφαντος	ἐγένετο	ἀπ’	αὐτῶν.
invisible	became	from	them

CLOSE ENGLISH

And their eyes were opened, and they recognized him; and he became invisible to them.

FLUENT ENGLISH

Then their eyes were opened, and they recognized him, but he vanished from their sight.

Luke 24:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπαν	πρὸς	ἀλλήλους·	Οὐχὶ	ἡ	καρδία	ἡμῶν	καιομένη	ἦν	ἐν
and	they said	to	one another	not	the	heart	of us	burning	was	in

ἡμῖν	ὡς	ἐλάλει	ἡμῖν	ἐν	τῇ	ὁδῷ,	ὡς	διήνοιγεν	ἡμῖν	τὰς
us	as	he was speaking	to us	on	the	way	as	he was opening	to us	the

γραφάς;
scriptures

CLOSE ENGLISH

And they said to one another, “Was not our heart burning within us as he spoke to us on the way, as he opened the Scriptures to us?”

FLUENT ENGLISH

They said to each other, “Weren’t our hearts burning within us as he spoke to us on the road and opened the Scriptures to us?”

SECTION NOTES

Taking, blessing, breaking, and giving are retained as distinct actions. The opening of their eyes contrasts with the earlier restraint in verse 16. The narrative then describes Jesus’ disappearance from their sight.

Heart is singular in Greek; fluent English uses hearts for the two speakers. Burning is their image for the experience of hearing the Scriptures explained, not a physical diagnosis.

VI-LK-024 / Luke 24:33-35

Back in Jerusalem

Luke 24:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναστάντες	αὐτῇ	τῇ	ὥρᾳ	ὑπέστρεψαν	εἰς	Ἰερουσαλήμ,	καὶ	
and	having risen	at that very	the	hour	they returned	to	Jerusalem	and	
εὗρον	ἠθροισμένους	τοὺς	ἕνδεκα	καὶ	τοὺς	σὺν	αὐτοῖς,		
they found	having been assembled	the	eleven	and	those	with	them		

CLOSE ENGLISH

And rising that very hour, they returned to Jerusalem and found the Eleven and those with them assembled,

FLUENT ENGLISH

They got up that very hour and returned to Jerusalem. They found the Eleven and those with them gathered together,

Luke 24:34

Greek: adopted SBLGNT text. Word-order interlinear.

λέγοντας	ὅτι	ὄντως	ἠγέρθη	ὁ	κύριος	καὶ	ὤφθη	Σίμωνι.
saying	that	truly	was raised	the	Lord	and	appeared	to Simon

CLOSE ENGLISH

saying, “The Lord truly has been raised and has appeared to Simon!”

FLUENT ENGLISH

saying, “The Lord really has been raised and has appeared to Simon!”

Luke 24:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτοὶ	ἐξηγοῦντο	τὰ	ἐν	τῇ	ὁδῷ	καὶ	ὡς	ἐγνώσθη	αὐτοῖς
and	they	were relating	the things	on	the	way	and	how	he was recognized	by them

ἐν	τῇ	κλάσει	τοῦ	ἄρτου.
in	the	breaking	of the	bread

CLOSE ENGLISH

And they related the things on the way and how he was recognized by them in the breaking of the bread.

FLUENT ENGLISH

Then they told what had happened on the road and how they had recognized him when he broke the bread.

SECTION NOTES

The two return that very hour. The gathered Eleven and their companions are the speakers who report the appearance to Simon in verse 34. The two travelers then tell their own experience on the road and at the breaking of bread.

VI-LK-024 / Luke 24:36-37

The gathered disciples

Luke 24:36

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	δὲ	αὐτῶν	λαλούντων	αὐτὸς	ἔστη	ἐν	μέσῳ	αὐτῶν.
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.

Luke 24:37

Greek: adopted SBLGNT text. Word-order interlinear.

πτοηθέντες	δὲ	καὶ	ἔμφοβοι	γενόμενοι	ἐδόκουν	πνεῦμα	θεωρεῖν.
startled	and	and	frightened	having become	they supposed	a spirit	to be seeing

CLOSE ENGLISH

But startled and frightened, they supposed they were seeing a spirit.

FLUENT ENGLISH

Startled and frightened, they thought they were seeing a spirit.

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.

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.

