

LUKE'S VERSION

of the Story of the Good News

{*Luke's Version of the Story of the Good News is the first part of a two volume treatise on the origin of Christianity and its spread from Jerusalem to Rome. These two New Testament books (Luke & Acts) no doubt began to be circulated together but became separated. The length of each book would require a separate scroll, since, together the scroll would become unwieldy. Both are dedicated to Theophilus and declare that this is an accurate record of Jesus and the spread of the Good News in a historical perspective. This book, with its emphasis on prayer, the Holy Spirit, the inclusion of the Gentiles in salvation, the distinctive parables, birth narrative and humanitarian concerns, is a very valued presentation of The Good News. It is said that this is the most quoted of the Gospels though each individual reader will determine that for his/her self.*}

<INSCRIPTION: "The Good News According to Luke" A, D, L, W, Theta, Zeta, Xi, Psi, 33, Majority Text, Old Latin, Sahidic & Bohairic Coptic. "The Holy Gospel (Good News) According to Luke" minuscules 209, 579. "The Beginning of the Holy Gospel (Good News) According to Luke" minuscule 1214. "According to Luke" Aleph, B, some Old Latin & Bohairic Coptic manuscripts.>

<Luke, is a shortened Greek form of the name Loukas "ΛΟΥΚΑΣ" which in turn is a shorted form of the Latin name Lucanus or Lucius. He was a physician and companion of Paul, mentioned in Colossians 4:14; Philemon 24; and II Timothy 4:11. The name means "light".>

CHAPTER I

INTRODUCTION

<Luke 1:1-4>

¹ Inasmuch as many have attempted to compile a narrative concerning the events that have taken place among us ² which have become the basis of our faith, those who have done this have attempted to transmit the story in the traditional form, which was delivered to us by the original eye witnesses of the events that took place in the establishing of the Word. ³ I also, most noble Theophilus <The name means "beloved of God". Whether Theophilus was an individual known to Luke or simply a title for the believers who would read his message is disputed by scholars.> have decided to make a careful investigation of these historical events and therefore write an orderly account of all these events. ⁴ My purpose is that you might receive full and reliable information concerning the matters about which you have received understanding. <In Greek these verses, 1 - 4 are one sentence.>

THE BIRTH OF JOHN THE BAPTIST

<Luke 1:5-25>

⁵ During the reign of Herod, <This was the name of the dynasty of Idumaeen rulers of Palestine who ruled from 55 B.C. to 93 A.D.> King of Judah, <The name means "may God be praised". The territory included the city of Jerusalem and all of southern Palestine.> there was a priest by the name of Zechariah <The name means "God remembers":> who was a member of

the priestly division named after Abib <In Hebrew "Abihaw" or "Abijah" meaning "God is my Father". Each division served at the temple for one week. cf. *Strack-Billerbeck II*, 55ff.> His wife, Elizabeth, <The name means "God is an oath".> was a descendant of the family of Aaron. <Aaron was the brother of Moses. Exodus 7:1, 7. He served as the High Priest during the time of the Exodus. The name means "bright". Cf. *Strack-Billerbeck Vol. II p.69 f.*> 6 Both were good persons in God's sight, for they desired to live in obedience to the commandments and ordinances of God. 7 They had no children because Elizabeth was sterile, and they were both getting older.

8 Once, when he was carrying out his priestly duties before God, 9 during the week when his priestly division was serving in the temple, it became his responsibility to enter the Lord's temple in order to burn the incense. 10 At the time when the incense was burned a great multitude of people were praying outside in the temple precincts. 11 The Angel of the Lord appeared to Zechariah, standing to the right side of the incense altar. 12 When Zechariah saw the angel he was startled and fearful.

13 "Do not be afraid, Zechariah," the angel said to him. "Your prayer has been heard. Your wife Elizabeth will give birth to a son and you must name him John. <John means "God has been gracious".>

14 'His birth will provide much joy and happiness (or, exaltation) to many people.

15 He will be great in the eyes of the Lord <i.e. have a task to accomplish for the Lord>.

He must never drink wine or liquor at all, from birth (literally, from his other's womb).

16 He will be filled with the Holy Spirit.

He will be the means by which many among the descendants of Israel will return to their God.

17 He will be the [forerunner,]¹ going in advance of the Lord, going in the spirit of Elijah.' <The name means "the Lord is God".

I Kings 17-II Kings .>

'His purpose will be to turn

the hearts of the fathers

toward the children

and the rebellious ones

to an understanding of righteousness,

to prepare the people

that they might be ready for the Lord'."

18 Zacharias said to the angel, "How can I be assured of this? I am an old man and my wife is also of an advanced age." 19 "I am Gabriel," <The name means "man of God". He appears only in Daniel 8:16-27, 9:21-27 and in Luke 1.> the angel replied. "I stand in the presence of God and I was sent here to speak to you, bringing you this good news. 20 Now listen!

1 {A} So: Aleph, A, B in the second corrective hand, D, K, W, X, Delta, Theta, Pi, Psi, 053, many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sinaitic & Bohairic Coptic & Armenian. "approached" B in the original hand, C, L, family 13 & 1071. "proceed" minuscules 53, 57, 259 & 945.

You will be silent and will be unable to speak until these events take place. This silence is because you have not trusted my words. These same words you discover, will truly be fulfilled when the proper time comes."

²¹ During all this time the people were waiting for Zacharias and were wondering why he was delayed so long. *<The prayer at this time was brief. Strack-Billerbeck II, 77f.>* ²² When he came out and was unable to speak, they realized that he had seen a vision in the temple. He made signs *<The sense of the word is that "he kept on making signs".>* but was speechless. ²³ When his time of temple duty was completed he returned home. ²⁴ It was after this that his wife Elizabeth conceived a child and kept herself hidden for five months. She said, ²⁵ "The Lord has treated me this way. He has favored me that my humiliation might be removed and I am no longer considered disgraced by others."

THE BIRTH OF JESUS IS ANNOUNCED

<Luke 1:26-38>

²⁶ During the sixth month the angel Gabriel came to a town in Galilee *<The name means "circle" or "circuit". It was the name of the northern portion of Palestine.>* called Nazareth *<A town in the southern portion of Galilee. The name probably means "guard place" or "watchtower".>* ²⁷ to visit a young woman *(literally, virgin) <Virgin is the general understanding of the word. "παρθενοϛ" in Classical Greek meant an unmarried person who was not necessarily a virgin. In I Corinthians 7:25 it is generally translated as one who is unmarried and some scholars say this also, in the I Corinthians usage, could include widows. The general understanding is "a female person beyond puberty but not yet married and a virgin". Cf. Acts 21:9, Matthew 15:1-11 Louw & Nida Vol. 1 p.109>* who was pledged to marry *(Cf. Deuteronomy 20:7, 22:23-27)* a man by the name of Joseph, *<The name means, "may God add".>* a descendant of David. *<David means "well beloved". He was born in Bethlehem meaning "the house of bread". Bethlehem was located south of Jerusalem, the name meaning "possession of peace". David became the second king of the country.>* the young woman's name was Mary. *<The name means "obstinacy".>*

²⁸ The angel approached her and said, "Greetings, you who are specially dear to God! The Lord is on your side *(or, with you)*. [You are blessed among women.]" ²⁹ She was confused by his words and puzzled about what a greeting such as that could mean. ³⁰ The angel continued, "Do not be afraid, Mary, God has selected you to receive a very special privilege. ³¹ You will conceive in your womb and will give birth to a son. He is to be given the name 'Jesus'. *<The name means "savior".>* ³² He will be great. People will give Him the title, 'Son of the Highest One,' and the Lord God will give Him the throne of His ancestor David. ³³ He will rule over the house of Jacob eternally. His kingdom will never cease."

³⁴ Mary asked the angel, "How is this possible since I have had not relations with a man *(literally, I am a virgin)?"* ³⁵ The angel answered,

"The Holy Spirit will come over you
and the power of the Most High God will overshadow you.
It is because of this that the holy child

2 {B} So A, C, D, K, X, Delta, Theta, Pi, 053, many minuscules, Old Latin, Peshitta & Harclean Syriac, some Bohairic Coptic & Ethiopic. "you are blessed among woman and blessed is the fruit of your womb" 1071 & Andrew of Crete. Omitted by Aleph, B, L, W, Psi, 0130, family 1, several other minuscules, Palestinian Syriac, Sahidic & most Bohairic Coptic & Armenian.

[which will be born] ³ (*literally, which is begotten*)
will be called 'the Son of God'.

³⁶ Elizabeth, your cousin, has also conceived a son in her old age. People had said she was sterile but she is now in her sixth month. ³⁷ No accomplishment is impossible [for God.] ⁴ ³⁸ Mary said, "I am the Lord's servant girl. Let it be with me the way you have said." After that the angel left her. <*The Greek word "απερχομαι" can give the sense of 'fading away'.*>

MARY VISITS ELIZABETH

<Luke 1:39-45>

³⁹ A short time later Mary got ready (*literally, having arisen*) and began to travel quickly to the hill country of Judea to a certain town. ⁴⁰ Here she arrived at the home of Zechariah and Elizabeth. ⁴¹ Upon hearing Mary's greeting the baby within Elizabeth made a vigorous movement in her womb. Elizabeth became filled with the Holy Spirit ⁴² and gave a loud joyful cry. "Of all women you have a special blessing and blessed is the child you will bear. ⁴³ But, why is it that the mother of the Lord should pay me a visit? ⁴⁴ Just think! As soon as I heard your greeting the baby made a vigorous movement in my womb. ⁴⁵ Certainly the one who was ready to believe that the words told her by the Lord would really be fulfilled is truly blessed (*or, fortunate, happy*)!"

MARY'S SONG OF PRAISE

<Luke 1:46:56>

⁴⁶ [Mary] ⁵ said,

"My soul is devoted to praising the Lord in His greatness.

⁴⁷ My spirit is thrilled because of God my Savior;

⁴⁸ because God has looked tenderly on the lowliness of his servant girl.

From now on all people will describe me as blessed,

⁴⁹ because the Mighty One has done great things for me.

His name is holy!

⁵⁰ Those who are awed of God receive compassion in all generations.

⁵¹ He has shown His power with His right arm.

Those whose minds make them feel haughty He has scattered.

⁵² He has dethroned the mighty ones and raised up those who are lowly.

⁵³ He has provided good things for the hungry.

The rich He has sent away empty handed.

⁵⁴ He has helped His servant, Israel. <*The name means "God strives".*>

He has remembered His merciful concern.

⁵⁵ He has kept His promise which was made to our ancestors,
to Abraham and his descendants eternally."

<*Abraham means "father of a multitude."*>

⁵⁶ Mary remained with Elizabeth for about three months and after that she returned to her own home.

3 {B} So: Aleph, A, B, C in the second corrective hand, D, K, L, W, X, Delta, Pi, Psi, 053, family 13, many other minuscules, Old Latin, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic. "that which is begotten in you" C in the original hand, Theta, family 1, several other minuscules, some Old Latin, Peshitta Syriac, Armenian & Ethiopic.

4 {B} Minor variants occur.

5 {B} In Greek "Miriam" Aleph, A, B, C in the second corrective hand, K, L, W, Delta, Theta, Xi, Pi, Psi, 053, families 1 & 13, many other minuscules, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic. "Maria" C in the original hand, D, Old Latin, Sahidic Coptic. "Elizabeth" several Old Latin.

THE BIRTH OF JOHN THE BAPTIST

<Luke 1:57-66>

⁵⁷ When the time arrived for Elizabeth to give birth, a son was born. ⁵⁸ The neighbors and relatives rejoiced with her ⁵⁹ when they learned of the great compassion the Lord had directed toward her. On the eighth day they gathered for the circumcision (*Genesis 17:9-14, Leviticus 12:1-3*) of the baby and were about to name him Zechariah after his father ⁶⁰ when Elizabeth said, "No! He is to be named John." ⁶¹ "No one in your family possesses that name!" they said. ⁶² Through signs they asked his father what the name should be. ⁶³ He requested a small writing tablet <*A writing tablet was a small board, preferably yew, covered with wax on which a stylus was used for writing.*> and wrote, "His name is John."

Everyone was astonished! ⁶⁴ At that moment Zechariah's mouth was opened and his tongue able to move freely. He spoke and blessed God. <*The Greek word "ευλογων" implies that he "continued with his blessing for some time".*> ⁶⁵ Everyone who lived in the hill country of Judea was filled with awe and the reports of this event spread. ⁶⁶ Everyone who heard about it asked, "What will become of this child [for the hand of the Lord is with Him.]" ⁶

THE PROPHECY OF ZECHARIAH

<Luke 1:67-80>

⁶⁷ Zechariah, the father of John, was filled with the Holy Spirit and gave a prophecy, saying:

⁶⁸ "Blessed is the [Lord] ⁷ (*Psalms 40:14 LXX, 105:48 LXX*) God of Israel, because He set His people at liberty.

He has accomplished redemption for them.

⁶⁹ He has raised up one who will deliver us (*or, raised up the horn of redemption*), coming from the house of His servant David.

⁷⁰ Just as He spoke [in the past through the Holy Prophets,]⁸

⁷¹ for He promised to deliver us from our enemies, from the might of all who hate us.

⁷² He dealt in pity toward us

as He had promised to our ancestors and remembered His divine covenant,

⁷³ the oath which He swore to our ancestor Abraham.

⁷⁴ In doing this He [provided salvation from our enemies]⁹

⁷⁵ that we might stand before Him in holiness and uprightness throughout our lives.

⁷⁶ And you, child, will be called a prophet of the Most High One!

You will go in advance of the Lord to prepare the way for Him,

⁷⁷ to bring to His people the knowledge of salvation, as the result of the forgiveness of their sins,

⁷⁸ through the tender mercies of our God

6 {B} So: P4, Aleph, A, B, C, K, L, W, Delta, Theta, Pi, Psi, 053, 0130, family 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Variants of a minor nature occur.

7 {B} So: Aleph, A, B, C, D, K, L, Delta, Theta, Pi, Psi, 053, 0130, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic & Armenian. Omitted by P4, W, several Old Latin & Sinaitic Syriac.

8 {B} Minor variants in word order occur.

9 {C} Minor variants occur.

As the result of this a new dawn [will break upon us] ¹⁰ (*literally, will visit us*).
⁷⁹ This light will shine on those who live in darkness and under death's shadow.
This new dawn will direct our steps on the road that leads to peace."

⁸⁰ The child grew physically and was strengthened spiritually. He lived in the desert until the time came that he should publicly emerge on the scene by appearing to Israel.

CHAPTER II

THE BIRTH OF JESUS

<Luke 2:1-7>

¹ In those days an order was sent out by Caesar Augustus <His full name was Gaius Julius Caesar Octavianus, the first emperor to be known as Caesar Augustus. He ruled from 21 B. C. - A. D. 14.> that a census should be conducted in the entire Roman world. ² This census registration was the first one and was taken when Quirinius (*sometimes transliterated Cyrinius*) <The name means "of Cyrene".> was governor of Syria. <He was the Roman Governor of Syria. We know that he was elected consul of Rome in 12 B.C. The circumstances under which he was governor are clouded but it is known that he was a legate of Syria in 6 A.D., holding that position for a number of years. He died in Rome in 21 A. D. History records that he was unpopular, hence perhaps, no careful records of his activities seem to be extant. It is assumed that he held a minor position in Syria during the time of the birth of Christ but no doubt, in the light of his character, presented himself as "the governor of Syria" to the people of Palestine.> ³ Everyone went to be registered ¹¹ in the town of one's birth. ⁴ Because of this Joseph went up from the town of Nazareth in Galilee, going to David's town in Judea, called Bethlehem, because he was of David's house and family, ⁵ to be registered with Mary who was promised to him in marriage and who was expecting a child. (*Micah 5:1f.*)

⁶ While they were in Bethlehem the time for delivery arrived and she gave birth to her firstborn son, ⁷ bound him in infant wrappings and laid him in a manger (*or, feeding trough*). This was done because there was no room for them in the inn (*or, caravansary*).

THE SHEPHERDS AND THE ANGELS

<Luke 2:8-21>

⁸ There were shepherds <Shepherds were despised. *Strack-Billerbeck II, 113f. because they were unable to keep all the regulations of "cleansing" in the Law because of the nature of their occupation.*> in that district who were out in the fields, watching over their flock at night. ⁹ [An angel] ¹² of the Lord suddenly appeared before them and the light of the Glory of the Lord <Also known as the Shekinah, *Exodus 24:16-18.*> shone around them. They were terrified.

¹⁰ The angel said to them, "Do not be afraid. I announce good news to you! This news will provide great joy, the kind of joy that will be shared by everyone. ¹¹ Today there has been born to you in David's city, a Savior (*or, Deliverer*) who is the Messiah, that is, [Christ, the Lord.] ¹³ ¹² This will serve as a guiding sign for you. You will find the baby bound in infant

¹⁰ {C} Differing word forms are used in various manuscripts.

¹¹ {D} Minor variants occur.

¹² {C} So: Aleph, B, L, W, Xi, several minuscule, some Palestinian Syriac, some Sahidic Coptic, Armenian & Ethiopic. "and behold and angel" A, D, K, Delta, Theta, Psi, 053, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & many Palestinian Syriac, Bohairic Coptic. Omitted by Sinaitic Syriac, Sahidic & Bohairic (margin) Coptic.

¹³ {A} So: Aleph, A, B, D, K, L, P, Delta, Theta, Pi, Psi, 053, families 1 & 13, many other minuscules, Old Latin, Sahidic & Bohairic Coptic & Armenian. "the Lord, Christ" Sinaitic & Peshitta Syriac. "Christ Jesus, the Lord" one Old Latin. "Christ the Savior" 346. "Christ" Bohairic (margin) Coptic. Other minor variants occur.

wrappings and lying in a manger." ¹³ Then all of a sudden the angel was joined by a large army of angels singing God's praise.

¹⁴ "Glory to God in highest heaven
and peace on earth to those persons
[on whom God's favor rests.]" ¹⁴

¹⁵ After the angels left, returning to heaven, [the shepherds] ¹⁵ talked among themselves, saying, "We must go to Bethlehem and discover for ourselves this thing that has happened which the Lord has told us about." ¹⁶ So, they hurried and arrived, seeing Mary and Joseph. The newborn baby was lying in a manger. ¹⁷ After they had seen this they told everyone what they had been told about the baby. ¹⁸ Everyone who heard this was astonished at the shepherd's story. ¹⁹ Mary treasured all the reports she heard in her memory (*literally, in her heart*) and kept wondering what all this meant. ²⁰ The shepherds went back to their fields, giving glory and praise to God for everything they had heard and seen for everything they discovered was exactly as they had been told.

²¹ When eight days were completed and the time arrived for the infant to be circumcised He was named Jesus which was the name the angel had given Him prior to His being conceived in the womb.

THE PRESENTATION OF JESUS IN THE TEMPLE

<Luke 2:22-38>

²² Upon completion of the days of Purification <*The Greek source of our word catharsis.*> in accordance with the Law of Moses (*Leviticus 12:1-4*), [Jesus (*literally, He*)] ¹⁶ was brought to [Jerusalem] ¹⁷ for the purpose of presenting Him to the Lord ²³ as required in the Law of the Lord, "Every firstborn male is to be considered (*literally, to be called*) holy to the Lord." (*Exodus 13:2, 12,15*) ²⁴ A sacrifice of a pair of doves or two young pigeons (*Leviticus 12.*) <*Cf. Strack-Billerbeck Vol. II, pg. 123.*> was to be offered, according to the law, at the time of presenting a firstborn male at the Temple.

²⁵ Now, there was a certain man who lived in Jerusalem named Simeon. <*His name means "hearing".*> He carefully observed the Law and showed a very devoted reverence toward God. He was expecting the arrival of the one who would provide comfort to Israel. (*Isaiah 40:1, 61:2. Strack-Billerbeck Vol. II, pg. 127*)> The Holy Spirit was upon him ²⁶ and it had been revealed to him that he would not die until he had seen the Lord's Anointed One (*or, Christ, Messiah*). ²⁷ He was impelled by the Spirit to come to the temple just at the time that the child Jesus was brought to the temple by His parents to perform the customary ceremonies as required by Law. ²⁸ He took the baby in his arms and blessed God, saying,

²⁹ "Now, O Lord, in accordance with your promise
you are allowing your servant to die in peace,
³⁰ because my eyes have seen the salvation that comes from God,
³¹ which has been prepared for everyone to see,
³² as a light to bring your revelation to the Gentiles

1414 {B} Variants in word form occur.

1515 {D} So: Aleph, B, L, W, Theta, Xi, family 1, several other minucules, Old Latin, Sinaitic, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "the men who were shepherds" A, D, K, P, Delta, Psi, 053, family 13 & many other minuscules.

1616 {C} Several forms of the pronoun are used in the manuscripts.

1717 {D} The spelling varies in the manuscripts.

and to provide glory to your people, Israel."

³³ While [His father and mother] ¹⁸ were wondering about all that had just been spoken about Jesus, ³⁴ Simeon blessed them and said to Jesus' mother, Mary,

"Look! This child is destined to bring about the falling and the rising up of many in Israel and as a sign that people will contradict.

³⁵ A sword will pierce your soul. Because of Him the reasonings of many human hearts will be made known."

<In Nestle 27th edition verse 35 is separated by hyphens. In the 26th edition it is placed in parentheses.>

³⁶ There was also a woman in the temple named Anna. <The name means "grace".> She was the daughter of Phanuel, <The name means "the face of God".> a member of the tribe of Asher. <The name means "happy". The tribe descended from the second son of Jacob by his wife Zilpha.> This woman was a prophetess who was very old. Following her marriage (literally, her girlhood) she lived with her husband for seven years ³⁷ and had been a widow for eighty four years (Perhaps the Greek allows the following: She was now an eighty four year old widow). She was always in the temple, worshipping night and day with fasting and prayer. ³⁸ Just at that time she came near, declaring her gratitude to God and talked about the child Jesus to everyone who was looking forward to the deliverance of [Jerusalem.] ¹⁹

THE RETURN TO NAZARETH

<Luke 2:39-40>

³⁹ When all the requirements of the Law of the Lord were completed they returned to Galilee to their own town of Nazareth. ⁴⁰ The child grew and became strong. He was filled with wisdom and He possessed God's favor.

