

Luke 6:17-26

Rough and somewhat literal translation

(6:17) And having come down with them he stood on a level place. And a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the coast of Tyre and Sidon, (18) they came to hear him and to be healed of all their diseases and those being troubled by unclean spirits were *restored*. (19) And all the crowd was trying to touch him. Because power was coming from him and was healing^A them.

(20) And he having lifted his eyes to his disciples *began* saying:
Blessed^B (are) the poor for yours (plural) is the kingdom of God.

(21) *Blessed* (are) those hungering now for you shall be satisfied (or *fed* or *filled*).
Blessed (are) those weeping now for you shall laugh.

(22) *Blessed* are you^C when people hate you and when they *exclude* (or *remove*) you and revile (or *reproach*) and *defame* you (literally *cast out your name as evil*) on account of the Son of Man. (23) Rejoice in that day and leap (for joy) because look! your *reward* is great in heaven. For *that is what* their fathers (or *ancestors*) did (or *they acted according to these (things)*) to the prophets.

(24) However woe to you the rich because you receive (or *are receiving*) your consolation (or *encouragement*).^D

(25) Woe to you (who) have been filled now (or *who are full now*) because you shall hunger.

Woe (to?) those laughing now because you shall mourn and shall weep.

(26) Woe when people speak well (of) you because that is what their fathers (or *ancestors*) did (or *they acted according to these (things)*) to the false prophets.

^A Greek verb *iaomai* “heal, cure” as opposed to the verb *therapeuo* in 18. Sometimes it is difficult to translate two different Greek words being used similarly with two different English words.

^B Greek *makarios* generally translated “blessed” or “happy”. However there is a different word *eulogetos* that is better translated “blessed”. In classical Greek literature it describes the state of the gods. Jonathan Pennington (who teaches at Southern Baptist Theological Seminary) recently published a book on the Sermon of the Mount in which he translates *makarios* as “the flourishing (of)”. Which is closer to the sense of Hebrew *ashre(y)* such as we find in [Psalm 1:1](#) and translated as *makarioi* in the [Septuagint](#) (the Greek translation of the Old Testament).

^C Note Jesus does not specifically say “blessed (*makarioi*) are you” although it is perhaps implied by the following “you shall be satisfied”. We see something similar in the woes starting in verse 25. Sometimes Jesus says “you” and sometimes he does not say that specifically.

^D Greek *paraklesis* which the BDAG lexicon defines as “encouragement, exhortation, appeal, request, consolation”.