VI-LK-024 / Luke 24:38

Why are you troubled?

Luke 24:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Τί	τεταραγμένοι	ἐστέ,	καὶ	διὰ	τί	διαλογισμοὶ
and	he said	to them	why	troubled	are you	and	because of	what	doubts

ἀναβαίνουσιν	ἐν	τῇ	καρδίᾳ	ὑμῶν;
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.

VI-LK-024 / Luke 24:39-40

Touch me and see

Luke 24:39

Greek: adopted SBLGNT text. Word-order interlinear.

ἴδετε	τὰς	χεῖράς	μου	καὶ	τοὺς	πόδας	μου	ὅτι	ἐγώ	εἰμι	αὐτός·
see	the	hands	of me	and	the	feet	of me	that	I	am	myself

ψηλαφήσατέ	με	καὶ	ἴδετε,	ὅτι	πνεῦμα	σάρκα	καὶ	ὀστέα	οὐκ	ἔχει
touch	me	and	see	because	a spirit	flesh	and	bones	not	has

καθὼς	ἐμὲ	θεωρεῖτε	ἔχοντα.
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.”

Luke 24:40

Greek: adopted SBLGNT text. Word-order interlinear.

[καὶ	τοῦτο	εἰπὼν	ἔδειξεν	αὐτοῖς	τὰς	χεῖρας	καὶ	τοὺς	πόδας.]
[and	this	having said	he showed	to them	the	hands	and	the	feet]

CLOSE ENGLISH

[And saying this, he showed them his hands and feet.]

FLUENT ENGLISH

[After saying this, he showed them his hands and feet.]

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.

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.
TEXTUAL STATUS. Verse 40 is enclosed in single square brackets in the adopted SBLGNT. Those brackets remain visible in the Greek and both English layers; the verse is not classified as a separate traditional supplement.

VI-LK-024 / Luke 24:41-43

Joy and amazement

Luke 24:41

Greek: adopted SBLGNT text. Word-order interlinear.

ἔτι	δὲ	ἀπιστούντων	αὐτῶν	ἀπὸ	τῆς	χαρᾶς	καὶ	θαυμαζόντων	εἶπεν
still	but	disbelieving	of them	from	the	joy	and	wondering	he said

αὐτοῖς·	Ἔχετέ	τι	βρώσιμον	ἐνθάδε;
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?”

Luke 24:42

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐπέδωκαν	αὐτῷ	ἰχθύος	ὀπτοῦ	μέρος·
they	and	gave	to him	of fish	broiled	a portion

CLOSE ENGLISH

And they gave him a portion of broiled fish,

FLUENT ENGLISH

They gave him a piece of broiled fish,

Luke 24:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβὼν	ἐνώπιον	αὐτῶν	ἔφαγεν.
and	having taken	before	them	he ate

CLOSE ENGLISH

and taking it, he ate before them.

FLUENT ENGLISH

He took it and ate it in front of them.

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.

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.
The food in the adopted text is a piece of broiled fish. The additional honeycomb wording found in other textual traditions is not supplied. Jesus eats before them.

VI-LK-024 / Luke 24:44-45

Law, Prophets and Psalms

Luke 24:44

Greek: adopted SBLGNT text. Word-order interlinear.

Εἶπεν	δὲ	πρὸς	αὐτούς·	Οὗτοι	οἱ	λόγοι	μου	οὓς	ἐλάλησα	πρὸς	ὑμᾶς
he said	but	to	them	these	the	words	of me	which	I spoke	to	you

ἔτι	ὢν	σὺν	ὑμῖν,	ὅτι	δεῖ	πληρωθῆναι	πάντα	τὰ
still	being	with	you	that	it is necessary	to be fulfilled	all	the things

γεγραμμένα	ἐν	τῷ	νόμῳ	Μωϋσέως	καὶ	προφήταις	καὶ	ψαλμοῖς	περὶ
written	in	the	law	of Moses	and	prophets	and	psalms	about

ἐμοῦ.
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.”

Luke 24:45

Greek: adopted SBLGNT text. Word-order interlinear.

τότε	διήνοιξεν	αὐτῶν	τὸν	νοῦν	τοῦ	συνιέναι	τὰς	γραφάς,
then	he opened	of them	the	mind	to	understand	the	scriptures

CLOSE ENGLISH

Then he opened their mind to understand the Scriptures,

FLUENT ENGLISH

Then he opened their minds to understand the Scriptures,

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.