THE BOY JESUS IN THE TEMPLE

<Luke 2:41-52>

⁴¹ It was the annual practice for Jesus' parents to travel to Jerusalem for the Passover Festival. ⁴² When Jesus was twelve years old they went up to Jerusalem in accordance with their custom to attend the Feast. ⁴³ At the end of the Festival they returned, while the boy Jesus remained behind in Jerusalem. This was done without his parents being aware of it. ⁴⁴ They supposed he was in the caravan of travelers and at the end of the day they looked for Him among relatives and friends. ⁴⁵ They returned to Jerusalem <Perhaps fifteen to twenty miles.> in order to search for him. ⁴⁶ On the third day they found Him seated in the midst of the teachers, listening to them and asking questions. ⁴⁷ All who heard were amazed by His intelligence and the answers He gave.

⁴⁸ His parents were surprised to see Him there and His mother said to Him, "My child, why have you behaved like this? Your father and I have been searching for you with great anxiety." ⁴⁹ He replied, "Why were you looking for me? Did you not realize that it was my duty to be in my Father's house (or, about my Father's affairs)." ⁵⁰ They did not comprehend what He said to them.

18 {B} So: Aleph in the first corrective hand, B, D, W, family 1, 700, 1241 & with a slight variant, Aleph in the original hand, L, Sinaitic Syriac & Armenian. "Joseph and His mother" K, X, Delta, Theta, 053, family 13, many other minuscules, Old Latin, Peshitta, Harclean & some Palestinian Syriac, some Bohairic Coptic & with a slight variant A, Pi & Psi. "Joseph His father and His mother" 157. Other minor variants occur.

19 {B} So: Aleph, B, W, Xi, Pi, many Old Latin, Sinaitic & Peshitta Syriac, Sahidic & Bohairic Coptic. With a minor variant A, D, K, L, X, Delta, Theta, Psi, 053, family 13, many other minuscules, Harclean & Palestinian Syriac. "Israel" 1071 & with a minor variant 5, 57, 130 & 348.

⁵¹ He accompanied them to Nazareth and was obedient to them. His mother carefully treasured all these incidents in her thoughts (*literally, her heart*). ⁵² Jesus grew in wisdom and in stature and won the approval of both divinity and humanity.

CHAPTER III

THE PREACHING OF JOHN THE BAPTIST

<Luke 3:1-20>

¹ It was during the fifteenth year of the reign of the Emperor Tiberius, <*He ruled from 13 to 37 A. D.*> Pontius Pilate was the ruler in Judea, <*Pontius Pilate ruled as the Procurator of Judea A. D. 26 to 36.*> Herod was the Tetrarch of Galilee <÷<IT2>Herod ruled as Tetrarch of Galilee and Peraea from 2 B. C. to A. D 39.> and Philip, his brother, was the ruler of the region of Ituraea and Traconitis, <*Philip ruled from 4 B. C. to 34 A. D. Ituraea and Traconitis were the region east of the Jordan and the general region of Galilee.*> Lysanius ruled over Abilene <*There is no accurate record of his rule though an inscription of his rule has been found, relatively recently, in ancient Damascus, verifying his rule. He ruled over a territory east of the Lebanon mountains in what would be present day Syria. These three were rulers of semi-independent regions within Rome. Those who were successful in subduing the people and providing a sufficient amount for the coffers of Rome were entitled "king". If they were less able they were classed as ethnarch (ruler of the people). If even less successful these rulers were classed as tetrarch (originally, "ruler of a fourth-part", or, a petty prince.*> ² during the time of the high priesthood of Annas <*The name means "God is gracious" He served as a Jewish High Priest from 6/7 A. D. and was deposed by Valerius Gratus about A. D. 15.*> and Caiphas, <*The name perhaps means "stone" or "depression". He was the son-in-law of Annas and was appointed High Priest by Valerius Gratus perhaps in the year 18 though the date is not certain. He was removed from office in 36 or 37 A. D.*> that the word came to John, the son of Zechariah while he was in the desert. ³ He traveled through the entire territory of the Jordan River, <*The river that connects the Sea of Galilee to the Dead Sea.*> proclaiming a baptism which was a sign of repentance, resulting in the forgiveness of sins. ⁴ This was done in accordance with the words the Prophet Isaiah (40:3-5) had written in his book:

"A voice shouting in the wilderness:

Prepare the way of the Lord.

Straighten the paths upon which he will travel.

⁵ Every ravine must be filled.

Every mountain and hill must be leveled.

The crooked sections of path must be straightened.

The rough ways must be made smooth.

⁶ All humanity will become a witness of God's salvation!"

⁷ He told the crowds of people who came to be baptized by him, "You are a brood of vipers. who gave you the idea (*or, the warning*) that you should flee from the wrath that is to come? ⁸ You must act in a way that proves (*literally, bears fruit*) you are sincerely repentant. Don't even think about the concept, 'We have Abraham as our father,' <*Cf. Strack-Billerbeck Vol. I, pp. 116-121*> I declare to you: God is able to produce children of Abraham from these stones! ⁹ The ax is lying, poised at the root of the trees. Each tree that does not yield [good] ²⁰ fruit will be felled and thrown into the fire.

²⁰ {C} Manuscripts vary, using the nominative or genitive forms for the word "good"

10 The crowds kept on asking him a question. "What should we do then?" 11 He answered, "Whoever has two undershirts should share with the person who has none. Whoever has food should also share it." 12 Some of the tax collectors were among those who were baptized. *<Tax collectors were despised for two reasons: 1. Their direct or indirect connection with the Roman Government. 2. The reputation of enriching themselves at the expense of the people. Tax collectors bid for the privilege of collecting taxes, promising a designated amount from their territory. Any additional amount they extorted from the people was kept by them.>* These said, "Teacher, what should we do?" 13 His response was, "Do not collect more than the legal rate." 14 Some soldiers asked him, "What about us? What should we do?" He said to them, "Do not force (*or, intimidate*) anyone to give you money nor falsely accuse anyone *<or, Do not shake down anyone.>* Additionally, be content with your wages."

15 The people were in a mood of expectation. All were wondering privately about John. They were asking themselves whether he might be the Christ (*or, Anointed One, Messiah*). 16 John announced to them all, "I am baptizing with water but another one is coming who is stronger than I. I am not even worthy to untie the straps of His sandals. He will baptize you with the Holy Spirit and with fire. He is going to winnow the chaff from the grain. 17 His winnowing shovel is already in His hand and He will thoroughly clean out His entire threshing floor and store the wheat in His granary and burn the chaff in a fire that is inextinguishable."

18 In many different ways John appealed to the people, announcing the Good News to them. 19 When John reprimanded Herod the Tetrarch on account of Herodias, his brother's wife *<Herodias was the wife of Herod Philip whom she deserted for Herod the Tetrarch who divorced his wife to marry her. It was she who, in Matthew 14:1-2 and Mark 6:17-29 demanded the head of John the Baptizer.>* along with criticism of the other crimes and evils of which he was guilty, 20 Herod had John imprisoned.

THE BAPTISM OF JESUS

<Luke 3:21-22>

21 When all the people had been baptized Jesus was also baptized and while He was praying the heavens opened up 22 and the Holy Spirit came down from heaven in the bodily form of a dove. At that moment a voice from heaven said, "You are my Son, the Beloved One. In you [my favor] 21 rests."

THE GENEALOGY OF JESUS

<Luke 3:23-37>

23 Jesus began His ministry when He was about thirty years of age. He was the son, it was assumed, (*or, thought to be*) of Joseph. Joseph was the son of Heli, *<Explanations of the meaning of the names follows this paragraph.>* 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Matthatias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Johanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, 31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of

21 {C} So in most early manuscripts. Later manuscripts say "our favor".

Boaz, the son of [Sala],²² the son of Nahshon,³³ the son of Amminadab, the son of Admin, the son of [Arni,]²³ the son of Hezron, the son of Perez, the son of Judah,³⁴ the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,³⁶ the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,³⁸ the son of Enosh (sometimes transliterated Enos), the son of Seth, the son of Adam, the son of God.

<Joseph means "may He (God) add". Heli means "climbing". Matthat means "gift". Levi means "joined". Melchi means "my king". Jannai means "the Lord has been gracious". It is a form of John. Matthathias means "gift of God". It is a form of Mattathiah. Amos means "burden bearer". Nahum means "full of comfort". Esli means "reserved". Naggai: meaning unknown. Maath means "to be small". Mattathias, see Matthathias. Semein means "renowned". It is a Greek form of Shimei. Josech means "the Lord is just". Joda means "the Lord is witness". Johanan means "the Lord is gracious". Rhesa: meaning unknown. Zerrubabel means "seed of Babel". Shealtiel means "I have asked God". Neri means "the Lord drives away". Melchi means "my king". Addi means "my witness". Cosam means "a diviner". Elmadam: meaning unknown. Er means "watching". Joshua means "the Lord saves". Eliezer means "God of help". Jorim means "the Lord is exalted". Matthat means "gift". Simeon means "hearing". Judah means "let Him (God) be praised". Jonam: meaning unknown. Eliakim means "God will establish". Melea: meaning unknown. Menna: meaning unknown. Mattatha means "gift". Nathan also means "gift". David means "well beloved". Jesse means "the Lord exists". Obed means "servant". Boaz means "strength". Sala perhaps means "clothing". Nahshon perhaps means "little" or "serpent". Amminadab means "my people are liberal". Admin: meaning unknown. Arni (or, Aram) means "my kinsman is noble". Hezron means "enclosure". Perez means "a breach". Jacob means "supplanter". Isaac means "laughter". Abraham means "the father of a multitude". Terah means "duration" or "wandering". Nahor means "snorting". Serug means "branch". Reu means "friend". Peleg means "division". Eber means "the region beyond". Shelah means "sprout" or "request". Cainan means "fixed". Arphaxad perhaps means "rest". Shem means "name" or "renown". Noah means "rest". Lamech means "wild man". Methuselah means "man of a javelin". Enoch means "dedicated". Jared means "descent". Mahalaleel means "praise of God". Cainan means "fixed". Enosh (sometimes transliterated Enos) means "mortal". Seth means "appointed". Adam means "red earth".

CHAPTER IV THE TEMPTATION OF JESUS

<Luke 4:1-13>

¹ Jesus returned from the Jordan, having been filled with the Holy Spirit. He permitted Himself to be led <The Greek word form of "υποστρεφω" implies a passive response.> into the desert by the Spirit² where He remained for a period of forty days, during which time He was tested by the devil (or, the adversary). In all those days He did not eat anything and when that time was past He was famished.

22 {B} "Sala" P4, Aleph in the original hand, B, Sinaitic & Palestinian Syriac, Sahidic & some Bohairic Coptic & Ethiopic. "Salmon" Aleph in the third corrective hand, A, D, K, L, X, Delta, Theta, Pi, Psi, 0102, many minuscules, Old Latin, Peshitta & Harclean Syriac & Bohairic Coptic. "Salman" families 1 & 13 & Armenian. "Solomon" one Old Latin.

23 {C} Numerous variants in transliteration occur.

3 The devil (*or, adversary*) said to Him, "If you are God's Son, order this stone to turn into bread." 4 Jesus replied, "The Writings say (*or, Scripture says*) 'Humanity (*literally, man*) does not live solely by bread (*Deuteronomy 8:3*) [but by every expression that comes from God']" ²⁴ 5 The devil (*or, adversary*) led him up to a high point and in an instant <*The Greek word for "instant" "στιγμη" could be used for the sensation of a pin prick, hence, "an instant".*> showed Him all the kingdoms of the world. 6 The devil (*or, adversary*) said, "I will give you all power over this domain along with its splendor. All this has been committed to me and I will bestow it on anyone I select. 7 This will be yours if you kneel down before me." 8 Jesus replied, ["Get behind me Satan."] ²⁵ The Writings (*or, Scriptures*) say, 'Only worship and serve the Lord, your God' ." (*Deuteronomy 5:13*)

9 After that the devil (*or, adversary*) took Him to Jerusalem and placed Him on the summit of the temple and said, "If it is true that you are the Son of God throw yourself down from here, ¹⁰ for the Writings say, 'He will give His angels orders to protect you,' ¹¹ and 'They will carry you in their hands to be certain that you will not risk striking your foot against a stone.'" (*Psalms 91:11,12*) ¹² Jesus replied, "It has been said, (*Deuteronomy 6:16*) 'You are not to put the Lord your God to the test.'" ¹³ Therefore, when the devil (*or, adversary*) had exhausted every sort of temptation toward Jesus, he left Him for the time being.

THE BEGINNING OF THE GALILEAN MINISTRY

<Luke 4:14-15>

¹⁴ Jesus returned to Galilee in the power of the Spirit and His fame spread to the surrounding territory. ¹⁵ He taught in their synagogues <*The word literally means "to bring together". The synagogue came into being as a place of worship during the time of captivity in Babylon when it was impossible to worship in the temple.*> and was held in high esteem by everyone.

THE REJECTION OF JESUS IN NAZARETH

<Luke 4:16-30>

¹⁶ Jesus came to Nazareth where He was raised and according to His custom He went into the synagogue on the Sabbath day and stood up to read the Scripture. ¹⁷ The scroll written by the prophet Isaiah was handed to Him. He [unrolled] ²⁶ the scroll, finding the place where it was written:

¹⁸ "The Spirit of the Lord is upon me
because He has anointed me
to proclaim the Good News to the poor.
He has sent me to announce to the prisoners
that they are to be released,
and to the blind that their sight will be restored,
to free those who have been crushed by tyranny,
¹⁹ to proclaim the year of the Lord's favor." (*Isaiah 61:1,2*)

²⁰ He rolled up the scroll and returned it to the attendant <"**wZh**" in Hebrew. *The one who is the responsible attendant at a synagogue. Strack-Billerbeck Vol. IV:1, pp. 147-149*> and took His seat. The gaze of everyone was fixed on Him. ²¹ He began speaking to them. "Today this passage

24 {B} This addition is found in A, D, K, Delta, Theta, Pi, Psi, 0102, families 1 & 13, many other minuscules, Peshitta & Harclean Syriac & Armenian & with a minor variant in D, 892, 2174 & Old Latin . Omitted by Aleph, B, L, W, Sinaitic Syriac, Sahidic & Bohairic Coptic.

25 {D} This statement is found only in the Majority Text and in Codex Theta.

26 {C} So: Aleph, D in the original & third corrective hands, K, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules & Old Latin. "opened" A, B, L, W, Xi, several minuscules, Sinaitic, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "Jesus opened" Peshitta Syriac. "Jesus unrolled" Diatessaron.

from the Writings (*or, Scriptures*) has come true as you have listened to it."

²² All present were impressed with Him and were amazed at the gracious way in which the words issued from His lips. They asked one another, "Is not this man Joseph's son?" ²³ Jesus replied, "Without a doubt you will quote this adage <*The Greek word is "parable" which here has the connotation of an "adage".*> to me, 'Doctor, cure yourself'. Something else you will be saying is, 'We have been made aware of everything you have done in Capernaum. <*A town along the Sea of Galilee. It became a second home for Jesus during His Galilean ministry. The name means "town of Nahum".*> Do some things in your home city.' ²⁴ Listen! No prophet is welcome in his own country. ²⁵ Really, in the days of Elijah <*The name means "the Lord is God".*> there were many widows in Israel. As a matter of fact, during the time when there was no rain for three and one half years and there was a severe famine raging over all the country, ²⁶ Elijah was not sent to one of the Israelite widows but to a widow in Zarephath, a town in Sidon. (*I Kings 17*) <*The town was located in present day southern Lebanon and is presently called Sarafand.*> ²⁷ Furthermore, there were many lepers in Israel at the time of the prophet Elisha <*The name means "God is salvation".*> but no one of these was cured, only Naaman the Syrian was cured." (*II Kings 5*) <*Naaman means "sweet" or "pleasant".*>

²⁸ When the people in the Synagogue heard this they became irate. ²⁹ They got up and drove Jesus out of the city, taking Him to the brow of a hill on which the town was built, intending to throw Him down from there.³⁰ He, however, passed through the middle of the crowd and went His own way.

THE MAN WITH AN UNCLEAN SPIRIT

<Luke 4:31-37>

³¹ After this He came down to Capernaum, a city in Galilee. There He began to teach people on the Sabbath. ³² The people were amazed at His teaching because He spoke in an authoritative manner. ³³ In the synagogue there was a man who was possessed with a hurtful spirit (*or, demon*). He shrieked at the top of his voice, ³⁴ "Ha! Jesus the Nazarene, what do you want with us? Have you come to destroy us? I know who you are! You are God's Holy One!" ³⁵ Jesus reprimanded him and said, "Silence! Come out of him!" With this the hurtful spirit (*or, demon*) threw the man into convulsions in front of them (*literally, in their midst*) and left him without harming him. ³⁶ Everyone was awestruck and they discussed this event, saying, "What sort of talk is this that has such authority and power? This man gives orders and the hurtful spirits (*or, demons*) come out!" ³⁷ The report about Jesus spread throughout the surrounding countryside.

THE HEALING OF MANY PEOPLE

<Luke 4:38-41>

³⁸ When Jesus departed from the synagogue He went to the house of Simon Peter. <*The name Simon means "hearing". Peter means "rock". He was one of the twelve disciples of Jesus.*> Now, Simon's mother-in-law was ill, for she had a severe fever and Jesus asked about her. ³⁹ As Jesus then leaned (*literally, stood*) over her He reprimanded the fever and it left her (*or, was checked*). She rose at once and served them a meal (*literally, waited on them*). ⁴⁰ At the time the sun was setting those who had sick persons in their homes, suffering from a variety of diseases, brought their sick to Him and He laid His hands on them and healed them. ⁴¹ The hurtful spirits (*or, demons*) came out of many, shouting, "You are God's Son!" Jesus rebuked them, not allowing them to speak for they knew that He was the Christ (*or, Anointed One, Messiah*).

THE PREACHING TOUR

<Luke 4:42-44>

42 At dawn Jesus left, going to a solitary place, but the crowds were looking for Him and when they found the place they tried to prevent Him from leaving 43 but He said, "I have come for this purpose: to preach the Good News of the Kingdom of God to other towns also." 44 He continued to preach in the [Judean]²⁷ synagogues.

CHAPTER V **THE CALLING OF THE FIRST DISCIPLES**

<Luke 5:1-11>

1 On one occasion it happened that a crowd of people pressed around Him to hear God's message (*literally, the words of God*). Jesus, Himself, was standing at the shore of the Lake of Geneseret. <*This is also called the Sea of Galilee.*> 2 He saw two fishing boats pulled up on the beach, for the fishermen had left them and were washing their nets. 3 Jesus stepped into one of the boats which belonged to Simon. Jesus asked Simon to push the boat out a short distance from the land. He then sat down in the boat and began to teach the crowd from the boat.

4 At the conclusion of His message to the crowd, He told Simon, "Push out into the deep. Then lower your nets for a haul of fish." <*Using the net as a 'drag net'.*> 5 Simon responded, "Master, we have worked all night and have not caught anything, however, since you tell me to do so, I will do it." 6 When they did this, they enclosed such a large school of fish that their nets began to tear. 7 They signaled to their partners in the other boat to come and help. This their partners did. Both boats were filled with fish until they almost sank (*or, were beyond the Plimsoll line*). Upon seeing this 8 Simon Peter dropped to his knees in front of Jesus and declared, "Go away from me O Lord 9 for I am a sinful man." The size of the catch astonished Peter and all his companions, 10 including James and John <*Disciples of Jesus. James is a form of the name Jacob which means "supplanter". John means "God has been gracious".*> who were the sons of Zebedee, <*The name means "God is gift".*> who were partners with Simon. Jesus told Simon, "Do not be afraid! From this time on it will be persons (*literally, men*) that you will be catching." 11 Having brought their boats to the shore they became followers of Jesus, leaving everything behind.

THE CLEANSING OF A LEPER

<Luke 5:12-16>

12 When Jesus was in one of the towns a man who had leprosy <*In that day other skin problems might also be called leprosy, though that disease was rather common.*> saw Him and threw himself down in front of Jesus, begging Jesus, saying, "Lord, if you are willing, you can cleanse me!" 13 Jesus stretched out His hand and touched Him, saying, "I am willing. Be cleansed." At that moment the leprosy was gone. 14 Jesus warned him not to talk to anyone about the cleansing which had taken place. "One thing you must do." He said, "You must show yourself to the priest. (*Leviticus 14:1-3*) Make an offering for the cleansing as Moses has prescribed as the evidence of your cleansing." 15 However, the reports about Jesus spread even more <*as a result of the cleansing of the leprous man*> and large crowds gathered to listen and to be healed by Jesus of various diseases. 16 Jesus went, in accordance with His habit, to a solitary place in order to pray.

THE HEALING OF A PARALYTIC

<Luke 5:17-26>

17 One day, while Jesus was teaching, some Pharisees and teachers of the Law were sitting

27 {B} So: P75, Aleph, B, Sinaitic & Harclean Syriac. Minor variants occur in C, L, family 1 & several minuscules. "Galilee" D, Psi & with variants A, K, X, Delta, Theta, Pi, many minuscules, Old Latin, Peshitta Syriac, Armenian & Ethiopic. Other minor variants occur.

there, [having come] ²⁸ from every village of Galilee and from Judea and Jerusalem. The power of the Lord was present so that He was able to heal [them.] ²⁹ ¹⁸ At that time some men arrived carrying a paralyzed man on a bed (*or, stretcher*). They tried to bring him into Jesus' presence. ¹⁹ Discovering that this was not possible because of the crowd, they went up on the roof and lowered him through the roof tiles, bed and all, in the middle of the crowd, directly in front of Jesus. ²⁰ When Jesus saw the faith they possessed *< i. e. the faith of the men lowering the paralytic >*, He said, "Man, your sins are forgiven you."

