

NA28 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην.

NASB And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt:

KJV And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

ESV He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt:

NRS He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt:

NET Jesus also told this parable to some who were confident that they were righteous and looked down on everyone else.

NIV To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable:

NJB He spoke the following parable to some people who prided themselves on being upright and despised everyone else,

CEB Jesus told this parable to certain people who had convinced themselves that they were righteous and who looked on everyone else with disgust:

NLT Then Jesus told this story to some who had great confidence in their own righteousness and scorned everyone else:

MSG He told his next story to some who were complacently pleased with themselves over their moral performance and looked down their noses at the common people:

MGVH Now *Jesus* also told this parable to some who trusted in themselves that they were justified and who were treating everyone else with contempt.

- “also” > I.e., Luke wants to connect this parable to the preceding one about the judge and the widow. The key in both accounts are words related to the δικ- root. (Cf. 18.3, 5, 6, 7, 8.) In my translation of 18.1-8, I used “just” cognates, and I will do the same here.
  - v9: δίκαιος – just, justified, righteous, upright
  - v11: ἄδικος – unjust, unrighteous
  - v14: δικαίω – justify, make righteous
- τοὺς πεποιθότας ἐφ' ἑαυτοῖς: Note the various ways this is translated. I have chosen “trusted in themselves” to parallel this person “praying to himself” in v11.
- The sentence structure is a bit forced with the direct object τὴν παραβολὴν ταύτην = “this parable” placed at the very end after the long prepositional construction πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς.

NA28 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.

NASB “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

KJV Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

ESV “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

NRS “Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

NET “Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

NIV “Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

NJB ‘Two men went up to the Temple to pray, one a Pharisee, the other a tax collector.

CEB “Two people went up to the temple to pray. One was a Pharisee and the other a tax collector.

NLT “Two men went to the Temple to pray. One was a Pharisee, and the other was a despised tax collector.

MSG “Two men went up to the Temple to pray, one a Pharisee, the other a tax man.

MGVH “Two people went up to the Temple to pray, one a Pharisee and the other a tax collector.

- A person quite literally had to go “up” to the Temple Mount. (Cf. v14) It was on the highest point of the ridge that ran north from the southern end starting at where the Pool of Siloam is not located.

NA28 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο·

ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·

NASB “The Pharisee stood and was praying this to himself:

‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.

KJV The Pharisee stood and prayed thus with himself,

God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

ESV The Pharisee, standing by himself, prayed thus:

‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.

NRS The Pharisee, standing by himself, was praying thus,

‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector.

NET The Pharisee stood and prayed about himself like this:

‘God, I thank you that I am not like other people: extortionists, unrighteous people, adulterers— or even like this tax collector.

NIV The Pharisee stood by himself and prayed:

‘God, I thank you that I am not like other people-- robbers, evildoers, adulterers-- or even like this tax collector.

NJB The Pharisee stood there and said this prayer to himself,

“I thank you, God, that I am not grasping, unjust, adulterous like everyone else, and particularly that I am not like this tax collector here.

CEB The Pharisee stood and prayed about himself with these words,

‘God, I thank you that I’m not like everyone else-- crooks, evildoers, adulterers-- or even like this tax collector.

NLT The Pharisee stood by himself and prayed this prayer:

‘I thank you, God, that I am not a sinner like everyone else. For I don’t cheat, I don’t sin, and I don’t commit adultery. I’m certainly not like that tax collector!

MSG The Pharisee posed and prayed like this:

“Oh, God, I thank you that I am not like other people-- robbers, crooks, adulterers, or, heaven forbid, like this tax man.

MGVH The Pharisee stood and was praying to himself like this,

‘God, I thank you that I am not like everyone else: robbers, unjust crooks, adulterers, or even like this tax collector.

- ὁ Φαρισαῖος - σταθεὶς - πρὸς ἑαυτὸν - ταῦτα - προσήχετο  
The Pharisee – having stood – by / to / ~about himself – these things – was praying
  - The NET Bible note tries to clarify possible options of how these elements make sense.
  - By position in the sentence, it would seem most likely that the prepositional phrase goes with the participle σταθεὶς > “stood by himself.” If this were the point, however, we would expect καθ’ ἑαυτὸν instead of πρὸς ἑαυτὸν.
  - It makes better sense, then, to take the prepositional phrase with the verb, προσήχετο. If so, there are further options:
    - It could simply mean that he was praying *to* himself, i.e., silently. It does seem, however, that he wants others to hear his prayer.
    - It could be that he is praying *to* himself instead of to God! Other than his opening clause his prayer is more self-congratulatory than God-directed.
    - It’s a bit of a stretch with the preposition, but, as the prayer turns out, he was praying *about* himself.
  - It’s possible that the uncertainty of meaning here could be intentional to leave all the options open.
- Note the various ways of translating ἄρπαγες, ἄδικοι

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NA28 νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

NASB 'I fast twice a week; I pay tithes of all that I get.'

KJV I fast twice in the week, I give tithes of all that I possess.

ESV I fast twice a week; I give tithes of all that I get.'

NRS I fast twice a week; I give a tenth of all my income.'

NET I fast twice a week; I give a tenth of everything I get.'

NIV I fast twice a week and give a tenth of all I get.'

NJB I fast twice a week; I pay tithes on all I get."