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.

VI-LK-024 / Luke 24:46

The third day

Luke 24:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς	ὅτι	οὕτως	γέγραπται	παθεῖν	τὸν	χριστὸν	καὶ
and	he said	to them	that	thus	it is written	to suffer	the	Messiah	and

ἀναστῆναι	ἐκ	νεκρῶν	τῇ	τρίτῃ	ἡμέρᾳ,
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.

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.

VI-LK-024 / Luke 24:47-48

To all nations

Luke 24:47

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κηρυχθῆναι	ἐπὶ	τῷ	ὀνόματι	αὐτοῦ	μετάνοιαν	καὶ	ἄφεσιν
and	to be proclaimed	on	the	name	of him	repentance	and	forgiveness

ἁμαρτιῶν	εἰς	πάντα	τὰ	ἔθνη—	ἀρξάμενοι	ἀπὸ	Ἰερουσαλήμ·
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. Word-order interlinear.

ὑμεῖς	ἐστε	μάρτυρες	τούτων.
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.

VI-LK-024 / Luke 24:49

Power from above

Luke 24:49

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοὺ	ἐγὼ	ἐξαποστέλλω	τὴν	ἐπαγγελίαν	τοῦ	πατρός	μου	ἐφ’
and	look	I	send out	the	promise	of the	Father	of me	upon

ὑμᾶς·	ὑμεῖς	δὲ	καθίσατε	ἐν	τῇ	πόλει	ἕως	οὗ	ἐνδύσησθε	ἐξ	ὕψους
you	you	but	stay	in	the	city	until	when	you are clothed	from	on high

δύναμιν.
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.

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.

VI-LK-024 / Luke 24:50-53

Blessing and return

Luke 24:50

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐξήγαγεν	δὲ	αὐτοὺς	ἕως	πρὸς	Βηθανίαν,	καὶ	ἐπάρας	τὰς	χεῖρας
he led out	and	them	as far as	toward	Bethany	and	having raised	the	hands

αὐτοῦ	εὐλόγησεν	αὐτούς.
of him	he blessed	them

CLOSE ENGLISH

And he led them out as far as toward Bethany, and lifting his hands, he blessed them.

FLUENT ENGLISH

He led them out as far as the vicinity of Bethany, lifted his hands and blessed them.

Luke 24:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	εὐλογεῖν	αὐτὸν	αὐτοὺς	διέστη	ἀπ’	αὐτῶν	[καὶ
and	it happened	in	the	blessing	he	them	he withdrew	from	them	[and

ἀνεφέρετο	εἰς	τὸν	οὐρανόν].
was being carried up	into	the	heaven]

CLOSE ENGLISH

And while he was blessing them, he parted from them [and was carried up into heaven].

FLUENT ENGLISH

While he was blessing them, he parted from them [and was carried up into heaven].

Luke 24:52

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτοὶ	[προσκυνήσαντες	αὐτὸν]	ὑπέστρεψαν	εἰς	Ἰερουσαλὴμ	μετὰ
and	they	[having worshiped	him]	returned	to	Jerusalem	with

χαρᾶς	μεγάλης,
joy	great

CLOSE ENGLISH

And they, [having worshiped him,] returned to Jerusalem with great joy,

FLUENT ENGLISH

They [worshiped him and] returned to Jerusalem with great joy.

Luke 24:53

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦσαν	διὰ	παντὸς	ἐν	τῷ	ἱερῷ	εὐλογοῦντες	τὸν	θεόν.
and	they were	through	all time	in	the	temple	blessing	the	God

CLOSE ENGLISH

and they were continually in the temple, blessing God.

FLUENT ENGLISH

They were continually in the temple, blessing God.

SECTION NOTES

Jesus leads them toward Bethany and blesses them with raised hands. They return to Jerusalem with great joy and continue blessing God in the temple.

TEXTUAL STATUS. Single square brackets in the adopted SBLGNT enclose and was carried up into heaven in verse 51 and having worshiped him in verse 52. The corresponding words remain bracketed in both English layers. They are part of the adopted numbered text, not separate traditional supplements.

The ending is rendered on its own terms. No interval from Acts is inserted, and no final Amen is added to the adopted text.