²¹ Then the teachers of the Law and the Pharisees began to argue with one another, "Who is this person who speaks blasphemy? Who, except God, has the power to forgive sins?" ²² Jesus, being aware of their reasoning, replied, "What are you deliberating about in your thoughts? ²³ Which is easier? Is it easier to say, 'Your sins are forgiven you?' or 'Arise, and walk?' ²⁴ This has taken place in order that it might be proven to you that the Son of Man has the authority to forgive sins." He said to the paralyzed man, "I tell you, Get up. After picking up your bed (*or, stretcher*), go to your home." ²⁵ Instantly the man got up, picked up his bed and went home, praising God. ²⁶ All those present were totally amazed and began to glorify God. Filled with awe they praised God, saying, "We have seen marvelous things today." *<The Greek word "marvelous" "παροδοξος" includes the connotation of an event that is contrary to expectation. It is the root of our word "paradox".>*

THE CALLING OF LEVI

<Luke 5:27-32>

²⁷ After this Jesus went out and saw a tax collector whose name was Levi, *<The name means "joined".>* sitting at the toll-house and said to him, "Follow me!" ²⁸ Levi arose and leaving everything behind followed Jesus.

²⁹ Later Levi gave a large feast at his home at which many tax collectors and other people of a similar sort were reclining as guests at the table. ³⁰ The Pharisees and teachers of the Law who were friends of the Pharisees complained (*literally, grumbled. "Γογγυζω," is an onomatopoeic word.*) to Jesus' disciples, saying, "Why are you eating and drinking with tax collectors and other sinful people?" ³¹ Jesus' response was, "The people who are healthy have no need of a physician. Only those who are ill have such needs. ³² In fact, I have not come to call the righteous but rather to call the sinners that they might repent."

THE QUESTION ABOUT FASTING

<Luke 5:33-39>

³³ [They said to Him,] ³⁰ "John's disciples often fast and are careful to devote themselves to the prescribed prayers in the same way as is done by the Pharisees. Your followers, however, eat and drink." *<i.e. do not observe fasts at all.>* ³⁴ Jesus replied, "Do you imagine that you can force wedding guests to fast as long as the bridegroom is with them? Certainly not! ³⁵ However, the time will come when the bridegroom is taken from their presence and then there will be time to fast."

³⁶ In addition, Jesus told this parable: "No one tears a piece from a new coat *<of unshrunk*

28 {C} So: Aleph in the first corrective hand, B, C, K, L, W, X, Delta, Theta, Xi, Pi, Psi, many minuscules, Old Latin, Peshitta, Hareclean & Palestinian Syriac, Sahidic & Bohairic Coptic. "having gathered together" families 1 & 13, 1365 & Armenian. Other minor variants occur.

29 {B} So: Aleph, B, L & Xi. Minor variants are found in A, C, D, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Peshitta & Hareclean Syriac, Bohairic Coptic & Armenian. "all of them" Palestinian Syriac.

30 {C} So: P4, Aleph in the third corrective hand, B, L, W, Xi, several minuscules, Sahidic & Bohairic Coptic. "And they said" Aleph in the original hand, A, C, D, K, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Peshitta, Hareclean & Palestinian Syriac, Bohairic (margin) Coptic, Armenian & Ethiopic.

material> and uses it to patch an old coat. If one does this, not only will the new coat be spoiled, but the patch from the new coat will not match the old one.

³⁷Nor does one pour new wine into old wine-skins. If this is done, the new wine will burst the skin. The wine will pour out and the skin will be ruined. ³⁸New wine [must be poured] ³¹ into fresh wine-skins. ³⁹[Neither does anyone desire to drink new wine, having had old wine. 'The old is preferred' says the person who does that.] ³²

CHAPTER VI PLUCKING GRAIN ON THE SABBATH

<Luke 6:1-5>

¹ On [a Sabbath] ³³ <*The word "Sabbath" means "rest".*> day, while Jesus was walking through the wheat fields with His disciples, the disciples began [to pick heads] ³⁴ of grain and rub them out in their hands, eating the grain. ² Some of the Pharisees asked, "Why are you [doing something that is forbidden] ³⁵ on the Sabbath?" ³ Jesus response was, "Is it possible that you have never read about what David did when he and his companions were hungry, (*I Samuel 21:6*) ⁴ how he went into the House of God and ate the sacred bread that was presented to God <*often translated "Shewbread" or "Bread of the Presence" in common versions.*> and [distributed it to his hungry companions] ³⁶ even though it was intended that this bread be eaten only by priests?" ⁵ He added, [The Son of Man is the Lord of the Sabbath."] ³⁷

THE MAN WITH THE WITHERED HAND

<Luke 6:6-11>

⁶ On a different Sabbath He had gone into a synagogue and taught there. A man was present whose right hand was atrophied (*or, withered*). ⁷ The teachers of the Law (*or, scribes*) and Pharisees were carefully watching to see if Jesus would heal him on the Sabbath so that they might be able to have an accusation against Jesus. ⁸ Jesus knew their thoughts and [speaking] ³⁸ to the man with the atrophied hand said, "Get up. Come here to the center where everyone can see." The man rose and took his place. ⁹ Jesus then said to the others, "I have a question to pose. What is permitted on the Sabbath -- to do good or to do evil -- to save life or to destroy it?" ¹⁰ Then He looked around sternly at each of them and after doing that He said to the man, "Stretch out your hand." The man did so and his hand was fully restored. ¹¹ They were irate and began to discuss among themselves what they might be able to do to Jesus.

THE CHOOSING OF THE TWELVE

31 {B} So: P5, Aleph in the first corrective hand, B, L, family 1, 33, 700, 1241, & Palestinian Syriac. "he must pour" W & in a variant form, Aleph in the original hand. "...and both will be safely kept" is added by A, C, K, X, Delta, Theta, Pi, Psi, family 13, many other minuscules, Harclean Syriac & Armenian. "...both will be preserved" is added by Old Latin & some Bohairic Coptic. Other minor variants occur.

32 {B} Included by P4, P76, Aleph, A, B, C, K, L, W, X, Delta, Theta, Pi, Psi, families 1 & 13, several Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D & several Old Latin.

33 {C} So: P4, P75, Aleph, B, L, W, family 1, several other minuscules, some Old Latin, Peshitta, Harclean (margin), Palestinian Syriac, Sahidic & some Bohairic Coptic & Ethiopic. "early on the Sabbath" A, C, D, K, X, Delta, Theta, Pi, Psi, family 13, many other minuscules, some Old Latin, Harclean Syriac & Armenian. "the Sabbath" some Bohairic Coptic.

34 {B} Variants, mainly in word order, occur.

35 {B} Minor variants in word order occur.

36 {C} Minor variants, mainly in word order. Omitted by 700.

37 {C} Minor variants in word order occur.

38 {B} So: P4, Aleph, A, B, K, L, W, Delta, Pi, Psi, many minuscules, Peshitta Syriac, Sahidic & Bohairic Coptic. "speaking with indignation" X, Theta, family 1, several other minuscules, Old Latin, Harclean & Palestinian Syriac, Armenian & Ethiopic. Other minor variants occur.

<Luke 6:12-16>

12 It was at that time that Jesus went out to the mountain to pray and was spending the entire night in prayer to God. 13 When daylight came He summoned His disciples and from them He chose twelve whom He called Apostles. <Apostles were followers of Jesus teachings who were sent out by Him to proclaim His message.> 14 These were: Simon <The name means "hearing".> to whom He had given the name Peter <The name means "rock".> and his brother Andrew; <The name means "manly".> James and John; Philip <The name means "lover of horses".> and Bartholomew; <The name means "son of Talmal".> 15 Matthew <The name means "gift of God".> and Thomas; <The name means "twin".> James <The name means "supplanter" It is a form of Jacob.> the son of Alpheus <The name means "leader" or "chief".> and Simon who was called the Patriot (literally, Zealot); <Zealots were a party of fanatical Jews, set to oppose the rule of Rome in all possible ways.> 16 Judas <The name means, "let God be praised". It is a form of Judah.> the son of James and Judas [Isariot] ³⁹ <or, Judas, the man from Karioth.> <The town may have been Khirbet el-Aaryatein in southeastern Judea.> who turned out to be the traitor.

MINISTERING TO THE MULTITUDE

<Luke 6:17-19>

17 Jesus came down from the mountain and stood on a level spot. A large number of His disciples (or, followers), along with a great crowd of people from all over Judea, Jerusalem along with the coastal region of Tyre <A seaport city in present day Lebanon, twenty five miles south of Sidon.> and Sidon <The name means "fishery". A seaport city, retaining it's name in present day Lebanon. Both Tyre and Sidon, in the days of Jesus, were Canaanite cities north of the border of Galilee.> gathered around Him to listen to Him and to be cured of their diseases. 18 Those who were troubled by hurtful (or, unclean) spirits also came and were cured. 19 The entire crowd was trying to touch Him, for power was going out of Him and He cured everyone.

BLESSINGS AND WOES

<Luke 6:20-26>

20 Jesus looked at His disciples and said,

"Oh, the blessedness of you who are poor:

The Kingdom of God will be yours.

21 Oh, the blessedness of you who are hungry:

The time will come when you will be satisfied to the fullest.

Oh, the blessedness of you who are weeping.

The time will come when you are laughing.

<The word "μακαριος" could be translated as "blessedness" or "happiness" in these verses.>

22 Oh the blessedness of you when people hate you and exclude you from their presence and insult you and defame your name as one who is evil because of the Son of Man. 23 Be glad when that happens and dance for joy, for your reward will be great in heaven. It is exactly the same way in which their fathers treated the prophets!

24 Oh, the tragedy of you who are now rich:

You have already fully received all of your comfort.

25 Oh, the tragedy of you who now have plenty to eat:

You will become hungry.

39 {C} So: P4, P75, Aleph in the original hand, B, L & 33. "Isarioten" A in the third corrective hand,, K, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Harclean Syriac, Sinaitic & Bohairic Coptic. "Scarioth" D. Omitted by some Old Latin.

Oh, the tragedy of you who now laugh:
You will mourn and weep.

²⁶ Oh, the tragedy of [you who have people] ⁴⁰ praising you:
Your ancestors treated the false prophets in exactly the same way."

LOVE YOUR ENEMIES

<Luke 6:27-36>

²⁷ "I tell you, my hearers, love your enemies. Deal rightly with those who hate you. ²⁸ Bless those who curse you! Pray on behalf of those who abuse you. ²⁹ If anyone hits you on your cheek, offer him the other cheek as well. If someone takes your outer coat from you, let him take your shirt as well. ³⁰ Give to everyone who asks, and do not demand to get your possessions back from the person who took them. ³¹ Treat other persons [in exactly the same way] ⁴¹ you would like to have them treat you.

³² If you only love those who love you, of what credit is that to you? After all, even sinners love those who love them. ³³ If you only do good to those who do good toward you, of what credit is that to you? Even sinners do the same thing! ³⁴ If you lend to those who you are sure will repay you, of what credit is that to you? Sinners lend to sinners so that they might get the same amount in return.

³⁵ Now you! Love your enemies, be good to them and lend [without] ⁴² expecting anything in return. If you do that you will receive a great reward. You will be the children of the Most High for the Most High is kind to the ungrateful and to those who are mean. ³⁶ You must be merciful, exactly as your Father is merciful!"

JUDGING OTHERS

<Luke 6:37-42>

³⁷ "Do not go about passing judgment on others and you will not have judgment passed on you. Do not go about condemning others and you will not be condemned. Show forgiveness toward others and you, yourselves, will be forgiven. ³⁸ Be generous to others and you will receive generosity: [a full measure,] ⁴³ the contents packed down, well shaken and overflowing, pouring into your lap. You will receive in exactly the same measure as you measure out to others."

³⁹ Jesus also went on to use this illustration (*literally, parable*): "There is no way, is there, that a blind man can serve as a guide to another blind man. If he attempts this won't both of them fall into the ditch? ⁴⁰ It is not possible for the one who is in the process of learning to be superior to one's teacher, but everyone who is learning will become like one's teacher.

⁴¹ How does it happen that you see the speck that is in your brother's eye and do not even notice the log that is in your own eye? ⁴² [How can you say] ⁴⁴ to your brother, 'Brother, let me take that speck out of your eye,' when you do not notice the log that is in your own eye? You pretender (*literally, hypocrite or play actor*). First of all take out the log that is in your own eye and then you will be able to see clearly enough to take the speck out of your brother's eye."

A TREE KNOWN BY ITS FRUIT

<Luke 6:43-45>

⁴³ "There is no way in which a good tree will produce worthless fruit and on the other hand, it is not possible for a worthless tree to produce good fruit. ⁴⁴ You can tell what sort of tree it is by the

40 {C} Minor variants occur.

41 {C} Minor variants occur, all of which stress the identical action.

42 {C} Minor variants occur.

43 {C} Minor variants occur. Some manuscripts say, "your full measure".

44 {C} Minor variants occur.

fruit it produces. No one can gather figs from thistle (*or, thorny*) plants or grapes from bramble bushes. ⁴⁵ A good person expresses what is good since it comes from that which is stored in the heart. The evil person expresses what is evil since it comes from that which is accumulated within the person. Words are the overflow of the thoughts within the individual."

THE TWO HOME BUILDERS

<Luke 6:46-49>

⁴⁶ "Why do you call me Lord, Lord, and not do what I tell you? ⁴⁷ Whoever comes to me and listens to my words and puts them into practice, -- I will show you whom he resembles. ⁴⁸ That person resembles a man who built a house. He dug, digging deeply so that the foundation was set on rock. Then, when the flooding came and the torrent burst against the house it was not shaken [because it had been built securely.] ⁴⁵

⁴⁹ On the other hand, the man who listened and did not put my words into practice resembles the man who built his house on the ground <*i.e. the flood plain*> without a foundation. Then when the flooding came and the torrent burst against the house it collapsed immediately and the destruction of the house was terrible."

CHAPTER VII

JESUS HEALS A ROMAN OFFICER'S SERVANT

<Luke 7:1-10>

¹ When Jesus had finished His message to those who had been listening He went into Capernaum. ² There was a Captain (*literally, Centurion*) <*i.e. a Roman officer who was commander of one hundred men.*> who had a servant (*literally, slave*) who meant a great deal to him. This servant was very ill, even at the point of death. ³ When the Captain heard about Jesus he sent a delegation of Jewish elders that they might request that Jesus come and heal the servant (*or, slave*). ⁴ When they came to Jesus they urgently pleaded, "This Captain who sent us deserves your help. ⁵ He loves our nation and has had our synagogue erected for us." ⁶ Upon hearing this Jesus went with them.

When they came near the Captain's house he sent out friends to tell Jesus, "Sir, do not trouble yourself any further. I am not deserving to have you enter my house. ⁷ It is because of this that I consider myself unworthy of approaching you. Just say the word (*literally, give the order*) and let my young servant [be healed] ⁴⁶ by that means. ⁸ I understand what it means to be obedient to orders and have soldiers under me. I say to one of them 'Go' and he goes. To another one 'Come' and he comes, and I say to my servant 'Do this' and he does it."

⁹ When Jesus heard the message of the Captain He was amazed and turned to the crowd which had been following and said, "I tell you --I have not found such faith as this even in Israel!" ¹⁰ When the friends who had been sent to Jesus returned to the house they discovered that the [servant (*literally, slave*)] ⁴⁷ had been healed completely.

45 {B} So: P75, Aleph, B, L, Xi, several minuscules, Harclean (margin) Syriac, Sahidic & Bohairic Coptic. "for it was built on a rock" A, C, D, K, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, some Bohairic Coptic & Armenian. Omitted by P45, 700 & Sinaitic Syriac.

46 {C} So: P75, B, L, minuscule 1241, Sahidic & some Bohairic Coptic. "will be healed" Aleph, A, C, D, K, W, X, Delta, Theta, Pi, Psi families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian.

47 {C} So: P75, Aleph, B, L, W, family 1, 700, 892 in the original hand, 1241, Old Latin, Sinaitic & Palestinian Syriac,

THE RAISING OF THE WIDOW'S SON AT NAIN

<Luke 7:11-17>

11 [Not long afterward (*literally, next*)]⁴⁸ Jesus went to a town called Nain. <*The name means "pleasant". It was a village six miles south east of Nazareth.*> [His disciples]⁴⁹ along with a large crowd accompanied Him. 12 Just as they came to the gate of the town a man who had died was being carried out for burial. He was the only son of a widow. Many people from the town were in the procession with her. 13 When the Lord saw her He was filled with pity for her, and said, "Stop crying." 14 Then He stepped forward and put His hand on the coffin. <*The coffin was not much more than a wooden litter similar to the kind used in some Muslim funerals today.*> Those who were carrying the coffin halted. "Young man," <*The Greek word "νεανικος" is usually used for males between the ages of 24 and 40.*> He said, "I command you to get up." 15 The man who had been dead sat up and began to talk. Jesus presented him to his mother. 16 Everyone was filled with awe and they glorified God and said, "A great prophet has appeared in our midst." and "God has been concerned about (*or, visited*) His people." 17 The report of Jesus spread to every part of Judea and through the entire region.

MESSENGERS FROM JOHN THE BAPTIST

<Luke 7:18-35>

18 John's disciples reported all this 19 and he called two of them, sending them to ask the [Lord,]⁵⁰ "Are you the one about whose coming we have been told or should we expect (*or, wait for*) someone else?" 20 When the men reached Jesus they said, "John the Baptizer has sent us to you, instructing us to ask, 'Are you the one about whose coming we have been told or should we expect (*or, wait for*) someone else?'"

21 Just at that time Jesus was curing many people of diseases and ailments and hurtful (*or, evil*) spirits. He also provided sight for many who were blind. 22 Because of this He answered, "Go back and report to John what you have seen and heard. The blind are able to see, the lame can walk, those with leprosy are cleansed, the deaf can hear, the dead are restored to life and the poor hear the proclamation of the Good News. 23 Happy is the person who does not feel scandalized (*or, offended*) because of me." <*The Greek word is the source of our word "scandalize".*>

24 When the messengers from John were gone Jesus went on to say to the crowd concerning John the Baptizer, "What did you expect to see when you went into the desert? A person like a reed, that sways in the wind? 25 What did you expect to see? A man dressed in delicate clothes? Those who are magnificently dressed, of course, live luxuriously in palaces. 26 What did you come out to see? A prophet? Yes. But: I tell you -- one who is greater than a prophet. 27 In fact, He is one about whom the Writings say, (*Malachi 3:1*)

'Look! I am sending my messenger before you,
He will prepare your road for your coming.'

Sahidic & Bohairic Coptic. "weak servant" A, C, K, X, Delta, Theta Pi, Psi, family 13, many other minuscules, Peshitta & Harclean Syriac, & Armenian. "the weak one" D.

48 {C} Minor variants occur.

49 {C} So: P73, Aleph, B, D, L, W, Xi, 1241, most Old Latin, Sahidic & Bohairic Coptic & Armenian. "His competent disciples" A, C, K, X, Delta, Theta, Pi, Psi, family 13, many other minuscules & Harclean Syriac.

50 {C} So: B, L, Xi, family 13, Sahidic & some Bohairic Coptic & Armenian. "Jesus" Aleph, A, K, W, X, Delta, Theta, Pi, Psi, family 1, many other minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac & some Bohairic Coptic. "Lord Jesus" Palestinian Syriac.

28 ["I must tell you,] ⁵¹ among all the persons who have been born of [women there is no one who is greater than John.] ⁵² Yet, the most lowly in the Kingdom of God is greater than he."

29 ["All the common people who heard Him along with the tax collectors acknowledged that "God is just" by permitting themselves to be baptized in John's baptism. ³⁰ On the other hand, the Pharisees and teachers of the Law, by refusing to be baptized by John, thwarted God's purposes by their refusal.] ⁵³

³¹ "Now, in view of this, to whom can I compare the people of this generation? What do they resemble? ³² They resemble children seated in the marketplace <i.e. a *suq* or *bazaar*> who call out to one another,

'When we played the flute <*perhaps wedding music*> for you, you would not dance.

When we sang dirges <*perhaps, wanted to play funeral*> you would not weep.'

³³ For: John the Baptizer made his appearance and did not eat and drink like others and you said, 'He is demon possessed.' ³⁴ The Son of Man made His appearance, eating and drinking like others, and you said, 'Look at this! A glutton and a drunkard! A friend to tax collectors and sinners.' ³⁵ Nonetheless, wisdom is vindicated by all her children."

A SINFUL WOMAN FORGIVEN

<Luke 7:36-50>

³⁶ One of the Pharisees invited Jesus to come to his house for a meal (*literally, to recline*). Jesus entered the house and reclined that He might eat. ³⁷ There was a woman in the town who led a sinful life. Having learned that Jesus was eating at the house of the Pharisee she brought an alabaster flask filled with oil of myrrh. <*A perfume distilled from the myrrh shrub and other related shrubs. Alabaster is cream-colored or white mineral carbonate of lime, resembling marble and was used in ancient times for the fashioning of unguent containers and other 'objets d' art'.*> ³⁸ She stood behind Jesus, at His feet, weeping. Her tears were wetting His feet and she then dried them with her hair, kissing His feet and poured the oil of myrrh on them, anointing them. ³⁹ When the Pharisee who had invited Jesus saw this he thought to himself, "If this man [were a prophet] ⁵⁴ He would know what sort of woman this is who is touching His feet. He would be aware of the kind of sinful life she leads."

⁴⁰ In response to his thoughts, Jesus said, "Simon, I have something to tell you." "Teacher, tell me," he replied. ⁴¹ "There was a man, a moneylender, to whom two people were indebted. The one owed the equivalent of five hundred day's wages. The other owed the equivalent of fifty day's wages. ⁴² Neither one was in the financial position to pay the debt so the moneylender canceled the debt for each man. Now: which one do you suppose [will love him the most?]" ⁵⁵ ⁴³ Simon responded, "I suppose it would be the one who had the larger debt canceled." "Correct!" said Jesus. ⁴⁴ Then He turned to the woman and said to Simon, "Do you

51 {C} So: P75, B, Psi, several minuscules, Sinaitic & Peshitta Syriac, Sahidic & Bohairic Coptic. "Yes (literally, Amen) I tell you..." Aleph, L, X, Xi, 892, Palestinian Syriac, Armenian & Ethiopic. "for I tell you" A, K, Delta, Theta, Pi, family 1 many other minuscules & Harclean Syriac.

