

**Luke 6.17-26** mgvhoffman notes and translation

17

- NA28 Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,
- NASB Jesus came down with them and stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon,
- KJV And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
- ESV And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon,
- NRS He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon.
- NET Then he came down with them and stood on a level place. And a large number of his disciples had gathered along with a vast multitude from all over Judea, from Jerusalem, and from the seacoast of Tyre and Sidon. They came to hear him and to be healed of their diseases,
- NIV He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon,
- NJB He then came down with them and stopped at a piece of level ground where there was a large gathering of his disciples, with a great crowd of people from all parts of Judaea and Jerusalem and the coastal region of Tyre and Sidon
- CEB Jesus came down from the mountain with them and stood on a large area of level ground. A great company of his disciples and a huge crowd of people from all around Judea and Jerusalem and the area around Tyre and Sidon joined him there.
- NLT When they came down from the mountain, the disciples stood with Jesus on a large, level area, surrounded by many of his followers and by the crowds. There were people from all over Judea and from Jerusalem and from as far north as the seacoasts of Tyre and Sidon.
- MSG Coming down off the mountain with them, he stood on a plain surrounded by disciples, and was soon joined by a huge congregation from all over Judea and Jerusalem, even from the seaside towns of Tyre and Sidon.
- MGVH And after he came down *from the mountain* with them, he stood on a place on the plain. And a large crowd of his disciples, and a large multitude of people from all of Judea and Jerusalem and the coastal region around Tyre and Sidon,
- Where does the sentence actually end that starts in this verse?
  - καταβὰς – From where did Jesus “descend”?
  - Compare this to Matthew 5.1 where Jesus “ascended” the mountain to teach.
  - Who is “them”?
  - What is the distinction being made between the “large crowd of his disciples” and the “great multitude of people from all of Judea...”? Are all these people Jewish?

18

NA28 οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο,

NASB who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured.

KJV And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

ESV who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured.

NRS They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured.

NET Then he came down with them and stood on a level place. And a large number of his disciples had gathered along with a vast multitude from all over Judea, from Jerusalem, and from the seacoast of Tyre and Sidon. They came to hear him and to be healed of their diseases,

NIV who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured,

NJB who had come to hear him and to be cured of their diseases. People tormented by unclean spirits were also cured,

CEB They came to hear him and to be healed from their diseases, and those bothered by unclean spirits were healed.

NLT They had come to hear him and to be healed of their diseases; and those troubled by evil spirits were healed.

MSG They had come both to hear him and to be cured of their ailments. Those disturbed by evil spirits were healed.

MGVH the ones who came to hear him and to be healed of their diseases, also the ones disturbed by *evil* unclean spirits were being cured.

- The οἱ here is just functioning like a 3rd plural pronoun referring to all the people mentioned in v17.

19

NA28 καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντα.

NASB And all the people were trying to touch Him, for power was coming from Him and healing them all.

KJV And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

ESV And all the crowd sought to touch him, for power came out from him and healed them all.

NRS And all in the crowd were trying to touch him, for power came out from him and healed all of them.

NET The whole crowd was trying to touch him, because power was coming out from him and healing them all.

NIV and the people all tried to touch him, because power was coming from him and healing them all.

NJB and everyone in the crowd was trying to touch him because power came out of him that cured them all.

CEB The whole crowd wanted to touch him, because power was going out from him and he was healing everyone.

NLT Everyone tried to touch him, because healing power went out from him, and he healed everyone.

MSG Everyone was trying to touch him-- so much energy surging from him, so many people healed!

MGVH And all the crowd kept on trying to touch him, because power was coming forth from him, and he was curing them all.

- What is the subject of ἰᾶτο?

NA28 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

NASB And turning His gaze toward His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God.

KJV And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

ESV And he lifted up his eyes on his disciples, and said: "Blessed are you who are poor, for yours is the kingdom of God.

NRS Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God.

NET Then he looked up at his disciples and said: "Blessed are you who are poor, for the kingdom of God belongs to you.

NIV Looking at his disciples, he said: "Blessed are you who are poor, for yours is the kingdom of God.

NJB Then fixing his eyes on his disciples he said: How blessed are you who are poor: the kingdom of God is yours.

CEB Jesus raised his eyes to his disciples and said: "Happy are you who are poor, because God's kingdom is yours.

NLT Then Jesus turned to his disciples and said, "God blesses you who are poor, for the Kingdom of God is yours.

MSG Then he spoke: You're blessed when you've lost it all. God's kingdom is there for the finding.

MGVH And he raised up his eyes to his disciples and began to say, "Blessed are those who are destitute, because yours is the dominion of God!