CEB I fast twice a week. I give a tenth of everything I receive.'

NLT I fast twice a week, and I give you a tenth of my income.'

MSG I fast twice a week and tithe on all my income.'

MGVH I fast twice a week. I give a tenth of everything I get.'

- Both νηστεύω and ἀποδεκατῶ are present indicatives with an ongoing aspect > "I am (always) fasting... I am (always) giving..."
- Commentaries regularly note that fasting was only required on the Day of Atonement, though some pious Jesus likely fasted once a week, so they are going well beyond the Law. (Somewhat later in the 2<sup>nd</sup>-3<sup>rd</sup> century, apparently, pious Jews would fast twice a week on Mondays and Thursdays, but some early Christians found this to be hypocritical and fasted on Wednesdays and Fridays. Cf. Didache 8.1) Tithing was only required for what one produced, so tithing on what one "gets" was going beyond the Law by being careful lest the producer had not tithed.

NA28 ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν τὸ στήθος αὐτοῦ λέγων·  
ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

NASB “But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying,  
‘God, be merciful to me, the sinner!’

KJV And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,  
God be merciful to me a sinner.

ESV But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying,  
‘God, be merciful to me, a sinner!’

NRS But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying,  
‘God, be merciful to me, a sinner!’

NET The tax collector, however, stood far off and would not even look up to heaven, but beat his breast and said,  
‘God, be merciful to me, sinner that I am!’

NIV “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said,  
‘God, have mercy on me, a sinner.’

NJB The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said,  
“God, be merciful to me, a sinner.”

CEB But the tax collector stood at a distance. He wouldn’t even lift his eyes to look toward heaven. Rather, he struck his chest and said,  
‘God, show mercy to me, a sinner.’

NLT “But the tax collector stood at a distance and dared not even lift his eyes to heaven as he prayed. Instead, he beat his chest in sorrow, saying,  
‘O God, be merciful to me, for I am a sinner.’

MSG “Meanwhile the tax man, slumped in the shadows, his face in his hands, not daring to look up, said,  
“God, give mercy. Forgive me, a sinner.”

MGVH But the tax collector stood at a distance and wasn’t even wanting to lift up his eyes to heaven but was striking his chest, saying,  
‘God, have mercy on me, the sinner (that I am).’

- τῷ ἁμαρτωλῷ: The article here heightens his self-identification as “the sinner (that I am).”
- Compare the similar openings of the two prayers:
  - ὁ θεός, εὐχαριστῶ σοι
  - ὁ θεός, ἰλάσθητί μοι

NA28 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον·

ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

NASB “I tell you, this man went to his house justified rather than the other;

for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

KJV I tell you, this man went down to his house justified rather than the other:

for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

ESV I tell you, this man went down to his house justified, rather than the other.

For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

NRS I tell you, this man went down to his home justified rather than the other;

for all who exalt themselves will be humbled, but all who humble themselves will be exalted.”

NET I tell you that this man went down to his home justified rather than the Pharisee.

For everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”

NIV “I tell you that this man, rather than the other, went home justified before God.

For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

NJB This man, I tell you, went home again justified; the other did not.

For everyone who raises himself up will be humbled, but anyone who humbles himself will be raised up.’

CEB I tell you, this person went down to his home justified rather than the Pharisee.

All who lift themselves up will be brought low, and those who make themselves low will be lifted up.”

NLT I tell you, this sinner, not the Pharisee, returned home justified before God.

For those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

MSG Jesus commented, “This tax man, not the other, went home made right with God.

If you walk around with your nose in the air, you’re going to end up flat on your face, but if you’re content to be simply yourself, you will become more than yourself.”

MGVH I’m telling you, this guy went down to his home justified, more than that *Pharisee*,

because everyone who is promoting himself will be humbled, but the one who is humbling himself will be promoted.”

- They had gone “up” to pray (v10), and now they go “down” to their home.
- Note the ways of translating ὑψῶν and ταπεινωθήσεται.
- Παρά with the accusative can either have a local or comparative sense. In this instance, most translations take it as a comparative: “rather than, instead of.” Amy-Jill Levine (*Short Stories of Jesus*) suggests that the comparative sense is more appropriate here and so suggests translating with “alongside” or even “because of.” Both are drawing upon the same system, and the Pharisee has done nothing to ‘un-justify’ himself. I have chosen to use “more than” as a way of allowing both possible readings.

Luke 18.9-14 mgvh translation

<sup>9</sup> Now Jesus also told this parable  
to some who trusted in themselves that they were justified  
and who were treating everyone else with contempt.

<sup>10</sup> “Two people went up to the Temple to pray,  
one a Pharisee and the other a tax collector.

<sup>11</sup> The Pharisee stood  
and was praying to himself like this,  
‘God, I thank you that I am not like everyone else:  
robbers, unjust crooks, adulterers, or even like this tax collector.

<sup>12</sup> I fast twice a week.  
I give a tenth of everything I get.’

<sup>13</sup> But the tax collector stood at a distance and  
wasn’t even wanting to lift up his eyes to heaven  
but was striking his chest, saying,  
‘God, have mercy on me, the sinner (that I am).’

<sup>14</sup> I’m telling you, this guy went down to his home justified, rather than that Pharisee,  
because everyone who is promoting themselves will be humbled,  
but the one who is humbling themselves will be promoted.”