52 {C} So: P75, Aleph, B, K, L, W, X, Xi, Pi, family 1, many other minuscules, some Old Latin, Harclean (margin) & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "women, there is no greater prophet..." A, Delta, Theta Psi, family 13, many other minuscules, Sinaitic, Peshitta & Harclean Syriac & Armenian. "...than the prophet John" many minuscules.

53 {D} This is perhaps a later insertion. If so, it was done at a very early date since it has good manuscript evidence. If it is not an insertion it might be proper to put it in parentheses as many translators have done.

54 {C} So: Aleph, A, D, K, L, P, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Sahidic & Bohairic Coptic & Armenian. "the prophet" B & Xi.

55 {C} The word order is changed in various manuscripts.

see this woman? I entered your house and you provided no water for my feet. She, in turn, made my feet wet with her tears and wiped her tears away with her hair. ⁴⁵ You gave me no kiss of greeting. However, from the moment she came in she has not stopped tenderly kissing my feet. ⁴⁶ You did not pour oil on my head. She has poured oil of myrrh on my feet, anointing them. ⁴⁷ It is for this reason that I tell you that her sins, many as they are, forgiven her because she has shown such love. On the other hand, the person who receives little forgiveness loves little." ⁴⁸ Jesus then said to the woman, "Your sins are forgiven." ⁴⁹ Those who were reclining with Jesus began to say among themselves, "Who is this who even has the power to forgive sins?" ⁵⁰ Jesus said to the woman, "Your faith has saved you (*or, has provided you with salvation*). Go away in peace."

CHAPTER VIII

SOME WOMEN ACCOMPANY JESUS

<Luke 8:1-3>

¹ Some time after these events, Jesus was traveling through town after town and village after village, proclaiming the Good News about the Kingdom of God. The twelve disciples accompanied Him. ² Some women also, whom He had healed, having set them free from hurtful (*or, evil*) spirits and diseases, accompanied Him. Among these was Mary who was known as the woman of Magdala (*or, Magdalene*) <*Magdala means "tower." Magdalene would mean "of Magdala".*> out of whom seven hurtful spirits had gone; ³ and Joanna, <*The name means "God has been gracious".*> the wife of Chuza <*The name means "little jug".*> who was Herod's steward; Susanna, <*The name means "lily".*> along with many others. It was these who, through their private support, contributed to helping Jesus and His disciples.

THE PARABLE OF THE SOWER

<Luke 8:4-8>

⁴ When a great crowd was gathered and people were coming from one town after the other, He used a parable as He spoke to them. ⁵ He said, "A sower went out to sow his seed. While he was sowing some of the seed fell on the roadside <*No doubt the path that served as a shortcut through the field.*> where it was walked on or the birds [of the heavens] ⁵⁶ ate it. ⁶ Another portion of the seed fell on the rock and sprouted but withered for lack of moisture. <*Rocks are often just below the surface of the earth in Palestine.*> ⁷ Other seed fell among the thorny plants which grew up and choked it. ⁸ And still other seed fell into good soil. When it grew it yielded a harvest and the yield was one hundred times more than that which was sown." When Jesus had said this He cried out loudly: "Everyone who has ears to hear -- Listen!"

THE PURPOSE OF PARABLES

<Luke 8:9-10>

⁹ His disciples asked Him what the meaning of the parable was. ¹⁰ He said, "The understanding of the secrets of the Kingdom of God is given to you. However, others are taught in parables so that they might see and yet not see and might hear and yet not understand." (*Isaiah 6:9f.*)

THE PARABLE OF THE SOWER EXPLAINED

⁵⁶ {B} So: P75, Aleph, A, B, K, L, X, Delta, Theta, Xi, Pi, Psi, families 1 & 13, many other minuscules, several Old Latin, Harclean, & some Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by D, W, some Old Latin, Curetonian, Sinaitic & Peshitta Syriac.

<Luke 8:11-15>

¹¹ "The meaning of the parable is this: The seed is the Word of God. ¹² Those who are compared with the seed that falls by the roadside are those who listen but the devil (*or, the slanderer-par excellence*) comes and takes away the message from their hearts for fear that they might believe and obtain salvation. ¹³ Those who are compared with the seed that fell on the rock are those who hear the Word and gladly receive it. They have no root, so believe for a short time and when their faith is put to the test they fall away. ¹⁴ Those who are compared with the seed among the thorny plants are those who have heard but their faith is stifled by their anxieties, by riches, and all that pleasure offers so that they do not mature. ¹⁵ The seed that falls on good ground signifies those who listen to the message and with open minds and well disposed hearts hold fast and patiently bear fruit providing a good harvest."

THE LIGHT UNDER A VESSEL

<Luke 8:16-18>

¹⁶ "No one lights a lamp and places it under a bowl or under the bed. The lamp is placed on a lampstand so that anyone who comes into the room may see the light. ¹⁷ There is nothing that is hidden and not revealed, nor is there anything that is so secret that it should not come to light. ¹⁸ Be careful about how you listen! Whoever already has will be given more. However, even what a person thinks he has will be taken away from that person who has nothing."

THE MOTHERS AND BROTHERS OF JESUS

<Luke 8:19-21>

¹⁹ Jesus' mother and brothers came to Him but were unable to get near Him because of the great crowd. ²⁰ Someone told Jesus, "Your mother and your brothers are standing at the edge of the crowd and they want to see you." ²¹ "My mother and my brothers," He said, "are those who listen to the Word of God and practice its teachings."

THE CALMING OF A STORM

<Luke 8:22-25>

²² One day Jesus and His disciples boarded a boat and Jesus said to them, "Let us cross to the other side of the lake," and they set sail. ²³ As they were sailing He fell asleep. A squall of wind on the lake was so severe that the boat was being swamped and they were in serious danger. ²⁴ The disciples came to Jesus and woke Him, calling urgently, "Master! Master! We are sinking (*literally, drowning*)!" Jesus awoke and rebuked the wind and the turbulent water. The rain ceased and it became very calm. ²⁵ It was then that He said to His disciples, "Where is your faith?" They were filled with awe and amazement and said to each other, "Who is this anyway? He gives orders to the winds and to the waves and they obey!"

THE HEALING OF THE GERESENE DEMONIAC

<Luke 8:26-39>

²⁶ They sailed over to the territory of the [Geresenes.]⁵⁷ This territory is located across the lake from Galilee. ²⁷ As Jesus was stepping ashore He was met by a man from the town who

⁵⁷ {D} There is a question about the name of the territory. "Gergesenes" Aleph, L, X, Theta, Xi, family 1, several other minuscules, Palestinian (margin) Syriac, Bohairic Coptic, Armenian & Ethiopic. "Gerasenes" P75, B, D, Old Latin, Harclean (margin) Syriac, Sahidic & Bohairic (margin) Coptic. "Gadarenes" A, K, W, Delta, Pi, Psi, family 13, many other minuscules, Curetonian, Sinaitic, Peshitta & Harclean Syriac.

was possessed with hurtful spirits (*or, demons*). He had worn no clothing [for a long time] ⁵⁸ and refused to stay at home, spending his time in the tombs <*i.e. burial caves*>. ²⁸ Upon seeing Jesus he shrieked, threw himself down before the feet of Jesus and shouted loudly, "What business do you have with me, Jesus, you Son of the Most High God? I beg you not to torture me!" ²⁹ Jesus had commanded the hurtful spirits (*or, demons*) to depart from the man. [Often they had seized him. He was kept under guard and bound with chains and shackles. He broke the bonds and was driven away by the hurtful spirits into the desert.] ⁵⁹ ³⁰ "What is your name?" Jesus asked. "A regiment." he said. He called himself this because many hurtful spirits (*or, demons*) had entered him. ³¹ These spirits begged Jesus not to order them into the abyss <*i.e. bottomless pit, or, perhaps, the abode of demons.*>

³² Now, on the hillside there was a large herd of pigs who were feeding. The hurtful spirits (*or, demons*) begged permission to go into the pigs. Jesus granted permission. ³³ The hurtful spirits (*or, demons*) came out of the man and entered the pigs. The entire herd stampeded down the cliff into the lake and was drowned. ³⁴ The men who were herding the pigs saw what had happened and fled. They told the story both in town and over the entire countryside. ³⁵ The people came out to see what had taken place and when they reached Jesus they found the man out of whom the hurtful spirits (*or, demons*) had gone, sitting at Jesus feet, fully clothed and sane. They were awestruck! ³⁶ Those who had witnessed the event told how the possessed man had been cured. ³⁷ Because of these events all of the people of [Geresa] ⁶⁰ and the surrounding district asked Jesus to leave because they were terrified. So, Jesus boarded the boat and returned. ³⁸ The man from whom the hurtful spirits (*or, demons*) had gone begged that he might be able to go with Jesus but Jesus sent him away, saying, ³⁹ "Return home and tell everyone what God has done for you." So, he went away and spread the news of the things Jesus had done for him.

JAIRUS DAUGHTER AND THE WOMAN WHO TOUCHED JESUS' GARMENT

<Luke 8:40-56>

⁴⁰ On His return the crowd welcomed Him for they were eagerly awaiting Him. ⁴¹ Just then a man named Jairus <*The name mean "he enlightens". It is a Greek form of the Hebrew name Jair.*> arrived. He was the President of the Synagogue. He threw himself at the feet of Jesus and implored Him to come to his house. ⁴² His only daughter, twelve years of age, was dying. Now, as Jesus was going, the crowd pressed closely against Him. ⁴³ There was a woman who had suffered from hemorrhages for twelve years who pressed through the crowd to Jesus, ⁴⁴ coming from behind Him and touched [the fringe of his robe.] ⁶¹ [She had spent all she had on doctors.] ⁶² Instantly her hemorrhage stopped. ⁴⁵ ["Who touched me?" Jesus asked. Everyone denied that they had and Peter said, "Master! The people are crowding you and

58 {C} So: P75, Aleph in the original & second corrective hands, B, L, Xi, 33, 1241, Harclean (margin) & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "much time" family 1. Other minor variants occur.

59 {D} "Often they had...into the desert" is placed in parentheses by the Textus Receptus, Westcott and Hort, RSV, NRSV and others.

60 Cf. footnote 4.

61 {C} Variants in word order occur.

62 {B} So: Aleph in the third corrective hand, A, K, L, P, W, Delta, Theta, Xi, Pi, families 1 & 13, many other minuscules, Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic and with a slight variant, Aleph in the original hand, C, X, Psi, and several other minuscules. Omitted by other manuscripts.

pressing against you."]⁶³ 46 "Someone did touch me! I realize that power has gone from me." said Jesus. 47 Then the woman, aware that she had not escaped notice, came trembling, threw herself at the feet of Jesus and declared before everyone why she had touched him and how she had received an instant cure. 48 Jesus said to her, "Daughter, your faith has healed you. Go on your way in peace."

49 Jesus was still speaking to the woman when someone from the President of the Synagogue's house came and reported, "Your daughter has died. Do not bother the teacher [further.]"⁶⁴ 50 Jesus overheard this and said to Jairus, "Do not fear. Only believe and she will be cured." 51 When Jesus came to the house He would not permit anyone to enter with the exception of Peter, James and John, along with the child's parents. 52 All the people were weeping and wailing loudly, beating their breasts because of the death of the girl.

Jesus said, "Stop your wailing. She is not dead, she is asleep." 53 They ridiculed Him since they were certain she was dead. 54 Jesus, however, took the girl by her hand and called out, "Little girl, get up." 55 Her breath (*or, life, spirit*) returned and she immediately stood up. Jesus ordered that she be given something to eat. 56 Her parents were astonished but Jesus ordered them not to tell anyone what had happened.

CHAPTER IX

THE MISSION OF THE TWELVE

<Luke 9:1-6>

1 Jesus called the [twelve]⁶⁵ together. He gave them power and authority to drive out hurtful spirits (*or, demons*) and to heal diseases. 2 Thereupon He sent them out to proclaim (*literally, preach*) the Kingdom of God and to heal [those who were ill.]⁶⁶ 3 He said to them, "Take nothing with you for your journey, no staff, knapsack, bread, money, or extra undergarments. 4 Wherever you are made welcome, stay in that same home until you leave there. 5 Where you are not made welcome leave that town and shake off the dust from your feet as an act of protest against them." 6 The disciples departed and visited town after town, proclaiming (*literally, preaching*) the Good News and healing people everywhere.

HEROD'S ANXIETY

<Luke 9:7-9>

7 When Herod the Tetrarch <*A position with less power than a king.*> heard of all those happenings he was at a loss to understand these events. He had been told that John the Baptizer had come back to life. 8 Others said that Elijah had appeared. Still others said that one of the ancient prophets had returned to life. 9 Herod said, "I had John decapitated. Who is this man of which I am hearing these things?" He was most anxious to meet Jesus <*The Greek word can also give the idea of 'endeavoring to see'.*>

THE FEEDING OF THE FIVE THOUSAND

<Luke 9:10-17>

63 {B} Minor variants occur, mainly in word order.

64 {C} So: P75, Aleph, B, D, Sahidic Coptic, Armenian & Ethiopic. Omitted by A, C, K, L, P, W, X, Delta, Theta, Xi, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & some Palestinian Syriac & Bohairic Coptic.

65 {C} So: P75, A, B, D, K, W, Delta, Pi, family 1, many other minuscules & Sahidic Coptic. "His twelve" Curetonian, Sinaitic & Peshitta Syriac & in a variant form 1242. "His twelve disciples" several minuscules & Old Latin. "twelve apostles" Aleph, C in the original hand, L, X, Theta, Xi, Psi, 0202, family 13, many other minuscules, many Old Latin, Harclean & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic. "Jesus twelve apostles" 346.

66 {C} Several manuscripts include the variant "all those who were ill". Other manuscripts omit "the sick".

10 The apostles returned from their journey and reported to Jesus about all the things they had done. Jesus, taking them with Him, withdrew into a private place in the vicinity of the town called Bethsaida. <The name means "place of fishing".> 11 When the crowds heard about this they followed Him. He welcomed them and spoke to them about the Kingdom of God and provided healing for all who had need. 12 When the day was coming to a close the twelve disciples said to Him, "Dismiss the crowd so that they may go into the surrounding villages and farms to obtain food and lodging for this is an isolated place." 13 Jesus, however, said to them, "You, yourselves, give them something to eat." They responded, "We only have five loaves of bread and two fish. You surely do not want us to go and buy food for this entire crowd." 14 There were about five thousand people. Jesus told His disciples, "Have the people sit down (*literally, recline*) in groups of fifty." 15 This the disciples did and everyone sat (*literally, reclined*). 16 Jesus took the five loaves and the two fish and, looking up toward heaven, invoked a blessing upon the food. Then He broke the food into pieces, handing it to the disciples to be served to the crowd. 17 They all ate and everyone was fully satisfied. The leftovers were gathered by the disciples, being enough to fill twelve baskets. <The Greek word "κοφινος" denotes a large, heavy market basket. It was the sort a Jewish person would carry with him when shopping or traveling. The reason, that he would be able to carry foods, etc. that were ceremonially clean with him in his travels. It is the root word for our English word "coffin".>

PETER'S DECLARATION ABOUT JESUS

<Luke 9:18-20>

18 One day as Jesus devoted Himself to prayer the disciples joined Him and Jesus asked, "Who do the crowds say I am?" 19 They responded, "John the Baptizer. Others say you are Elijah. Yet others say you are one of the ancient prophets, restored to life." 20 Jesus asked, "But you, yourselves, what do you say?" Peter answered, "God's Messiah" (*literally, The Christ of God*). <The word "Christ means "Anointed One".>

JESUS FORETELLS OF HIS DEATH AND RESURRECTION

<Luke 9:21-27>

21 Jesus gave strict orders not to tell this to anyone 22 and said, "The Son of Man must suffer a great deal, be rejected by the elders, chief priests and teachers of the Law (*literally, scribes*) and will be put to death. After that He will again be raised to life on the third day." 23 He said to everyone, "If anyone has the desire to come after me, that person must renounce self, take up his cross each day and keep on following me. 24 The person who wants to save his life will lose it. Whoever loses his life for my sake (*or, on my account*) will save it. 25 Is there any benefit for a person to gain the entire world yet suffer the loss of his own self (*literally, soul*)? 26 Whoever is ashamed of me and [my teachings, (*literally, words*)]⁶⁷ the Son of Man will be ashamed of him when He comes into His glory which is also the glory of the Father and of the holy angels. 27 Let me tell you---there are some here who, for a fact, will not die (*literally, taste death*) until they have seen the Kingdom of God."

THE TRANSFIGURATION OF JESUS

<Luke 9:28-36>

28 About a week (*literally, about eight days*".) <In those days eight days, beginning and ending with the same day, for example, "Sunday through Sunday" would be called one week.>

67 {B} So: P45, P75, Aleph, A, B, C, K, L, W, X, Delta, Theta, Xi, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by D, several Old Latin & Curetonian Syriac.

after these events, Jesus took Peter, James and John along with Him to a hillside (*literally, mountain*) to pray. 29 During His prayer the appearance of His face changed and His clothing became radiantly white, with a whiteness that was almost beyond understanding. 30 Two men, Moses <*The name means "drawn out".*> and Elijah <*The name means "the Lord is my God". Cf. I Kings 17-19 & II Kings 1-2. A great 9th Century (B.C.) prophet.*>31 suddenly appeared in glory and these conversed with Jesus about His departure from life (*or, exodus*) which was destined for Him in Jerusalem. <*The word "destined" "πληρωμα" can literally mean "fulfillment". cf. Romans 13:10.*> 32 Peter and those with him were overcome by sleep. When they awoke they saw the glory of Jesus along with the glory of the two men who were standing at Jesus' side. 33 Just as these were leaving Jesus, Peter spoke up, "Master, it is a good thing that we are here. Let us make three booths, <*Rustic shelters. Cf. the Feast of the Booths for information concerning this concept.*> one for you, one for Moses and another for Elijah," not realizing what he was saying. 34 While he was still speaking a cloud came and over-shadowed them and they were filled with awe as they were enveloped by the cloud. 35 Then came a voice from within the cloud saying, "This is My Son, [My Chosen One.] 68 Listen to Him." 36 As the voice died away they saw Jesus was alone. The disciples kept silent and told no one what they had witnessed.

THE HEALING OF THE BOY WITH THE UNCLEAN SPIRIT

<Luke 9:37-43a>

37 The next day, when they came down from the hillside (*or, mountain*) there was a great crowd that came to meet them 38 and a man shouted, "Teacher, I beg you, please look at my son. He is my only child. 39 A spirit attacks him and suddenly he shrieks as the spirit convulses him so that he foams. The spirit hardly ever leaves him and it is almost continually wounding (*literally, crushing*) him. 40 I implored your disciples to expel this spirit but they were unable." 41 Jesus reply was, "O unbelieving and perverse generation. How long must I be with you and endure this (*or, literally, endure you who are unbelieving and perverse*)? Bring your son here! 42 While he was being brought to Jesus the hurtful spirit (*literally, demon*) <*Note that there is a change in verse 39. Elsewhere in this passage it is simply called a spirit "πνευμα" but now is called a "δαμονιον" or "demon".*> seized (*literally, tore*) him, convulsing him, but Jesus rebuked the hurtful (*literally, unclean*) spirit and healed the boy, presenting him to his father. 43 Everyone was astonished at this evidence of God's majestic power!

JESUS AGAIN FORETELLS HIS DEATH

<Luke 9:43b-45>

While everyone was amazed at all these things Jesus was doing, He said to His disciples, 44 "It is absolutely important that you must always keep what I am going to say in mind! The Son of Man is going to be betrayed and handed over into the hands of men." 45 The disciples did not grasp what Jesus had said and they were fearful of asking Him about the words He had spoken to them.

WHO IS GREATEST

<Luke 9:46-48>

68 {B} So: P45, P47, Aleph, B, L, Xi, 892 & 1241. "the one who is called out (or, selected)" Theta, family 1, 1365, some Old Latin, Sinaitic & Harclean (margin) Syriac, Sahidic & Bohairic Coptic & Armenian. "beloved" A, C in the original hand, K, P, W, X, Delta, Pi, family 13, many other minuscules, a number of Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac. "my beloved in whom I am well pleased" C in the third corrective hand, D, Psi, & some Bohairic manuscripts.

⁴⁶ A discussion (*or, argument, literally, dialogue*) took place between the disciples about the question of who was the greatest among them. ⁴⁷ Jesus [knew] ⁶⁹ what was in their thoughts and took a young child and had it stand beside Him. ⁴⁸ He said to the disciples, "Whoever gives this child a welcome and does this in my name, receives me. Whoever receives me receives the one who sent me. The person who is lowliest among you is the one who is truly the greatest."

HE WHO IS NOT AGAINST YOU IS FOR YOU

<Luke 9:49-50>

⁴⁹ John spoke up, after that, saying, "Master, we saw a certain man who was expelling (*literally, throwing out*) hurtful spirits (*literally, demons*) in your name. Since he is not a member of our group, we forbade him to do this." ⁵⁰ Jesus told him, "Do not forbid him for whoever is not against you is on your side (*literally, for you*).

A SAMARITAN VILLAGE REFUSES TO RECEIVE JESUS

<Luke 9:51-56>

⁵¹ When the time for His ascension into heaven was drawing near He became resolute to set out on a journey to Jerusalem. He sent His messengers ahead of Him, ⁵² who entered a village of the Samaritans. <*The name Samaria means "watchtower". Samaritans lived in the central area of Palestine. They were not considered to be purely Jewish since there had been some intermarriage with others during the time of the captivity in Babylon. They did not accept all of the books of the Old Testament, accepting only the Torah or first five books. There was great enmity between Jews and Samaritans.*> with the purpose of making preparations for His arrival. ⁵³ The people would not receive Him because it was evident that He was on His way to Jerusalem. ⁵⁴ [When James and John, Jesus' disciples, noted this they asked Him, "Lord, would you like to have us call fire down from heaven and consume them?"] ⁷⁰ (*Cf. II Kings 1:1,12*) ⁵⁶ They went into another village.