- There's a huge group of people around Jesus as described in vv17-19. What's the point here of noting that Jesus "raised up eyes / looked up at his disciples" and then began speaking? (Does Matthew envision Jesus going up a hill and looking down, but Luke envisions Jesus at the bottom of the hill looking up? Luke's scene is more realistic if Jesus was trying to take advantage of the theater-like acoustics of a hillside.)
- Μακάριοι is usually translated with "blessed," but what exactly do you understand that to mean? What do you think of the CEB's use of "happy"? David Bentley Hart uses "How blissful..."
- πτωχοί refers to those who are destitute. (Cf. Louw-Nida Lexicon; πένης refers to those who are poor but surviving at a subsistence level)
- Note that ἐστὶν is present (not future!) tense.
- Here and in the following verses, compare what Jesus says with what is recorded in Matthew 5.1-12.
- Also note that Peterson's *The Message* especially strays from the Greek in these verses. What do you think of his translation?
- What if each sentence ended with an exclamation point instead of a period. I.e., is Jesus just making objective statements or is he making celebratory acclamations?

21

NA28 μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

NASB "Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh.

KJV Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

ESV "Blessed are you who are hungry now, for you shall be satisfied. "Blessed are you who weep now, for you shall laugh.

NRS "Blessed are you who are hungry now, for you will be filled. "Blessed are you who weep now, for you will laugh.

NET "Blessed are you who hunger now, for you will be satisfied. "Blessed are you who weep now, for you will laugh.

NIV Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh.

NJB Blessed are you who are hungry now: you shall have your fill. Blessed are you who are weeping now: you shall laugh.

CEB Happy are you who hunger now, because you will be satisfied. Happy are you who weep now, because you will laugh.

NLT God blesses you who are hungry now, for you will be satisfied. God blesses you who weep now, for in due time you will laugh.

MSG You're blessed when you're ravenously hungry. Then you're ready for the Messianic meal. You're blessed when the tears flow freely. Joy comes with the morning.

MGVH Blessed are those who are hungry now, because you're going to be fed till you're full! Blessed are those who are weeping now, because you're going to laugh!

- Note that χορτασθήσεσθε and γελάσετε are future (not present) tense.
- χορτασθήσεσθε (passive) has the sense of being fed until fully filled up, satisfied.

NA28 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·

NASB "Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.

KJV Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

ESV "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!

NRS "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man.

NET "Blessed are you when people hate you, and when they exclude you and insult you and reject you as evil on account of the Son of Man!

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

NJB 'Blessed are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of the Son of man.

CEB Happy are you when people hate you, reject you, insult you, and condemn your name as evil because of the Human One.

NLT What blessings await you when people hate you and exclude you and mock you and curse you as evil because you follow the Son of Man.

MSG "Count yourself blessed every time someone cuts you down or throws you out, every time someone smears or blackens your name to discredit me. What it means is that the truth is too close for comfort and that that person is uncomfortable.

MGVH Blessed are you when people hate you and when they reject you and insult you and throw out your name as something evil on account of the Child of Humanity!

- ἐστε is present (not future) tense.
- What is the best way to translate ἀφορίσωσιν?
- What is the best way to translate ὀνειδίσωσιν?
- What is the best way to translate ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν?

NA28 χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ·  
κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

NASB "Be glad in that day and leap for joy, for behold, your reward **is** great in heaven. For in the same way their fathers used to treat the prophets.

KJV Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

ESV Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

NRS Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

NET Rejoice in that day, and jump for joy, because your reward is great in heaven. For their ancestors did the same things to the prophets.

NIV "Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.

NJB Rejoice when that day comes and dance for joy, look!-your reward **will be** great in heaven. This was the way their ancestors treated the prophets.

CEB Rejoice when that happens! Leap for joy because **you have** a great reward in heaven. Their ancestors did the same things to the prophets.

NLT When that happens, be happy! Yes, leap for joy! For a great reward **awaits** you in heaven.

And remember, their ancestors treated the ancient prophets that same way.

MSG You can be glad when that happens-- skip like a lamb, if you like!-for even though they don't like it, I do... and all heaven applauds.

And know that you are in good company; my preachers and witnesses have always been treated like this.

MGVH Rejoice in that day and jump for joy! For, look here, your reward *is* great in heaven! For that's the same sort of things their ancestors used to do to the prophets.

- ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ: Note that πολλὸς is in predicate position functioning as a predicate adjective. In this instance, a **verb** needs to be supplied. Which of the yellow highlighted options makes best sense in this context to you? I.e., is it a present or future reward? Note the use of present in v20 but future in v21.
- Note that the last part of the verse is referring back to v22. I.e., it is an insertion that disrupts the parallelism.

24

NA28 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

NASB "But woe to you who are rich, for you are receiving your comfort in full.

KJV But woe unto you that are rich! for ye have received your consolation.

ESV "But woe to you who are rich, for you have received your consolation.

NRS "But woe to you who are rich, for you have received your consolation.

NET "But woe to you who are rich, for you have received your comfort already.

NIV "But woe to you who are rich, for you have already received your comfort.

NJB But alas for you who are rich: you are having your consolation now.