THE WOULD-BE FOLLOWERS OF JESUS

<Luke 9:57-62>

⁵⁷ While they were going along the way a man came to Jesus and said to Him, "I will follow you wherever you go." ⁴⁸ Jesus said to him, "Foxes have holes and birds have nests, yet the Son of Man has no place to lay his head." ⁵⁹ To another person He said, "Follow me." He, however, responded, "Sir" (*literally, Lord*) ⁷¹ first allow me to go and bury my father." ⁶⁰ "Let those who are dead bury their own dead; but as for you, go and proclaim the Kingdom of God." ⁶¹ Another also said, "I will follow you Sir, (*literally, Lord*), but allow me first to say good-bye to my family." ⁶² Jesus said to him, "Anyone who has once started to plow and then looks back is not suitable [for the Kingdom] ⁷² of God."

69 {C} Forms of the word differ.

70 {C} The text as it appears in verse 54 is attested to by Aleph, B, L, Xi, 700 in the original hand, 1241, some Old Latin, Curetonian & Sinaitic Syriac, Sahidic & Bohairic Coptic, & Armenian. The addition of the words "as Elijah did" are attested to by A, C, D, K, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, many Old Latin, Peshitta, Harclean & Palestinian Syriac, some Bohairic Coptic & Ethiopic. Verse 55 "Jesus turned and reprimanded them" is attested to in Aleph, A, D, C, L, W, X, Delta, Xi, many minuscules, Sinaitic Syriac, Sahidic & Bohairic Coptic & Ethiopic. D, K & Psi add to verse 55 "He added, "You do not know the kind of spirits who are your servants. ⁵⁶ The Son of Man did not come to destroy lives but to save them." Other minor variants occur.

71 {C} The word "Sir" or "Lord" is inserted by P45, P47, Aleph, B in the third corrective hand, C, K, L, W, X, Delta, Xi, Pi, Psi, 0181, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by B in the original hand, D, 1009, 2148 & Sinaitic Syriac.

72 {C} So: Aleph in the original hand, B, L, Xi, 0181, family 1 & Aramaic. "in the Kingdom" P75, Aleph in the third corrective hand, 1241, Bohairic Coptic & in a variant form, A, C, D, K, W, X, Theta, Pi, Psi, family 13, many other

CHAPTER X *THE MISSION OF THE SEVENTY*

<Luke 10:1-12>

1 After this the Lord appointed seventy [two]⁷³ [other]⁷⁴ persons and sent them out in pairs to precede Him to every town and community where He would, Himself, be visiting. 2 He said to them, "The harvest certainly is abundant, but there are few reapers (*literally, workmen*). Because of this, pray the owner of the harvest that He will send out reapers (*literally, workmen*) to bring in the harvest. 3 Now go. Remember that I am sending you out as lambs who will be in the midst of wolves. 4 You are to carry no purse or knapsack or sandals. Also, do not stop to greet anyone along the road. 5 Whenever you enter a house, first say, 'Peace be with this house!' 6 If someone lives there who has received the peace of God, let your peace rest on that person. If not, it will return to you. 7 Remain in the same house, eating and drinking what is provided. The workman is deserving of his wages. Do not move about, going from house to house. 8 Whenever you enter a town and you are made welcome, eat what is placed before you. 9 Heal the sick in that town, saying to them, 'The Kingdom of God has come near. 10 However, when you go into a town and are not welcomed, go out into the streets and declare, 11 'We wipe off the dust that clings to our sandals as a warning, but know this: 'The Kingdom of God has drawn near to you!' 12 I tell you, on that day it will be more endurable for Sodom than for that town." (*Genesis 10:24-25*) <*The name Sodom means "burnt".*>

WOES TO UNREPENTANT CITIES

<Luke 10:13-16>

13 "How tragic for you, Chorazin! <*A town along the shore of the Sea of Galilee, denounced for its unrepentant spirit.*> How tragic for you, Bethsaida! If the miracles that have been performed in your midst had been performed in Tyre and Sidon the people would have been seated, penitent, in sack-cloth and ashes. 14 What will happen in Tyre and Sidon will be more bearable than for you when the time of judgment comes. 15 As for you, Capernaum, will you be lifted up to heaven? You [will sink to hell (*literally, Hades*)."]⁷⁵ (*Isaiah 14:13, 15*) 16 Whoever hears you also hears me and whoever rejects you rejects me and also rejects those who sent me."

THE RETURN OF THE SEVENTY

<Luke 10:17-20>

17 The seventy-[two]⁷⁶ returned with joy. They said, "Lord, even the hurtfulspirits (*literally, demons*) obeyed us when we used your name." 18 Jesus replied, "I saw Satan fall from heaven like a lightning flash. 19 I have given you power to walk on snakes and scorpions and to trample on the power of the enemy. Nothing will hurt you! 20 Yet, do not be glad that the evil spirits obey you. Be glad because your name is registered in heaven!"

minuscules & Sahidic Coptic.

73 {C} So: P75, B, D, 0181, 28, 33, many Old Latin, Curetonian & Sinaitic Syriac, Sahidic, Bohairic (margin) Coptic & Armenian. Omitted by Aleph, A, L, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Peshitta, Harclean & Palestinian Syriac & Ethiopic.

74 {C} So P75, B, L, Xi, 0181, several minucules, Sinaitic & Peshitta Syriac, Sahidic & Bohairic Coptic & Ethiopic. Other minor variants occur.

75 {D} So: P45, Aleph, A, C, K, L, W, X, Delta, Theta, Xi, Pi, Psi, 0115, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic. "will be brought down" P75, B, D, Curetonian & Sinaitic Syriac, Armenian & Ethiopic.

76 {C} See footnote 20 (Luke 10:1) and the related comments.

THE REJOICING OF JESUS

<Luke 10:21-24>

21 At that very moment Jesus was overjoyed [as the result of the Holy Spirit]⁷⁷ and said, "I thank you, Father, Lord over heaven and earth. How wonderful that you have hidden these things from the clever and intelligent while revealing these things to the ones who are accepting, like children. Yes, Father, this was the result of your own choosing. 22 My Father has entrusted[everything]⁷⁸ to me. No one knows who the Son is except the Father and no one knows who the Father is except the Son, along with all those to whom the Son might choose to make Him known." 23 Then Jesus turned to the disciples and privately said to them, "Happy are you in seeing (*literally, the eyes which have seen*) what you are seeing. 24 I assure you that many prophets and kings longed to see the events you are seeing and did not see them. They wished to hear the words you are hearing and were not able to hear them."

THE GOOD SAMARITAN

<Luke 10:25-37>

25 A certain lawyer rose and put a test question to Jesus. He asked, "Teacher, what is required that I should do in order that I might inherit eternal life?" 26 Jesus said, "What is recorded in the Law? What is your understanding (*literally, what does it say*)?" 27 He replied, "You are to love the Lord your God with your entire heart, with your entire soul, with your entire strength and with your entire mind (*Deuteronomy 6:5*) and you are to love your neighbor as you love yourself." (*Leviticus 19:18*) 28 Jesus said to him, "A correct answer! Do this and you will live eternally." 29 The lawyer, however, wanted to show his ability (*literally, wanting to absolve himself*) asked, "Who is my neighbor?" 30 Jesus replied, "A certain man was on his way down from Jerusalem to Jericho and along the way fell into the hands of highwaymen. These highwaymen stripped off his clothes, beat him, and left him behind as one who was half dead. 31 It happened that a priest was coming along that road. When the priest saw him he passed by the man on the opposite side of the road. 32 Similarly, a Levite also came to that place and looking at him, he also passed by the man on the other side. 33 However, there was a certain man from Samaria who was on a journey and he also came to the spot where the man was lying and when he saw the man he was filled with compassion and went to him. 34 In dressing his wounds, he poured oil and wine on them. 35 He placed the man on his own pack animal (*or, donkey*), bringing him to a caravansary (*or, inn*) and tended him. The following day he took out two days wages, (*literally, two denarii*) giving them to the inn keeper. 'Attend to his needs and when I return this way I will repay you for any further expense,' he told the innkeeper." 36 Jesus concluded with these words, "Which one of these three persons do you imagine was the neighbor to the man who had been assaulted by the highwaymen?" 37 "The one who showed him mercy" said the lawyer. Then Jesus told him, "Go your way. Act in the same manner as he did."

VISITING MARY AND MARTHA

<Luke 10:38-42>

38 In the course of their journey [Jesus came]⁷⁹ to a certain village where a woman

77 {C} So: Aleph, D, Xi, 1241, Old Latin & with slight variants P75 & B. "because of the Holy Spirit" C, K, Pi, family, 1079, 1230, Harclean Syriac & some Bohairic Coptic. Numerous other variants occur.

78 {B} So: P45, P75, Aleph, B, D, L, Xi, Pi, 0124, families 1 & 13, many other minuscules, some Old Latin, Curetonian & Sinaitic Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "turning to His disciples He said, 'all things have been entrusted'" A, C, K, W, X, Delta, Theta, Psi, 0115, many minuscules, Peshitta & Harclean Syriac, some Bohairic Coptic manuscripts.

79 {C} So: P45, P75, B & Sahidic Coptic. "He came into the house" P3, Aleph in the original hand, C in the original hand

named Martha lived. She welcomed Jesus and His disciples into her house. ³⁹ Martha had a sister whose name was Mary. Mary seated herself directly at Jesus' feet and listened to His words. ⁴⁰ In the meantime Martha was fretting about preparing the meal for them and came to Jesus saying, "Lord (*or, Sir*), do you not care that my sister has left me with all the serving? Tell her to come and do her part! *<The Greek word "συναντιλαμβανομα" used by Martha is very interesting. Literally it is "with-against-go". She wanted the opportunity to have her turn at hearing Jesus and yet not fail in being hospitable as custom demanded.>* ⁴¹ The Lord replied to her, "Martha, Martha, you are anxious and distracted by many things. ⁴²[Really only one thing is necessary.] ⁸⁰ Mary has chosen the good portion ⁴² and it is one that will not be able to be taken from her."

CHAPTER XI TEACHING ABOUT PRAYER

<Luke 11:1-13>

¹ On one occasion when Jesus was in prayer at a particular place, having finished, one of His disciples said to him, "Lord, teach us to pray, just as John taught his disciples." ² Jesus said to them, "When you pray, say:

[Father,] ⁸¹

May your name be acknowledged as holy,

May your Kingdom come,

³ Give us, day by day, the bread needed for the day,

⁴ Forgive us our sins,

For we forgive those who have wronged us (*literally, indebted*)

Do not bring us into enticement to sin,

[But rescue us from the evil one".] ⁸²

⁵ Jesus continued, saying to them, "Suppose one of you has a friend and suppose you go to him in the middle of the night and say, 'Friend, loan me three loaves of bread. *<Since the bread would be like Pita bread the request would not be excessive.>* ⁶ A friend of mine who is on a journey has just arrived at my house and I have nothing to give him to eat.' ⁷ Now, suppose the man in the house answers, 'Do not bother me. The door is locked and I am in bed with my children. I am unable to supply you!' ⁸ I will tell you that even though he will refuse to get up because of his friendship, giving what is desired, yet, because of shameless persistency he will get up and give whatever is desired. ⁹ Therefore, I say to you, keep on asking for something and it will be given to you, keep on seeking and you will find, keep on knocking and the door [is opened] ⁸³ to you.

and in a variant form, A, D, K, P, W, Delta, Theta, Pi, Psi, A in the first corrective hand, C in the second corrective hand, 0190, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic.

80 {C} So: P45, P75, C in the original hand, W & Theta. "few things are needed, really one" P3, Aleph in the original and third corrective hands, C in the second corrective hand, L, family 1, Bohairic Coptic & Ethiopic. Numerous other variants occur.

81 {A} So: P75, Aleph, B, family 1, 700, Sinaitic Syriac. "our Father" L & some Armenian. "Our Father who is in heaven" A, C, D, K, P, W, X, Delta, Theta, Pi, Psi, family 13, many other minuscules Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, & some Armenian. Numerous other variants occur.

82 {A} Added by Aleph in the third hand, A, C, D, K, W, X, Delta, Theta, Pi, Psi, family 13, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Bohairic (margin) Coptic & Ethiopic. Omitted by P75, Aleph in the original hand and first corrective hands, B, L, family 1, 700, Sinaitic & Sahidic Coptic & Armenian.

83 {C} So: P75, B & D, Curetonian, Sinaitic, Peshitta & Harclean Syriac & Bohairic Coptic. "will be opened" P45, Aleph, C,

10 Be assured that everyone who keeps on asking will receive, and the one who keeps on seeking will find and the one who keeps on knocking will have the door opened. 11 Would anyone who is a father give his son who asks for a fish a snake instead? [Would you give him a stone if he asks for bread?]⁸⁴ 12 Or, would [you give him]⁸⁵ a scorpion instead of an egg? 13 If you, then, evil as you are, would give your children good gifts, how much more will [the heavenly]⁸⁶ Father give the [Holy Spirit]⁸⁷ to those who ask Him!"

JESUS AND BEELZBUL

<Luke 11:14-23>

{Many older versions use the word *Beelzebub*. This was derived from the Latin Vulgate and from the more inferior "Majority Text" which became the basis for the *Textus Receptus*. }

14 Jesus was expelling a hurtful spirit (*or, demon*) [that was]⁸⁸ speechless. As soon as the hurtful spirit (*or, demon*) left the man who had been mute, he was able to speak. The crowds were amazed. 15 Some of them, however, said, "It is with the help of Beelzabul, the prince of the hurtful spirits (*or, demons*) that He is casting out the hurtful spirits (*or, demons*)." 16 Others, seeking to test Jesus asked Him to provide a visible sign from heaven. 17 Jesus realized what was in their minds and therefore said, "Every kingdom in which civil war rages comes to ruin. A household that is divided will collapse on top of itself. 18 So, if Satan is busily engaged in internal fighting, how do you imagine that his kingdom could stand? You say that I expel hurtful spirits (*or, demons*) by means of Beelzabul. 19 Now, if it is with the help of Beelzabul that I accomplish this casting out of hurtful spirits (*or, demons*) what is the source of help for your sons who expel hurtful spirits (*or, demons*)? Your sons will be your judges. 20 If I expel hurtful spirits (*or, demons*) by means of the finger of God, then the Kingdom of God has reached you already. 21 When a strong man who is fully armed and equipped is guarding his own house, all his possessions are safe (*literally, in peace*). 22 But: when a stronger man attacks and overpowers him, he takes away all the armor on which he has relied, and divides his spoils among others. 23 Anyone who is not my ally, is my enemy. Also, if he is not gathering with me, he is actually [scattering.]"⁸⁹

THE RETURN OF THE UNCLEAN SPIRIT

<Luke 11:24-26>

24 "This is what an unclean spirit does upon leaving a person. It crosses arid places,

L, X, Theta, Psi, families 1 & 13, many other minuscules & Aramaic. "will have been opened" A, W, Delta, Pi, several minuscules. Other variants occur.

84 {B} So: Aleph, L, K, W, X, Delta, Theta, Pi, Psi & many minuscules. Omitted by other manuscripts.

85 {C} So: P45, P75, B, L & Sahidic Coptic. "you would not give him" Aleph, A, C, D, K, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many minuscules, Old Latin, Bohairic Coptic & Armenian.

86 {D} So: A, B, C, D, K, W, Delta, Theta, Pi, families 1 & 13, many other minuscules & Harclean Syriac. "your heavenly" Lectionary 1127. "a heavenly" P75, Aleph, L, X, Psi, many minuscules, Curetonian & Peshitta Syriac, Sahidic & Bohairic Coptic & Armenian. Other variants occur.

87 {B} The word order is reversed in some manuscripts.

88 {D} Omitted by P45, P75, Aleph, A in the original hand, B, L, family 1, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Included by A in the third corrective hand, C, K, W, X, Delta, Theta, Pi, Psi, family 13, many other minuscules, Old Latin & Harclean Syriac.

89 {A} So: Aleph in the first corrective hand, A, B, C in the original hand, D, K, W, X, Delta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian. "I am scattering" Aleph in the original & second corrective hands, C in the second corrective hand, L, Theta, Pi, several minuscules, Bohairic Coptic & Ethiopic.

looking for a spot to rest. If the spirit fails to find such a spot [it says]⁹⁰ to itself, 'I will return to the house I have left,²⁵ and, when it returns it finds the house [swept clean]⁹¹ and orderly.²⁶ The spirit then leaves, bringing back seven additional spirits who are even worse and along with itself, these make their home there. Because of this the person's (*literally, man's*) condition becomes worse than it had been at first."

TRUE BLESSEDNESS

<Luke 11:27-28>

²⁷ After having said this, a woman from the crowd shouted to Jesus, saying, "Oh, the happiness of the woman to whom you were born and from whose breasts you nursed!" ²⁸ Jesus reply was, "I would rather say, Oh, the happiness of those persons who hear the Word of God and obey it!"

THE DEMAND FOR A SIGN

<Luke 11:29-32>

²⁹ When the crowds were pressing around Him, Jesus proceeded to say, "This present generation is an evil one. It insists on receiving a sign but no sign will be given except the sign of Jonah. <*The name means "dove". cf. The Book of the Prophecy of Jonah.*> ³⁰ In exactly the same way as it was when Jonah became a sign to the people of Nineveh, <*The capitol of ancient Assyria.*> so the Son of Man will be to this generation. ³¹ On the judgment day the Queen of the South will rise from the dead, along with the people of this generation and will condemn them for she came from far away (*literally, the ends of the earth*) to hear Solomon's wisdom. (*I Kings 10:1-13*) Pay attention! One who is greater than Solomon is here! ³² The people of Nineveh will rise at the time of judgment along with this present generation and will condemn it because they repented when they heard the preaching of Jonah. Pay attention! One who is greater than Jonah is here!"

THE LIGHT OF THE BODY

<Luke 11:33-36>

³³ "One who lights a lamp would never put it in a cellar (*or, hiding place*) <*The Greek word "κρυπτος" is the source of our word "crypt".*> [or under a peck measure]⁹² but places the lamp on a lamp stand in order that those who enter the house might see the light. ³⁴ Your eye is the body's lamp. If your eye is healthy (*or, sound*) your entire body will be full of light. When your eye is defective (*or, diseased*) your entire body will be full of darkness. ³⁵ Be careful in case the light in you turns out to be darkness. ³⁶ If, however, your entire body is full of light, with no portion in darkness, it will be entirely light, just as when a lamp gives you light through it's shining."

THE DENOUNCING OF THE PHARISEES AND LAWYERS

<Luke 11:37-54>

³⁷ When Jesus had finished speaking a Pharisee invited Him to have a meal at his house.

90 {C} So: P45, Aleph in the original hand, A, C, D, K, W, Delta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic & Peshitta Syriac & Armenian. "it then says" P75, Aleph in the third corrective hand, B, L, X, Theta, Xi, 0124, several minuscules, Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic.

91 {B} So: P75, Aleph in the original hand, A, D, K, W, X, Delta, Theta, Pi, 0124, many minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian. "unoccupied and swept clean" Aleph in the third corrective hand, B, C, L, Xi, Psi, families 1 & 13, many other minuscules, Bohairic Coptic & Ethiopic. Other variants occur.

9210 {D} Variants occur. Many manuscripts omit this phrase, including P45, P74, L, Xi and a number of minuscules. It is included by Aleph, A, B, C, D, K, W, X, Delta, Theta, Pi, Psi & many minuscules.

He entered and reclined (*or, sat*) at the table to eat. ³⁸ The Pharisee was very surprised that Jesus did not ceremonially wash before He ate. ³⁹ The Lord said to him, "You, who are Pharisees, clean the outside of the cup and plate but your inside: your heart, is full of greed and wickedness. ⁴⁰ You foolish persons! Did God, who made the outside, not make the inside as well? ⁴¹ So then, give as alms that which is within (*or, give what you have*) with kindness and everything will be clean for you. ⁴² But: tragedy for you, Pharisees! You give God one tenth of the mint leaves and rue and all the garden vegetables (*or, herbs*) and yet you neglect the justice and love of God. These things you ought to practice [without neglecting the others.] ⁹³ ⁴³ Tragedy for you, Pharisees! You love taking the seats of honor in the Synagogues and you enjoy being acclaimed in the market places. ⁴⁴ Tragedy for you! You are like unmarked graves over which people walk, being unaware."

⁴⁵ One of those who expounded on the Law spoke up, saying, "Teacher, when you say such things you are insulting us also." ⁴⁶ Jesus said, "Tragedy for you who expound on the Law! You put intolerable loads on people's backs but you, yourselves, would never lift a finger to help them with these loads. ⁴⁷ Tragedy for you! You are builders of monuments (*or, tombs*) for the prophets who were killed by your ancestors. ⁴⁸ In that way you, yourselves, consent to what your ancestors did for they killed the prophets and [you are building] ⁹⁴ their monuments (*or, tombs*). ⁴⁹ That is why God, in His wisdom, said, 'I will send them prophets and apostles, some of whom they will kill, others they will persecute.' ⁵⁰ Thus God did this in order that this generation might become responsible for the murder of all the prophets since the creation of the world, ⁵¹ from Abel's <*The name means "breath".*> blood (*Genesis 4:8*) down to the blood of Zechariah, <*The name means "the Lord remembers".*> (*II Chronicles 24:20-21*) who was murdered between the altar and the sanctuary. I tell you, this generation will certainly be held accountable for this! ⁵² Tragedy for you who expound the Law! You have taken away the key to the door of knowledge! You, yourselves, have not gone in, and have hindered those who were entering!" ⁵³ When Jesus left that place those who were expounding on the Law and the Pharisees began making repeated attempts to heckle Him ⁵⁴ and to lure Him into traps to catch Him saying something that was incorrect.

CHAPTER XII

A WARNING AGAINST HYPOCRISY

<Luke 12:1-3>

¹ Meanwhile, when the crowd of thousands had gathered around Jesus they pressed so, that they were trampling one another. Jesus told His disciples, "Be on your guard against the evil influence (*literally, leaven*) [of the Pharisees,] ⁹⁵ which is hypocrisy (*literally, play acting*).

² There is nothing that is hidden that should not be shown nor is there anything that is a secret that should not be revealed. ³ So then, whatever you have said in the dark will be heard in the daylight and whatever you have whispered into the ear of someone else in a closed room (*or, a secret place*) will be proclaimed from the housetops."

WHOM TO FEAR

<Luke 12:4-7>

⁹³ {B} Minor variants occur.

⁹⁴ {C} So: P75, Aleph, B, D, L, several Old Latin, Sinaitic Syriac, Sahidic & Bohairic Coptic. "building your graves" A, C, K, W, X, Delta, Theta Pi, Psi, many minuscules, several Old Latin, Peshitta & Harclean Syriac, Armenian & Ethiopic. Other minor variants occur. Curetonian Syriac adds, "you are the sons of those murderers."

⁹⁵ {C} Numerous variants occur, mainly in word order.

4 "My friends, I tell you, do not be afraid of those who put the body to death but are powerless to do anything more. 5 I will show you whom you have to fear. Fear the one whose power, after killing, is able to cast you into Hell (*literally, Gehenna*). <*Gehenna was the Greek name for the Valley of the Son of Hinnom. This was the garbage dump of Jerusalem, hence the concepts of eternal fire, etc. became a part of the concept of Gehenna.*> Yes, I assure you, fear him!

6 "Can one buy five sparrows for two pennies (*literally two assarion*)? <*An assarion was equal to one sixteenth of a day's wages.*> Not a single one of these sparrows is forgotten in the sight of God. 7 Even the actual hair on your head is all counted. Don't be afraid, you are of much more value than many sparrows."

CONFESSING CHRIST BEFORE MEN

<Luke 12:8-12>

8 "I assure you, whoever publicly acknowledges loyalty to me in the presence of other people, the Son of Man will acknowledge that person in the presence of the angels of God. 9 But: whoever denies me in the presence of other people, the Son of Man will also deny that person in the presence of the angels of God. 10 Anyone who disowns the Son of Man in front of other people will be forgiven but anyone who blasphemes the Holy Spirit will not be forgiven. 11 When they are bringing (*literally, dragging*) you for trial before the Synagogues, the rulers and authorities, do not be fearful about [how] ⁹⁶ you will go about defending yourself or what to say, for the Holy Spirit will immediately teach you what you are to say."

THE PARABLE OF THE RICH FOOL

<Luke 12:13-21>

<*Parables are signs in words, just as miracles are signs in works.*>

13 One of the people from the crowd said to Him, "Teacher, tell my brother to share the inheritance with me that was left by my father." 14 Jesus replied, "Man, who has appointed me to be [a judge or arbitrator] ⁹⁷ between you and your brother?" 15 Then Jesus said to the people, "Be careful! Guard yourselves against any sort of greed. A true person's life is not composed of an abundance of possessions."

16 Then Jesus told this parable: "There was a rich man whose land yielded profusely. 17 He began to think to himself, 'I have no place for storing all my crops. 18 What are the possibilities? I will do this,' he said, 'I will tear down my barns and build larger ones. In these I can store my grain and all my other possessions. 19 Then I will be able to say to myself, you able fellow (*literally, soul*) you have enough possessions stored up for many years. Sit back and relax (*literally, eat drink and enjoy yourself*).' 20 God, however said to him, 'Fool! [Tonight you will die (*literally, your soul will be demanded of you*).] ⁹⁸ Then whose will these possessions be?' 21 [That is the way it is if persons who amass personal wealth have no rich relationship with God.]" ⁹⁹

96 {C} Minor variants occur.

97 {B} So: P75, Aleph, B, L, 0191, families 1 & 13, several other minuscules & Armenian. A different Greek word for "judge" is found in A, K, W, X, Delta, Theta, Pi, Psi & many minucules. Changes in word order also appear in early translations.

98 {D} So: Aleph, A, K, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, some Old Latin & Armenian. "Your soul will be requested" P75, B, L, 070, & 33. Other variants occur in the early translations.

99 {B} Included by P46, P75, Aleph, A, B, K, L, W, X, Delta, Theta, Pi, Psi, 070, family 1, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D & some Old Latin. Family 13 & 892 add, "He loudly spoke these words, Who has ears, let him hear." Other minor

CARE AND ANXIETY

<Luke 12:22-34>

22 Jesus said to [the disciples]¹⁰⁰ "It is not because of this (*cf. vss. 13-21*) that I say to you, Do not keep worrying about what you are going to eat to keep yourselves alive or about the clothing needed to cover your bodies. 23 There is more to life than nourishment and more than clothing for the body. 24 Just think about the ravens. They do not sow, they do not reap. They have no storage bins or barns. Yet, God feeds them. Of how much more value are you than birds! 25 Which one of you can add eighteen inches to his height (*literally a cubit*) <*i.e. from the tip of the middle finger to the elbow*> by worrying about it? (*or, can add one moment to his span of life.*) 26 If you are unable to do a small (*or, insignificant*) thing as that, why worry about everything else.

27 "Look at the lilies and [how they grow. They do not work, no spinning, they do not weave.]¹⁰¹ Yet, I assure you that in all his magnificence even Solomon <*The name means "peace". He was the third king, noted for his wisdom and justice. Cf. I Kings*> was not attired like one of these. 28 If God clothes the plants which grow in the fields like that, blooming one day and the next day being burned in the oven, how much more will He most assuredly clothe you, O people with small faith! 29 So: Do not fret, saying 'What will we eat?' or 'What will we drink?' 30 The people of the world <*i.e. those who do not know God*> are anxious for such things. Your Father is aware that you need these things. 31 In place of this, looking for [His Kingdom]¹⁰² must have priority. Everything else will be supplied.

32 "Do not be afraid, my small flock, your Father is pleased to give you the Kingdom. 33 Sell your possessions and donate the money to the poor. Make purses for yourselves that will not wear out and an inexhaustible treasure in heaven where no thief can steal nor moth consume it. 34 Your heart will always be where your treasure is!"

WATCHFUL SERVANTS

<Luke 12:35-48>

35 "Be ready! Have your belts fastened, your lamps burning, 36 like people who are awaiting their master's return from a wedding feast. When he arrives and knocks, the door is immediately opened for him. 37 Oh the happiness of those servants who are found alert by their master! I tell you, he will roll up his sleeves <*This translation seems better suited for 21st century understanding that the literal words "he will tighten his belt" -- the idea being that his long garment would be tucked into his belt so it would not be in the way when his labors begin.*> and will have them recline at the table and will proceed, himself, to serve them. 38 Oh, the happiness of those servants who are alert whether he arrives in the second watch <*midnight*> of the night or the third <*very early in the morning*>. 39 Keep this in mind! If the master of the house would have known at what time the burglar would be coming he [would

variants occur.

100 {C} So: P45, P75, B, 1241 & two Old Latin. "his disciples" A, D, K, L, W, X, Delta, Theta, Pi, Psi, 070, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian.

101 {D} So: P45, P75, Aleph, A, B, K, L, W, X, Delta, Theta, Pi, Psi, 070, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "they do not spin nor weave" D. Other variants occur, mainly in word order.

102 {C} So: Aleph, B, D in the original hand, L, Psi, 892, two Old Latin, Sahidic & Bohairic Coptic. "God's Kingdom" P45, D in the second corrective hand, K, W, X, Delta, Theta, Pi 070, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Armenian. "God's Kingdom and His righteousness" 1253. Omitted by P75.

not] ¹⁰³ have permitted the burglar to break into his house (*literally, "to dig through" the sun dried brick of the house*). ⁴⁰ You must be ready. The reason is: The Son of Man will come at an hour when you are not expecting Him."

⁴¹ Peter said to Him, "Lord, is this parable intended for us or is it meant for everyone?" ⁴² The Lord replied, "Suppose there is (*literally, who then is*) a dependable and prudent servant (*or, slave*) whom the master puts in charge of the operation of his household and to supply the rations for the servants at the proper time. ⁴³ Oh the happiness of that servant (*or, slave*), if, when his master returns, finds him doing his job. ⁴⁴ I assure you, he will place him in charge of all his property. ⁴⁵ However, if that servant (*or, slave*) says to himself (*literally, in his heart*) 'My master is putting off his return,' and begins to beat the male servants (*or, slaves*) and female servants (*or slaves*) and eats and drinks until he gets drunk, ⁴⁶ the Lord of that servant will return on a day when he is not expecting him, at a time of which he is not aware, and will punish him with the utmost severity (*literally, cut him to pieces*) and make him share the fate of those who are unfaithful.

⁴⁷ "The servant (*or, slave*) who knew his master's work plan but did not prepare and fulfill what his master wanted will be beaten with many lash strokes. ⁴⁸ However, if he was not aware of what his master wanted, even if he did what normally deserved a lashing, he will receive but few strokes from the lash. To the one to whom much has been given: from that person much will be required. Of the one to whom much has been entrusted, of such a one even more will be demanded."

JESUS THE CAUSE OF DIVISION

<Luke 12:49-53>

⁴⁹ "I have come to throw fire on the earth. What is my desire? That it would already be kindled. ⁵⁰ I have a baptism to undergo and I am very distressed until this is accomplished! ⁵¹ Do you imagine that I am here to bring peace into the world? No, I tell you, not peace but rather division. ⁵² From now on a family of five will be divided: three against two, two against three. ⁵³ They will be divided with a father hostile toward his son and the son hostile toward his father. A mother hostile toward her daughter and the daughter hostile toward her mother. A mother-in-law will be hostile toward her daughter-in-law and a daughter-in-law hostile toward her mother-in-law."

UNDERSTANDING THE TIME

<Luke 12:54-56>

⁵⁴ Jesus also told the crowds, "When you see a cloud rising in the west you comment immediately, 'A shower is on the way' and the shower comes. ⁵⁵ When you feel the south wind blowing you say, 'There will be scorching heat!' and it happens. ⁵⁶ You pretenders (*or, hypocrites, play actors*)! You know how to interpret the signs of the earth and sky [why are you incapable of understanding the signs of this present time?]" ¹⁰⁴

SETTLING WITH YOUR ACCUSER

<Luke 12:57-59>

⁵⁷ "Why do you not decide for yourselves what is the proper thing to do? ⁵⁸ When you are going with your opponent to see a judge, do the best you can to settle the matter between

103 {B} So: P75, Aleph in the original hand, D, Curetonian & Sinaitic Syriac, Sahidic & Achmimic Coptic & Armenian.

"have watched and not (*or, kept awake*)" Aleph in the third corrective hand, A, B, K, L, P, W, X, Delta, Theta, Pi, Psi, 070, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Ethiopic.

104 {C} Minor variants occur.

yourselves, while you are going along the way. If this does not happen he might drag you before the judge. The judge might hand you over to the jailor and the jailor might throw you into prison. ⁵⁹ I tell you, if that happens you will not be released until the last penny (*literally, lepton*) <The lepton "λεπτον" is the same coin used in the passage of 'the widow's mite'. Mark 12:41-44, Luke 21:1-4. Its value amounted to 1/128th of a day's wages.> has been paid."

CHAPTER XIII

REPENT OR PERISH

<Luke 13:1-5>

¹ Just at that time some people were present who told Jesus about the people from Galilee whose blood, upon killing them, Pilate had mixed with the blood of their sacrifices. ² Jesus responded, "Because these Galileans were killed in this manner, does this prove that they were more sinful than other people from Galilee? ³ No! I assure you, yet, unless you repent you will lose your lives just as these did. ⁴ Or: what about the eighteen people (*literally, men*) who were killed when the tower of Siloam <The name means "sent". It was perhaps located near the pool of Siloam (John 9:7-11).> fell on them? Do you suppose these were worse offenders than all the other people who live in Jerusalem? ⁵ Never! I assure you, if you do not repent you will all suffer the same fate."

THE PARABLE OF THE UNFRUITFUL FIG TREE

<Luke 13:6-9>

⁶ Jesus told them this parable: "A man had a fig tree growing in his vineyard. He came to look for figs on his tree but could not find any. ⁷ He said to his vinedresser, 'Now look! This is the third year in which I have been coming here looking for figs on this fig tree and I can not find any. [You cut] ¹⁰⁵ it down! Why should it continue to exhaust (*literally, inactivate*) the soil?' ⁸ The vinedresser said, 'Let it remain one more year. I will dig a trench around it and fill the trench with fertilizer (*literally, manure*). ⁹ Then [if the tree bears figs next year, well and good. If not,] ¹⁰⁶ you can still have it cut down'."

THE HEALING OF A CRIPPLED WOMAN ON THE SABBATH

<Luke 13:10-17>

¹⁰ On the Sabbath Day Jesus was teaching in one of the Synagogues. ¹¹ A woman attended who for a period of eighteen years had been suffering from a spirit that causes sickness and had weakened her so that she was doubled over and not able to straighten herself at all. <Perhaps *spondylitis deformans*.> ¹² When Jesus saw her He called out to her, "Woman, you are freed from your weakness." ¹³ He placed His hands on her and immediately she was able to stand erect and began to give glory to God. ¹⁴ The president of the Synagogue became angered because Jesus healed on the Sabbath Day. He spoke up, saying to the crowd, "There are six days in which we ought to work. Come on those days in order that you might receive healing. Do not come on the Sabbath Day!" ¹⁵ The Lord answered him, "Pretenders (*literally, hypocrites, play actors*)! Does not each one of you, on the Sabbath, untie his ox or his donkey from the feed trough and lead the animal away to give it a drink on the Sabbath? ¹⁶ Now! Here is a woman, a daughter of

105 {C} So: P75, A, L, X, Theta, 070, family 13, many other minuscules, Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic, Aramenian & Ethiopic. "cut it" Aleph, B, D, K, W, Delta, Psi, family 1, many other minuscules, Curetonian & Peshitta Syriac.

106 {C} So: P75, Aleph, B, L, 070, a number of minuscules, Sahidic & Bohairic Coptic. The word order is transposed in A, D, K, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac & Armenian.

Abraham, who has been kept in bonds by Satan for eighteen years. Is it not right that she should be liberated from her bondage on the Sabbath Day?"¹⁷ When He said this all his opponents felt ashamed. The entire crowd, however, rejoiced over all the wonderful things He continually did.

THE PARABLE OF THE MUSTARD SEED AND THE LEAVEN

<Luke 13:18-21>

¹⁸ Jesus said to them, "What is the Kingdom of God like? To what can I compare it? ¹⁹ It is comparable to a mustard seed which a man took and planted in his kitchen-garden. It grew until it was so large, [becoming like a tree]¹⁰⁷ so that the birds made their nests in its branches.

²⁰ "To what can I compare the Kingdom of God? ²¹ It is comparable to the yeast (<i.e. sour dough>) a woman takes, mixing it (literally, burying it) in three measures of flour <The Greek word for measure, "σάτον" amounts to one and one half pecks, or virtually a bushel of flour. It was described as a holding capacity for 432 eggs> until the entire batch of dough rises (literally, is leavened)." <Cf. Strack-Billerbeck I, 669f. The amount of flour is judged to be sufficient to feed 160 people, thus emphasizing the effect of yeast (or, leaven) and thereby the power of the Holy Spirit establishing the Kingdom of God.>

THE NARROW DOOR

<Luke 13:22-30>

²² Jesus traveled through the towns and villages as He made His way toward Jerusalem. ²³ Someone said to Him, "Lord, are only a few people to be saved?" ²⁴ He responded, "Try your hardest (or, struggle) <The Greek word "ἀγωνίζομαι" is the root of our word "to agonize".> to go in through the narrow door. I tell you, many will try to find a way in, but will be unable. ²⁵ As soon as the master of the house has gotten up and locked the door, you who have begun to stand outside, knocking on the door will say, 'Sir, (or, Lord) open the door for us.' The master of the house will reply, 'I do not know you nor do [I know where you come from.]'¹⁰⁸ ²⁶ Then you will say, 'We ate and we drank with you and you have taught in our streets.' ²⁷ He will reply, 'I do not know where you are from! Go away from me. You are perpetrators of evil.' ²⁸ There will be bewailing and grinding of teeth, <Matthew uses this expression six times. This is the only use in Luke.> at that time when you see Abraham, Isaac <The name means "laughter". He was the son of Abraham.> and Jacob and all of the prophets in the Kingdom of God, while you, yourselves, are being thrown out. ²⁹ People will come from the east and the west, from the north and the south and will recline at the banquet table of the Kingdom of God. ³⁰ At that time remember that some of those who are now last will be first and some of those who are now first will be last."

THE LAMENT OVER JERUSALEM

<Luke 13:31-35>

³¹ At that time some Pharisees came to warn Jesus and told Him, "Get out of here, be on your way! Herod wants to kill you." ³² Jesus answered them, "Go and tell that fox, 'See, I am here today and tomorrow, expelling (literally, throwing out) hurtful spirits (or, demons) and effecting cures. On the third day I will have completed my work. ³³ However, today and

107 {C} So: P75, Aleph, B, L, 070, 1241 & Bohairic Coptic. With minor variants, D, Old Latin, Curetonian, Sinaitic & Palestinian Syriac, Sahidic Coptic & Armenian. "into a large tree" P45, A, K, W, X, Delta, Theta, Pi, Psi, family 13, many other minuscules, Harclean Syriac & several Bohairic Coptic.

108 {C} So: Aleph, A, K, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "you" is omitted in other manuscripts.

tomorrow as well as the next day I must keep on traveling. It is not even conceivable that a prophet should be killed anywhere except in Jerusalem'.

³⁴ Oh, Jerusalem, Jerusalem! Murderer of the Prophets and the one who stones the messengers sent to you by God! How often have I wanted to gather your children together just as a hen gathers her brood under her wings, but you refused! ³⁵ Realize that your home will be left totally destitute. I tell you, you will not see me until the time comes when [you will say,] ¹⁰⁹ 'Blessed is He who comes in the name of the Lord.'" (*Psalm 118:26*)

CHAPTER XIV

THE HEALING OF THE MAN WITH DROPSY

<Luke 14:1-6>

¹ On one particular Sabbath Day, Jesus had gone into the house of a leading Pharisee to partake of a meal. The people who were present were watching him carefully. ² There, before Him was a man who was suffering from dropsy. <*Dropsy, or "ὕδρωπικος" is an early term for "Edema". Watery fluid fills the tissues or cavities of the body.*> ³ Jesus asked the experts of the Law and the Pharisees: "Is it, or is it not, permissible to heal on the Sabbath Day?" ⁴ They remained silent. Jesus then took hold of the man, cured him and sent him away. ⁵ Following this He turned to those present and said, "If any among you had [a son or an ox] ¹¹⁰ fall into a well, would you not immediately pull it out even if it were on the Sabbath Day?" ⁶ They could find no way to contradict the words of Jesus.

THE LESSON TO GUESTS AND A HOST

<Luke 14:7-14>

⁷ Upon noticing how the invited guests were selecting the best places at the table, Jesus told them this parable. ⁸ "When you are invited by someone to be a guest at a wedding banquet you should not recline at the table in the best place <*i.e. the place of highest honor*> for someone who is more distinguished than yourself may have been invited ⁹ and if that is the case the host who invited both of you might come and say to you, 'Make room for him,' causing you public humiliation as you are moved to the lowliest place <*i.e. the foot of the table*>. ¹⁰ No! When you are invited as a guest, go to the lowliest place and recline there so that your host, when he comes to you, might say, 'Friend, move up to a higher place.' If that happens you will feel honored in the presence of the other guests. ¹¹ Everyone who exalts himself will be made humble and whoever humbles himself will be exalted."

¹² Thereupon Jesus said to His host, "Whenever you give a luncheon or a dinner, do not invite your friends, your brothers, your other relatives or your rich neighbors for they are very apt to also invite you in return and in that way you will have your hospitality repaid. ¹³ Instead, when you host a dinner, invite the poor, the disabled, the lame and the blind. ¹⁴ It is here that blessing will be yours, since they have no means whereby to repay you, but you will receive repayment at the time of the resurrection of the righteous."

THE PARABLE OF THE GREAT BANQUET

<Luke 14:15-24>

¹⁵ One of the people at the table overheard this and said, "Oh, the happiness of the person

¹⁰⁹ {D} Minor variants occur.

¹¹⁰ {B} So: P45, P75, A, B, W, Delta, many minuscules, several Old Latin, Harclean Syriac, Sahidic Coptic. "a donkey or an ox" Aleph, K, L, X, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Palestinian Syriac, Bohairic & Fayyumic Coptic, & Armenian. Other minor variants occur, including "a son, an ox or a donkey" 2174 & Curetonian Syriac. "a lamb or an ox" D.

(literally, man) who is a guest at the banquet in the Kingdom of God." 16 Jesus said to him, "A man gave a great banquet and he invited many guests. 17 When the hour of the banquet had come he sent out his servant (or, slave) to tell those who had been invited, ['Come! Everything is now ready!'] 111 18 They unanimously began to make excuses. The first one said, 'I have purchased a tract of land (or, a field) and it is important that I go to look at it! Consider me excused!' 19 Another said, 'I have just purchased five yoke of oxen and am now on my way to test them. Consider me excused!' 20 Another said, 'I have recently gotten married to my wife and due to my recent marriage I am unable to come.' (Deuteronomy 24:5) 21 When the servant (or, slave) returned and reported the results to his master, the master was irate and said: 'Go into the streets and alleyways of the city and bring in the needy, the disabled, the blind and the lame. 22 Hurry up!' 23 Soon the servant (or, slave) reported. 'Sir (or, Lord), your order has been carried out. However, there is still room for more!' 23 The master (or, Lord) said to the servant (or, slave), 'Go out on the country roads and lanes (literally, hedge rows) and make the people come so that my house might be filled. 24 I can assure you that not one single one of those who were invited will have even a taste of my banquet'."