CEB But how terrible for you who are rich, because you have already received your comfort.

NLT "What sorrow awaits you who are rich, for you have your only happiness now.

MSG But it's trouble ahead if you think you have it made. What you have is all you'll ever get.

MGVH On the other hand... Woe to you who are rich, because you're receiving your comfort.

- Note that the parallel in Matthew 5 does not have any “woe” statements. This verse stands as the converse of v20.
- Is usually a negative characteristic in Luke (cf. 12.16; 14.12; 16.19, 21-22; 18.23, 25; 21.1), but there is some nuance as well in the cases of the rich manager (? Cf. 16.1ff) and Zacchaeus (19.2ff)
- ἀπέχετε is present tense. The NASB translates ‘literally’ with the most common way of treating a present indicative verb, but “you have received” (which sounds like a perfect tense) is close to the same sense. The present tense is probably indicating that the rich “have been and are continuing to receive...” The addition of “in full, already, now” is an interpretive choice trying to clarify the situation.



25

NA28 οὐαὶ ὑμῖν, οἱ ἐμπελησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

NASB "Woe to you who are well-fed now, for you shall be hungry. Woe to you who laugh now, for you shall mourn and weep.

KJV Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

ESV "Woe to you who are full now, for you shall be hungry. "Woe to you who laugh now, for you shall mourn and weep.

NRS "Woe to you who are full now, for you will be hungry. "Woe to you who are laughing now, for you will mourn and weep.

NET "Woe to you who are well satisfied with food now, for you will be hungry. "Woe to you who laugh now, for you will mourn and weep.

NIV Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep.

NJB Alas for you who have plenty to eat now: you shall go hungry. Alas for you who are laughing now: you shall mourn and weep.

CEB How terrible for you who have plenty now, because you will be hungry. How terrible for you who laugh now, because you will mourn and weep.

NLT What sorrow awaits you who are fat and prosperous now, for a time of awful hunger awaits you. What sorrow awaits you who laugh now, for your laughing will turn to mourning and sorrow.

MSG And it's trouble ahead if you're satisfied with yourself. Your self will not satisfy you for long.

MGVH Woe to you who are full now, because you're going to be hungry. Woe, you who are laughing now, because you're going to mourn and weep.

- This verse stands as the converse of v21.
- Note that πεινάσετε ... πενήσετε ... κλαύσετε are all future tense?

26

NA28 οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

NASB "Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.

KJV Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

ESV "Woe to you, when all people speak well of you, for so their fathers did to the false prophets.

NRS "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.

NET "Woe to you when all people speak well of you, for their ancestors did the same things to the false prophets.

NIV Woe to you when everyone speaks well of you, for that is how their ancestors treated the false prophets.

NJB 'Alas for you when everyone speaks well of you! This was the way their ancestors treated the false prophets.

CEB How terrible for you when all speak well of you. Their ancestors did the same things to the false prophets.

NLT What sorrow awaits you who are praised by the crowds, for their ancestors also praised false prophets.

MSG "There's trouble ahead when you live only for the approval of others, saying what flatters them, doing what indulges them. Popularity contests are not truth contests-- look how many scoundrel preachers were approved by your ancestors! Your task is to be true, not popular.

MGVH Woe, when all the people speak well of you. For that's the same sort of things their ancestors used to do to the false prophets.

- This verse stands as the converse of v22 and 23c, but note that there is not a parallel to v23ab.

Luke 6.17-26 mgvh translation

<sup>17</sup> And after he came down *from the mountain* with them,  
he stood on a place on the plain.

And a large crowd of his disciples,  
and a large multitude of people from all of Judea and Jerusalem and the coastal region around Tyre and Sidon,  
<sup>18</sup> the ones who came to hear him and to be healed of their diseases,  
also the ones disturbed by *evil* unclean spirits were being cured,

<sup>19</sup> And all the crowd kept on trying to touch him,  
because power was coming forth from him,  
and he was curing them all.

<sup>20</sup> And he raised up his eyes to his disciples and began to say,

“Blessed are those who are destitute,  
because yours is the dominion of God!

<sup>21</sup> Blessed are those who are hungry now,  
because you’re going to be fed till you’re full!

Blessed are those who are weeping now,  
because you’re going to laugh!

<sup>22</sup> Blessed are you when people hate you and when they reject you and insult you  
and throw out your name as something evil on account of the Child of Humanity!

<sup>23</sup> Rejoice in that day and jump for joy!  
For, look here, your reward *is* great in heaven!  
For that’s the same sort of things their ancestors used to do to the prophets.

<sup>24</sup> On the other hand...  
Woe to you who are rich,  
because you’re receiving your comfort.

<sup>25</sup> Woe to you who are full now,  
because you’re going to be hungry.

Woe, you who are laughing now,  
because you’re going to mourn and weep.

<sup>26</sup> Woe, when all the people speak well of you,  
For that’s the same sort of things their ancestors used to do to the false prophets.