THE COST OF DISCIPLESHIP

<Luke 14:25-33>

25 Huge crowds were accompanying Jesus along the way. He turned to them and said, 26 "For anyone who joins me it is impossible to be my disciple unless that person hates his father and his mother, his wife and children, his brothers and sisters, and even himself. 27 No one can follow in my footsteps unless he carries his own cross. Without this it is impossible to be my disciple. 28 If any one of you plans to build a tower, doesn't he first sit down and calculate what the expense will be, making certain that he has enough money to complete the task? 29 Otherwise when he has laid the foundation and being unable to finish, everyone who sees the half finished building will ridicule, saying, 30 'This man began to build but was unable to finish'.

31 "Or, what king who is marching against another king, with ten thousand soldiers and the king has twenty thousand soldiers, 32 will he not first sit down to calculate the possibility? Won't he, long before the confrontation, send envoys to ask for conditions of peace? 33 In exactly the same way no one of you who does not renounce all you possess can be my disciple."

TASTELESS SALT

<Luke 14:34-35>

34 "Salt is good. However, if the salt loses its tang, how will you ever restore its saltiness? <Genuine salt retains its properties. Often the material used as salt was not genuine sodium chloride and therefor did lose its properties. The passage becomes a reminder about not failing in essential duties.> 35 It is not even of value for spreading on the land or for the manure pile. It is thrown away. You, who are hearers, Listen!"

CHAPTER XV

THE PARABLE OF THE LOST SHEEP

<Luke 15:1-7>

1 All of the tax collectors and sinful people crowded about Jesus to hear Him speak. 2 The Pharisees and teachers of the Law began to complain loudly, saying, "This person welcomes

111 {C} So: P45, B, and in variant form, P75, Aleph in the original hand, L & Theta "all things are ready" A, K, P, W, X, Delta, Pi, Psi, families 1 & 13, many other minuscules, some Old Latin, Harclean Syriac, Armenian & Ethiopic. Other minor variants occur.

sinners and has meals with them." ³ Jesus told them this parable: ⁴ "Who of you, if you had one hundred sheep and lost one, would not leave the ninety-nine in open pasture land and go to look for the lost sheep until he finds it? ⁵ When he finds the sheep he happily lays it on his shoulders and carries it back home. ⁶ He then calls his friends and his neighbors together, saying, 'Be glad (*or, rejoice*) with me for I have found my lost sheep!' ⁷ I tell you, in the same way there will be even more gladness (*or, rejoicing*) in heaven over one sinner who is repentant than over the ninety-nine upright persons who are not in the need of repentance."

THE PARABLE OF THE LOST COIN

<Luke 15:8-10>

⁸ "Or, if a woman has ten silver coins (*literally, drachmae*) <A drachma was equivalent of a day's wages.> and loses one, does she not certainly light a lamp and sweep her house, looking carefully everywhere until she finds it? ⁹ When she finds the coin she calls her friends and neighbors together, saying, 'Be glad (*or, Rejoice*) with me! I have found my silver coin which I had lost.' ¹⁰ I tell you, there will be even more gladness (*or, rejoicing*) on the part of the angels of God over one sinner who is repentant."

THE PARABLE OF THE LOST SON

<Luke 15:11-32>

¹¹ Jesus went on to say, "There was a man who had two sons. ¹² The younger of the sons said to his father, 'Father, give me my share of your estate.' The father divided the estate between the two sons. ¹³ Shortly thereafter the younger son gathered all his belongings and traveled to a distant land where he frittered away his entire fortune in dissipation. ¹⁴ After a brief time there was a famine in that land and he became needy. ¹⁵ He proceeded to take a job with a citizen of that land who sent him out on his farm to tend the pigs. <While the eating of pork was forbidden, interestingly, in Jesus' day the raising of pigs was not forbidden.> ¹⁶ He longed to make a meal of the carob pods (*literally, little horns*) which the pigs ate, ¹¹² but no one gave him anything. ¹⁷ When he finally came to his senses, he said, 'How many of my father's hired hands have more than they can eat and here I am, starving to death! ¹⁸ I will get up and go to my father and I will say to him, 'Father, I have sinned against God and also against you. ¹⁹ I am not deserving to be considered to be your son any longer. Treat me as one of your hired hands.'

²⁰ "So: he got up and went to his father, but, while he was still a far distance away his father saw him coming and was deeply moved with compassion toward him and ran and embraced him and kissed him tenderly. ²¹ The son said, 'Father, I have sinned against God and also against you. I am not deserving to be considered to be your son any longer. [Treat me as one of your hired hands.]" ¹¹³ ²² The father, however, called to his servants, 'Hurry! bring the best robe and dress him in it! Give him a ring to wear on his finger! Get some sandals for his feet! ²³ Get the calf that has been fattened and butcher it! Let us feast and celebrate ²⁴ for this, my son, was dead and now has come back to life. He was lost and now has been found.' They began to celebrate.

²⁵ "In the meantime the older son was in the fields. When he approached the house, he

112 {C} So: P75, Aleph, B, D, L, families 1 & 13, several Old Latin, Curetonian & Palestinian Syriac, Sahidic Coptic & Ethiopic. "...and satisfy himself" W. "...and fill his stomach" A, K, P, X, Delta, Theta, Pi, Psi, many minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. Other variants occur.

113 {B} Omitted by P75, A, K, L, P, W, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Included by Aleph, B, D, X, several minuscules, Harclean Syriac & Ethiopic.

heard music and dancing. ²⁶ Therefore he called one of the male servants to him and asked what this was all about. ²⁷ 'Your brother has returned!' he replied. 'Your father has butchered the calf that had been fattened because he has returned safe and sound.'

²⁸ "The older brother was furious and would not even go in. His father came out and pleaded with him. ²⁹ The son replied, 'All these years I have worked for you. I never, on any occasion, disobeyed your orders. But: in spite of that, you would not even give me as much as a small goat so that I might celebrate with my friends! ³⁰ Now, when this son of yours, the one who frittered away your fortune on prostitutes, returns, you kill the calf for him that we have fattened.'

³¹ "My dear son, you are always with me. Everything I have is also yours,' the father said. ³² 'We just had to celebrate and be glad. This, your brother, was dead and is now alive. He was lost and now he has been found!'"

CHAPTER XVI

THE PARABLE OF THE DISHONEST STEWARD

<Luke 16:1-13>

¹ Jesus told his disciples, "There was a rich man who had a steward (*or, manager*) who took charge of his estate. An accusation was brought against him that he was squandering the property. ² The steward (*or, manager*) said to himself, 'What will I do? My master is dismissing me from my job. ³ I am not strong enough to dig. I would be too ashamed to beg. ⁴ Oh! I know what I will do so that when I am discharged from my job as manager the people will welcome me into their houses.' ⁵ He then proceeded to call all those who owed his master, one by one, ⁶ and asked the first, 'How much do you owe my master?' He replied, 'One hundred measures (*a bath* "βατος") of oil.' <One hundred "baths" of oil would equal about eight hundred to nine hundred gallons.> He said to him, 'Here is your bill. Write fifty.' ⁷ To the second he said, 'And how much do you owe?' 'One hundred measures <A"κοπος" equaled ten to twelve bushels, or one thousand to one thousand two hundred bushels.> of grain.' 'Here is your bill. Write eighty.' ⁸ The master commended the dishonest manager for his shrewdness. The people of this world <*i.e. the worldly people*> are a great deal more shrewd in handling affairs than people who are the ones who seek the light."

⁹ Jesus added, "I tell you, use tainted money in such a way, no matter how dishonestly you obtained it, to get friends for yourself so that when the money is gone you will be welcomed into the eternal home (*literally, tents*).¹⁰ The person who is honest in very small matters is also honest in important matters, and the one who is dishonest in small matters will also be dishonest in important matters. ¹¹ If you have not been faithful in financial matters, who will entrust you with matters that are of eternal worth. ¹² If you are not reliable with what belongs to someone else, who will give you [that which is your own?]" ¹¹⁴

¹³ "No servant can be a slave to two masters. He will either hate the one and love the other, or, he will devote himself to one and despise the other. You can not be servants both of God and money (*or, material goods. literally, mammon*)."

THE LAW AND THE KINGDOM OF GOD

<Luke 16:14-18>

¹⁴ The Pharisees, who love money a great deal, [hearing all these things] ¹¹⁵ jeered Jesus.

114 {B} So: P75, Aleph, A, D, K, P, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "ours" B & L. "that which is trustworthy" 22 & 1216.

115 {C} So: P75, Aleph, B, L, Psi, 1241, 1242, Old Latin, Sinaitic & Peshitta Syriac, Sahidic & Bohairic Coptic & Armenian.

15 Jesus said to them, "You are the ones who claim righteousness (*or, justify yourselves*) in the eyes of people, but God sees into your hearts. What is considered important to persons is disgusting in God's sight.

16 "The Law and the Prophets continued until John came. From then on the Good News of the Kingdom has been spreading (*or, is being proclaimed*) and everyone tries to force his way into it. 17 It is easier for heaven and earth to disappear than for the smallest detail of the Law to lapse.

18 "Anyone who divorces his wife and marries another is an adulterer. Whoever marries a woman who has been divorced from her husband is an adulterer."

THE RICH MAN AND LAZARUS

<Luke 16:19-31>

19 "There was a wealthy man who always dressed in expensive clothing (*literally, purple and fine linen*) and ate lavish meals every day. 20 In front of his outer gate lay a man, a beggar, named Lazarus. <*The name means "God has helped"*.> He was covered with abscesses 21 and longed to satisfy his hunger with [scraps] ¹¹⁶ which fell to the floor from the rich man's table. The dogs, as they came, even licked his sores.

22 "In time the beggar died. He was carried into Abraham's bosom <*A euphemism for heaven.*>by the angels. The rich man also died and was buried. 23 While suffering tortures in Hades <*One of several words for the "abode of the Dead", sometimes translated as "hell". Luke 10:15*> he looked up and saw Abraham far away with Lazarus leaning on his bosom (*or, in his arms*). 24 So, he cried out saying, 'Father Abraham, have pity on me. Send Lazarus to dip his finger tip in water and cool my tongue. I am in anguish in this flame.' 25 Abraham replied, 'My son, you must remember that you had good fortune during your entire life and that Lazarus, on the other hand had hardships. Now Lazarus is being comforted while you are in agony. 26 In addition to this, there is a vast chasm that is between us and you. This is so that it is impossible for those who would desire to cross from this side to you or from your side to this one to accomplish this.'

27 "'Then, I plead with you, Father Abraham, send Lazarus to my father's house. 28 I have five brothers. Let him give them a strong warning about the truth and make certain that they do not also come to this place of torment.' 29 'They have Moses and the Prophets (*or, as I recall Clarence Jordon saying, "They have the Bible and the preachers."*) to warn them. Let them listen to these.' 30 The wealthy man replied, 'That is not sufficient! Father Abraham, if someone were to come to them from the dead they would surely repent.' 31 Abraham replied, 'If they refuse to listen to Moses and the Prophets they will not be convinced even if someone were to rise from the dead.'"

CHAPTER XVII

SOME SAYINGS OF JESUS

<Luke 17:1-10>

1 Jesus told the disciples, "It is inevitable that whatever the causes of sin might be, these will occur. How tragic for the one who causes it to happen. 2 It would be to the advantage of

"heard all this and jeered" A, P, W, X, Delta, Theta, families 1 & 13 & many other minuscules. Other variants occur.

116 {B} So: Aleph in the third corrective hand, A, D, K, P, W, X, Delta, Theta, Pi, Psi, family 13, many minuscules, some Old Latin, some Sahidic & Bohairic Coptic & some Armenian. Family 1 includes this with a slight variant. Omitted by P75, Aleph in the original hand, B, L, some Old Latin, Sinaitic & Palestinian Syriac, the majority of Sahidic & Bohairic Coptic & Armenian.

such a person to be thrown into the sea with a large millstone put around his neck than that he should cause any single one of these little ones to sin. ³ Be on guard!

"If your brother sins, reprimand him. If he repents (*literally, turns around*) forgive him. ⁴ And: If he acts wrongly toward you seven times in a day, and each time comes back to you, saying, 'I'm sorry,' you must forgive him."

⁵ "The apostles said to the Lord, "Give us greater faith!" ⁶ The Lord answered, "If you possess faith even if it is no greater than a mustard seed, you might be able to say to this mulberry tree, <*The Greek word "συκκαμινος" or, sycamine, perhaps is a black mulberry.*> be uprooted and replanted in the sea and it would immediately be obedient to you.

⁷ "Suppose one of you had a servant (*or, slave*) who is plowing, or is a shepherd. Would you (*literally, he*) say to the servant, 'Come here at once, recline at the table.' ⁸ Wouldn't you say instead, 'Get my dinner ready, put on your apron (*literally put your belt around you. cf. Luke 12:37*) and wait on me while I eat and drink. You can eat and drink after I am finished.' ⁹ Is the servant (*or, slave*) thanked for simply [obeying orders?]¹¹⁷ ¹⁰ In the same way, when you have done everything you have been told to do, you must still say, 'We are merely useless servants who do not deserve special credit. We have only done our duty!'"

THE CLEANSING OF TEN LEPERS

<Luke 17:11-19>

¹¹ When Jesus was on His way to Jerusalem, He was traveling near the border of Samaria and Galilee. ¹² Upon entering a particular village He was met by ten men who were leprous. <*While leprosy was apparently rather prevalent during the time of Christ, other diseases of the skin were also called leprosy.*> These stood at a distance ¹³ and shouted loudly, "Jesus, Master! Take pity on us!" ¹⁴ Jesus saw them and told them, "Go, show yourselves to the priests for examination." (*Leviticus 14:2,3*) As they were going along the way they were cured (*literally, cleansed*). ¹⁵ One of them, when he realized that he was cured, returned, loudly praising God. ¹⁶ He threw himself, face down, at the feet of Jesus, thanking Him. The man was a Samaritan. ¹⁷ Jesus responded, "Where all ten not cured (*or, cleansed*)? Where are the other nine? ¹⁸ Did no one else see fit to come back except this foreigner?" ¹⁹ Jesus said to him, "Get up! Go your way! Your faith has cured you!"

THE COMING OF THE KINGDOM

<Luke 17:20-37>

²⁰ Jesus was asked by the Pharisees when the Kingdom of God would be coming. Jesus replied, "The arrival of the Kingdom of God is not seen by means of visible signs that can be watched for. ²¹ People will not be able to say, 'Look! Here it is!' or 'Look! There it is!' because the fact is that the Kingdom of God is within you."

²² Then Jesus said to His disciples, "The time will come when you will be longing to see just one of the days of the Son of Man but you will not do so. ²³ They will tell you, ['Look! Here it is.' or 'Look! There it is!']¹¹⁸ [Do not go out to follow those signs]¹¹⁹ ²⁴ Just as lightning flashes across the sky, so will [the Son of Man be when His day arrives.]¹²⁰ ²⁵ However, first He

117 {C} P75, Aleph, B, L, family 1, 1010, 1241 & Palestinian Syriac. "apparently obeying orders" A, K, W, Delta, Theta, Pi, Psi, 063, many minuscules & Harclean Syriac. D, family 13, Old Latin & Peshitta Syriac add the words, 'I think.'

118 {D} So: P75, Aleph & B. "Look there it is or look here it is" A, Delta, Theta, Psi, many minuscules, Harclean Syriac & Ethiopic. In a variant form D, W in the original hand, X, 063 & many minuscules. Other variants occur.

119 {C} So: Aleph, A, D, K, W, X, Theta, Pi, Psi, 063, many minuscules, Old Latin, Curetonian, Sinaitic & Harclean Syriac, Bohairic & Ethiopic. Other variants occur, some saying "don't" others say "don't follow".

120 {C} So: Aleph, A, K, L, W, X, Delta, Theta, Pi, Psi, 063, families 1 & 13, many other minuscules, several Old Latin,

must endure much suffering and undergo rejection by this present generation.

²⁶ "Furthermore, just as it was in the time of Noah (*Genesis 7:7-23*) so it also will be in the day of the Son of Man. ²⁷ They ate and drank. They were marrying, up to the very day Noah entered the ark and the flood came, destroying them all. ²⁸ Similarly, in the time of Lot (*Genesis 19:24*) people ate and drank, they bought and sold, they planted and built houses. ²⁹ On the day Lot left Sodom fire and sulfur rained down from the sky and destroyed all of them. ³⁰ It will be similar on the day when the Son of Man will be revealed. ³¹ A person on the roof on that day, with his possessions inside the house, must not come down to gather his possessions. And: the one who is working in the field must not turn back. ³² Remember what happened to Lot's wife!" (*Genesis 19:26*)

³³ ["Whoever tries to keep his life safe (*or, preserve his own life*)] ¹²¹ will lose it. Also, if any one is willing to lose his life for my sake, he will preserve it. ³⁴ During that night, I tell you, two people will be sleeping in one bed. The one will be taken. The other one will be left. ³⁵ Two women will be grinding grain together. One will be taken. The other will be left. ³⁶ [Two men will be in the field. One will be taken. The other will be left."] ¹²²

³⁷ In response, they asked Jesus, "Where is this to take place, Lord?" Jesus replied, "Where the corpse is, there the vultures (*or, eagles*) will gather."

CHAPTER XVIII

THE PARABLE OF THE WIDOW AND THE JUDGE

<Luke 18:1-8>

¹ Jesus told this parable in order to teach them that they should always keep on praying and not become discouraged (*or, despair*). ² "A judge lived in a certain town. He was a man who had no reverence for God and no respect for people. ³ There was a widow in the same town who came to him repeatedly, pleading with him, saying, 'Provide me with justice in my case against my opponent.' ⁴ For a long time he refused but finally said to himself, 'Even though I have no reverence for God and no respect for people ⁵ I will provide justice for this woman because she keeps pestering me. Unless I do this she will wear me out completely.'" ⁶ So the Lord added, "Pay attention to what the corrupt (*or, evil*) judge said! ⁷ Also: Will not God provide justice for His own people who appeal to Him, day and night? Won't He patiently help them (*or, Will He delay His assistance*)? ⁸ I tell you, He will quickly provide justice for them. Yet, will the Son of Man, when He appears, find people on the earth who have faith?"

THE PARABLE OF THE PHARISEES AND THE TAX COLLECTOR

<Luke 18:9-14>

⁹ Jesus told this parable to those people who felt themselves to be perfectly good and despised everyone else. ¹⁰ "Two men went up to the Temple to pray. One was a Pharisee. The other was a tax collector. ¹¹ The Pharisee stood up and [prayed within himself (*literally, prayed to himself*)] ¹²³ as follows: 'Oh, God! Thank you that I am different from other people. I am not

Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. Omitting the phrase, "when His day arrives" P75, B, D, several Old Latin & Sahidic Coptic. Other variants occur.

121 {C} So: P75, B, & L. "save his life" Aleph A, K, W, X, Delta, Theta, Pi, Psi, 063, families 1 & 13, many other minuscules, Old Latin, Harclean Syriac, Bohairic Coptic & Armenian. Other variants occur.

122 {B} Omitted by P75, Aleph, A, B, K, L, W, Delta, Theta, Pi, Psi, 063, family 1, many other minuscules, Sahidic & Harclean Syriac & Ethiopic. Included by D & several minuscules. Other variants occur. The verse is no doubt a gloss and should be omitted.

123 {D} So: A, K, W, X, Delta, Pi, 036, family 13, many other minuscules, Curetonian, Sahidic, Peshitta & Harclean Syriac. In a transposed word order, P75, Aleph in the third corrective hand, B, T, Theta, Psi, family 1, 892, 1241, Palestinian

greedy, dishonest, an adulterer, or, for that matter, like this tax collector. ¹² I fast two times each week, I pay the tithes of everything I acquire.'

¹³ "However, the tax collector, standing far back, would not even raise his eyes to heaven but kept on beating his breast and saying, 'Oh, God! Be merciful toward me, the sinner that I am!' ¹⁴ I tell you, it was this one, rather than the former who returned home vindicated. For everyone who exalts himself will be humbled and he who humbles himself will be exalted!"

LITTLE CHILDREN BLESSED

<Luke 18:15-17>

¹⁵ Some people brought infants (*or, small children*) to Jesus with the purpose of having Him touch them. The disciples noticed this and criticized them. ¹⁶ Jesus, however, called for the infants to be with Him (*or, at His side*), saying, "Let the children come to me. Do not stop them. It is to such as these that the Kingdom of God belongs. ¹⁷ Keep in mind: (*literally, Amen I say to you*) Whoever does not receive the Kingdom of God like a small child will never enter it."

THE RICH RULER

<Luke 18:18-30>

¹⁸ A certain Jewish leader posed a question to Jesus. "Good Teacher, what must I do to obtain eternal life?" ¹⁹ Jesus told him, "Why do you call me good? There is no one who is good except God alone. ²⁰ You know the commandments: Do not commit adultery, do not murder, do not steal, do not commit perjury (*literally, bear false testimony*), provide honor for your father and your mother." ²¹ The man's reply was, "I have carefully done all these things ever since childhood." ²² When Jesus heard this He said to him, "There is one thing that is still lacking. Sell everything you possess and donate the proceeds to the poor and you will have riches in heaven. Also: come and follow me." ²³ Upon hearing this the man was very sad (*or, distressed*) because he was exceedingly rich. ²⁴ [Jesus looked at him and seeing that he was very sad, said,] ¹²⁴ "It is very difficult for those who have wealth to be able to enter the Kingdom of God! ²⁵ It is much more difficult for a rich man to enter the Kingdom of God than for a camel to go through the eye of a needle." <Several attempts have been made to explain "the eye of a needle" by applying an explanation that is different from the statement, that "the eye of a needle" is a gate in the wall of the city or that the "camel" is really a rope. None of these do justice to the statement found in Luke 18:25.>

²⁶ Those who heard it asked, "Then, who can really be saved?" ²⁷ "Those things that are impossible on man's part are possible on God's part" answered Jesus. ²⁸ Peter said, "Look, we have given up our homes and we have followed you!" ²⁹ "I tell you, for a fact, (*literally, Amen I tell you*) anyone who leaves his house or wife, brothers, parents or children, for the sake of the Kingdom of God ³⁰ will receive much more in this life and eternal life in the age to come."

THE THIRD TIME JESUS FORETELLS HIS DEATH AND RESURRECTION

<Luke 18:31-34>

³¹ Jesus took aside the twelve and told them, "We are going to Jerusalem. All the things the Prophets have written about the Son of Man will be fulfilled. ³² He will be handed over to the Gentiles. These will make fun of Him, insult Him and spit upon Him. ³³ They will whip and kill Him and on the third day He will be raised to life again." ³⁴ The disciples failed completely to

Syriac, Bohairic Coptic & Armenian. Other variants occur.

124 {D} So: A, K, P, W, X, Delta, Theta, Pi, Psi, 078, family 13, many other minuscules, some Old Latin, Harclean Syriac, Armenian & Ethiopic. With transposed wording, Aleph, B, L, family 1, 1241, Palestinian Syriac, Sahidic & Bohairic Coptic. Other variants occur.

grasp all this. They did not understand the significance of this statement which was hidden from them and they had no comprehension of what He was saying.

THE HEALING OF A BLIND BEGGAR NEAR JERICHO

<Luke 18:35-43>

³⁵ As Jesus came near to Jericho a blind man was seated, begging, by the roadside. ³⁶ When he heard that many were passing by he inquired as to its meaning. ³⁷ They told him "Jesus of Nazareth is passing by." ³⁸ He shouted, saying, "Jesus, Son of David, take pity (*or, have mercy*) on me." ³⁹ The people in front censured him sharply, telling him to be silent. He called out all the louder, "Son of David, take pity (*or, have mercy*) on me." ⁴⁰ Then Jesus stopped and gave orders to bring the blind man to Him. As he was drawing near Jesus asked him, ⁴¹ "What would you like to have me do for you?" "Sir, (*or, Lord*), all I desire is that I might see!" ⁴² Jesus said, "Regain your sight. Your faith has cured (*literally, saved*) you." ⁴³ Immediately he regained his eyesight and followed Jesus, giving praise to God. All the people saw it and they also praised God.

CHAPTER XIX

JESUS AND ZACCHAEUS

<Luke 19:1-10>

¹ Jesus entered Jericho *<The name means "place of fragrance" or "moon city". It is located in the Jordan rift, 825 feet below sea level, 17 miles east of Jerusalem. Archaeologists have revealed many levels of habitation, due to earthquakes, sieges and other catastrophies in the region.>* with the intention of only passing through. ² There was a man named Zacchaeus *<The name means "pure".>* who was the chief tax collector and a wealthy man. ³ He was attempting to see what sort of person Jesus was. Because of the crowd and since he was a man of small stature, ⁴ he ran ahead of the crowd and climbed a fig-mulberry (*or, sycamore*) tree. *<Perhaps the Ficus Sycomorus.>* in order to see Him, since Jesus was to pass that way. ⁵ When Jesus arrived at that place He looked up and said to him, "Zacchaeus, hurry down for today I must stay at your house." ⁶ Zacchaeus hurried down and welcomed Jesus heartily. ⁷ Everyone who witnessed this began to grumble out loud, "He has gone to be a guest of a sinner (*or, a person with whom no respectable person should have any dealing*)." ⁸ Zacchaeus stood and spoke to the Lord, "Take note, Lord, I will donate one half of my possessions to the poor and if I have swindled anyone out of anything I will return four times as much." ⁹ Jesus told him, "Salvation has come to our house today. This man is also a Son of Abraham, ¹⁰ for the Son of Man came to seek out and to save the lost."

THE PARABLE OF THE TEN POUNDS

<Luke 19:11-27>

¹¹ Jesus told a parable to those who were attentive to Him, since, nearing Jerusalem it was appropriate because the people were under the impression that the Kingdom of God was on the verge of appearing. ¹² He said, "Once there was a nobleman who was to travel to a distant country to be declared king and then return to his home. ¹³ First he summoned ten of his servants (*or, slaves*) and gave them each a mina (*or, pound*). *<The Greek word "μνᾶς" designated a Greek coin worth one hundred drachmae, a drachma being a day's wages. Traditionally it has been translated as "pound".>* He told his servants "Transact (*or, do business*) with this until I return." ¹⁴ However, his countrymen detested him and sent a deputation after him to say, 'We do not want him to be our king!' *<This actually happened to Archelaus, the son of Herod the Great.>*¹⁵ He returned, having received the sovereignty. He then ordered those servants to

whom he had given money to report in order that he might [determine their success in their trading.]¹²⁵ 16 The first one made his appearance and said, 'Sir (*or, Lord*), your mina (*or, pound*) has produced ten additional minas (*or, pounds*).'¹⁷ 'Well done!' he replied. 'Because you have shown yourself to be trustworthy in small matters you will be governor over ten towns.'¹⁸ The second came and said, 'Sir (*or, Lord*), your mina (*or, pound*) has produced five additional minas (*or, pounds*).'¹⁹ He also told him, 'You will be governor of five cities.'²⁰ Then another came and said, 'Look, Sir (*or, Lord*), here is the very same mina (*or, pound*) you gave me. I kept it safely hidden, wrapped in a napkin (*or, handkerchief*).²¹ I feared you because you are a severe man. You appropriate what is not yours (*literally, take up what you did not lay down*), reaping where you never planted.'²² His master said to him, 'Your own words have condemned you! You evil servant (*or, slave*)! You know that I am a severe man, appropriating what is not mine, reaping where I have not planted.'²³ Why then, did you not place the money in the bank, that, upon my return, I might have received what is mine with interest?'²⁴ He told those who were in attendance, 'Take the mina (*or, pound*) away from him and give it to the one who has ten minas (*or, pounds*).'²⁵ [And they said to him, 'Sir (*or, Lord*), he already has ten minas (*or, pounds*).']¹²⁶ 26 The nobleman replied, 'I tell you, more will be given to the one who has, but the one who has little, even that will be taken away.'²⁷ Now: as far as these enemies of mine are concerned, who did not want me to rule them, bring them here and slay them in my presence!'

THE TRIUMPHAL ENTRY INTO JERUSALEM

<Luke 19:28-44>

28 Following these events Jesus led His disciples on a journey, going up to Jerusalem.²⁹ As they neared the villages of Bethphage <*The name means "house of unripe figs".*> and Bethany, <*The name means "house of poverty".*> at the hill called the Mount of the Olive Trees, He sent two of His disciples,³⁰ saying, "Go into the village that is in front of (*or, opposite*) you and you will find a colt that is tied. The colt has never been ridden by anyone. Untie it and bring it to me.³¹ If anyone asks, 'Why are you untying the colt?' respond, 'The Master (*or, the Lord*) needs it!'"³² Those who were sent away found everything to be as they had been told.³³ As they were untying the colt one of the owners asked them, "Why are you untying the colt?"³⁴ They replied, "Because the Master (*or, Lord*) needs it."

³⁵ They brought the colt to Jesus. Then they threw their coats over the colt and Jesus mounted it.³⁶ Others laid their coats on the road before Jesus as He was riding the colt,³⁷ descending from the Mount of the Olive Trees. The entire crowd of disciples began to be very happy, and to sing praise to God with loud voices because of the powerful deeds they had witnessed.³⁸ They cried out, "Blessings on [the King who comes]¹²⁷ in the name of the Lord. Peace in heaven and glory in the heights of heaven."

³⁹ Some of the Pharisees in the crowd said to Him, "Teacher, reprimand your disciples."⁴⁰ Jesus replied, "I tell you, if they became silent the stones themselves would shout."

⁴¹ As Jesus came near the city, when He looked at it He wept over it,⁴² saying, "If [on

125 {C} Minor variants occur.

126 {D} Manuscripts that include verse 25 are: Aleph, A, B, K, L, Delta, Theta, Pi, Psi, 063, families 1 & 13, many other minuscules, most Old Latin, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian. Those omitting the verse are: D, W, 565, 1230, 1253, several Old Latin, Curetonian & Sinaitic Syriac & Bohairic Coptic.

127 {C} So: B and in a slightly variant form Aleph in the third corrective hand, A, K, L, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, some Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. It is transposed in D. "the king" Aleph in the original hand & 063. "the one who is comes" W & 1216.

this day]¹²⁸ you only knew what is needed for [peace!] ¹²⁹ Yet, you are unable to see it. ⁴³ The days will come when your enemies will set up siege works around you and encircle you and will hem you in on every side. ⁴⁴ They will totally destroy you (*literally, dash you to the ground*) and your children. Not one stone will be left on top of another. All this will take place because you failed to recognize the time when you were divinely visited."

THE CLEANSING OF THE TEMPLE

<Luke 19:45-48>

⁴⁵ Jesus entered the temple and began to drive out the traders, ⁴⁶ saying to them, "This is what the Writings say, 'My house will be a house of prayer (*Isaiah 56:7*) but you have made it to be a den of robbers.'" (*Jeremiah 7:11*)

⁴⁷ Day after day He taught in the Temple while the High Priests and teachers of the Law and leaders among the people tried to find some way to kill Him, ⁴⁸ but they discovered no suitable means of accomplishing this, especially since all the people hung on His words.

CHAPTER XX

THE AUTHORITY OF JESUS QUESTIONED

<Luke 20:1-8>

¹ One day, as Jesus was teaching the people in the Temple, and proclaiming the Good News, the Chief Priests and the teachers of the Law came, along with the elders, ² protesting, and asked: "Tell us, what right do you have (*or, what authority*) to act in this fashion?" ³ Jesus answered, "First I will ask you a question. Tell me, ⁴ was the source of the baptism John administered from heaven or from men?" ⁵ They began to debate this among themselves. "What will we say? If we say, 'From heaven' He will say, 'Why did you not believe in him?' ⁶ But: if we say, 'From men' all the people will stone us for they are convinced that John was a prophet." ⁷ Because of this they answered, "We do not know the source." ⁸ Jesus then said, "Then neither will I tell you, by what right (*or, authority*) I do these things."

THE PARABLE OF THE VINEYARD AND THE TENANTS

<Luke 20:9-19>

⁹ Jesus told the people this parable: "[A man planted a vineyard] ¹³⁰ and leased it to tenants and then went away for a long time. ¹⁰ At the time of harvest he sent a servant (*or, slave*) to whom they were to give a share of the harvest. The tenants beat the servant (*or, slave*) and sent him back empty-handed. ¹¹ He then sent a second servant (*or, slave*) and they beat him and abused him shamefully, sending him back empty-handed. ¹² Then he sent a third servant (*or, slave*) whom they wounded and then threw him out. ¹³ Finally the owner of the vineyard said, 'What should I do? I will send my son whom I love. They will without a doubt respect him!' ¹⁴ When the tenants saw him they discussed among themselves: 'This is the heir. Let us kill him. Then this estate will become ours.' ¹⁵ So, he threw him out of the vineyard and killed him."

Jesus asked, "What will the owner do to the tenants? ¹⁶ He will come and put those tenants to death (*or, destroy them*) and give the vineyard to others." The hearers responded, "Let it never be so!" <Traditionally translated "God forbid" though the word "God" is not in the Greek word.> ¹⁷ Jesus looked at them and said, "What is it that is written? "The stone

128 {C} Numerous variants occur, all expressing a similar thought.

129 {C} So: Aleph, B, L, Theta, Palestinian (margin) Syriac & Sahidic Coptic. "your peace" A, K, W, Delta, Pi, Psi, 063, family 1, many other minuscules, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian (margin) Syriac, Bohairic Coptic, Armenian & Ethiopic. D, family 13, 1365, & Old Latin use the dative form of "you".

130 {C} Manuscripts transpose the word order.

which was rejected by the builders has become the cornerstone.' (*Psalm 118:22*)¹⁸ Everyone who falls against that stone will be crushed (*or, shattered*) but the person on whom it falls will be ground to powder."

¹⁹ The teachers of the Law and the Chief Priests immediately attempted to arrest Him for they understood that this parable was directed against them but they feared the people.

PAYING TAXES TO CAESAR

<Luke 20:20-26>

²⁰ [They kept observing Him closely]¹³¹ for the opportune time, sending spies who pretended sincerity, for the purpose of catching Jesus in some saying so that He might be handed over to the control and authority of the Governor. ²¹ These asked Him a question, "Teacher, we are aware that what you say and teach is correct. We realize that you are impartial and that you teach the truth of God. ²² Is it legally permissible to pay a tax to Caesar (*or, to the Emperor*), or not?" ²³ Jesus was aware of their trickery and told them, ²⁴ "Show me a denarius. <*A silver coin equal to about a day's wage.*> Whose image is on the coin?" "Caesar's (*or, the Emperor's*)," ²⁵ they replied. Jesus said, "If that is the case, pay to Caesar (*or, the Emperor*) what belongs to Caesar (*or, the Emperor*) and to God what belongs to God." ²⁶ Because of this reply they were not able [to seize Him publicly as the result of His words.]¹³² so they kept quiet and were amazed at His answer.

THE QUESTION ABOUT THE RESURRECTION

<Luke 20:27-40>

²⁷ Some of the Sadducees came to Jesus. Sadducees are the sect that [denies (*or, says there is no*)]¹³³ the resurrection. ²⁸ They said to Jesus, "Teacher, Moses wrote a regulation (*or, law*) for us that if a man dies and leaves a wife but has no children the man's brother should take the woman and raise children on behalf of his brother. (*Deuteronomy 25:5-8*) ²⁹ Once there were seven brothers. The oldest of these married and died childless. ³⁰ The second married her ³¹ and the third and so did all seven. They all died childless. ³² Finally the woman also died. ³³ Whose wife will she be at the time of the resurrection? After all, she had been married to all seven."

³⁴ Jesus told them, "In the world people marry and are given in marriage. ³⁵ Those who are held worthy to enter the other world and to be raised from the dead do not marry. In addition they are not given in marriage. ³⁶ They are like the angels for they cannot die. They are the children (*literally, sons*) of the resurrection <*i.e. partakers of the resurrection*>. ³⁷ Moses has shown that the dead rise to life in the passage (*Exodus 3:2-6*) which deals with the bush, where he calls the Lord 'The God of Abraham, the God of Isaac and the God of Jacob.' ³⁸ God is not the God of the dead but rather the God of the living, for to Him they are all alive." ³⁹ Some of the teachers of the Law said, "Teacher, you have spoken well." ⁴⁰ This was said because they did not dare ask Jesus any further questions.

THE QUESTION ABOUT DAVID'S SON

<Luke 20:41-44>

⁴¹ Jesus said to them, "How is it possible to say that the Christ (*or, Messiah, Anointed*)

131 {C} So: Aleph, A, B, C, K, L, Delta, Pi, Psi, 0117, families 1 & 13, many other minuscules, Harelean Syriac, Sahidic & Bohairic Coptic. "He withdrew" D, Theta, Old Latin & Ethiopic. "withdrew" using a different Greek word, W. Other variants occur.

132 {C} The word order is transposed in some manuscripts. "His" is omitted by Aleph, B & L.

133 {C} So: A, K, P, W, Delta, Pi, family 13, many other minuscules, Old Latin, Harelean Syriac & Armenian. "who say there is no" Aleph, B, C, D, L, Theta, family 1, many other minuscules, Curetonian, Sahidic & Peshitta Syriac, Sahidic & Bohairic Coptic & Ethiopic. Other variants occur.

One) will be the Son of David?⁴² David says himself, in the Book of the Psalms, <Psalm 110:1, possibly from the LXX.>

'The Lord said to my Lord,
Sit at my right hand,

⁴³ Until I make your enemies my footstool.'

⁴⁴ Thus David calls Him Lord. How can He be his son?"

THE DENOUNCING OF THE SCRIBES

<Luke 20:45-47>

⁴⁵ While the entire crowd listened, Jesus told [His disciples,]¹³⁴ ⁴⁶ "Watch out for the teachers of the Law who like to walk around in long robes and love to be greeted reverently in the bazaar (*or, market place, suq*). They select the best seats in the Synagogue or at the feasts. ⁴⁷ They take advantage of widows (*literally, swallow up their property*) and pray a long time, seeking to show off. They will receive a heavier condemnation because of this."

CHAPTER XXI

THE WIDOW'S OFFERING

<Luke 21:1-4>

¹ Jesus looked about and saw those who were wealthy, dropping their contributions into the Temple treasury. ² He also saw a poor widow dropping two lepta <*The smallest piece of money, equal to 1/128th of a day's wages.*> into the treasury. ³ He said, "I tell you, this poor widow has actually given more than all the others. ⁴ The others offered their gifts [to God]¹³⁵ out of their wealth. She, in her poverty, gave everything she had to live on." <*Cf. Strack-Billerbeck Vol. II, pp.37-46.*>

¹³⁶

THE DESTRUCTION OF THE TEMPLE FORETOLD

<Luke 21:5-6>

⁵ When some were remarking about the temple they spoke of how it was so beautifully adorned with stonework and votive offerings. Jesus said, ⁶ "The time will come when, of every thing you admire, not [one single stone will be left on another]¹³⁷ which will not be torn down (*or, completely demolished*)."

SIGNS AND PERSECUTIONS

<Luke 21:7-19>

⁷ The disciples asked Jesus, "Teacher, when will these events take place? ⁸ What sign will there be to indicate when this will take place?" Jesus said, "Be careful that you will not be led astray. Many will appear under my name, saying, "I am He,' and 'The time is near.' Do not

¹³⁴ {C} So: Aleph, A, K, L, P, W, Delta, Theta, Pi, Psi, 063, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic. "the disciples" B, D & Aramaic. "those who were His" Q.

¹³⁵ {B} Omitted by Aleph, B, L, X, family 1, 1241, Curetonian, Sinaitic & Palestinian Syriac, Sahidic & Bohairic Coptic. Included by A, D, K, W, Delta, Theta, Pi, Psi, 063, 0102, family 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac & Armenian.

¹³⁶ So: A, B, K, Delta, Theta, Pi, 063, 0102 & many minuscules. "here" is inserted in Aleph in the original hand.

¹³⁷ {C} So: A, B, K, Delta, Theta, Pi, 063, 0102 & many minuscules, "here" is inserted in Aleph in the original hand.

have anything to do with them. 9 You will hear of wars and planned revolutions. Do not be afraid. These events must occur first. The end will not, however, come immediately."

10 Jesus then went on, saying, "Nation will attack nation and kingdom will attack kingdom. 11 There will be violent earthquakes as well as famines and plagues in many places. [There will be awesome sights and great portents in the sky.]¹³⁸

12 "Prior to all these events you will be attacked and persecuted. They will hand you over to the synagogues and prisons. Because of my name you will be brought before kings and governors. 13 This will be an opportunity for you to bear testimony in my name. 14 So: make up your minds not to predetermine exactly how you will defend yourselves (*or, do not premeditate your defense*)! 15 I will provide you with the necessary eloquence and wisdom that none of your opponents will be able to withstand or contradict you. 16 You will be betrayed by parents, brothers, relatives and friends. Some of you will be killed. 17 You will be hated by everybody because of your confessing faith in me. 18 Not a hair of your head will be lost. 19 Through your endurance you will [win (*or, procure*)]¹³⁹ souls (*or, will gain possession of your own soul*)."

THE DESTRUCTION OF JERUSALEM FORETOLD

<Luke 21:20-24>

20 "When you see that Jerusalem is surrounded by armies, you may be certain that the time of her devastation is near. 21 At that time those who are in Judea should flee to the hills (*or, mountains*) and those who are in the city should escape and those who are in the open country should not go into the city. 22 Those are the days of vengeance (*Hosea 9:2*) in fulfillment of all the Writings.

23 "How tragic it will be for those women who are pregnant or those who are nursing a small child at that time! There will be terrible misery in the land and anger will rage against the people! 24 They will die (*literally, fall*) by the edge of the sword, and they will be taken as captives to all nations. Jerusalem will be trampled on by the Gentiles until the time allotted to the Gentiles is past."

THE COMING OF THE SON OF MAN

<Luke 21:25-28>

25 "There will be signs in the sun, the moon and the stars. On the earth nations will feel distress, and fear of the roaring sea and waves. 26 Men will panic (*literally, become faint*) because of their fear and apprehension about what is going to take place on the earth, for heavenly powers themselves will be shaken. 27 At that time they will see the Son of Man coming with great power and glory in a cloud. (*Daniel 7:13*) 28 When these events occur, look up! Your deliverance is near!"

THE LESSON OF THE FIG TREE

<Luke 21:29-33>

29 Jesus told this parable: "Remember the fig tree and all the other trees. 30 When they are completely budded you recognize, by seeing them, that summer is near. 31 In a similar way, when you see these events happening, you can recognize that the Kingdom of God is near. 32 Keep this in mind! (*literally, Amen*). All these events will happen before this generation will die. 33 Heaven and earth will cease to be, but my words will not cease to be."

EXHORTATION TO WATCH

138 {D} Variants are mainly transposition of words.

139 {D} Minor variants occur. Macion uses "save".

<Luke 21:34-38>

³⁴ "Be watchful. Make certain that your lives are not overloaded with too much feasting, drunkenness and worries about this life. If that is the case, the Day might [come upon you as suddenly as a trap,]¹⁴⁰ ³⁵ and also on persons all over the world. ³⁶ Be on guard and never stop praying so that you might be strong enough to escape from all those impending events and stand in the presence of the Son of Man."

³⁷ During each day, Jesus taught in the temple, but at night He went out and stayed (*or, slept*) in the open at the place called the Mount of the Olive Trees. ³⁸ Early in the morning all [the people gathered around Him in the temple to hear his words.]¹⁴¹

CHAPTER XXII

THE PLOT TO KILL JESUS

<Luke 22:1-6>

¹ The time of the Festival of the Unleavened Bread, called Passover, (*Exodus 23:14-17*) was about to begin. ² The Chief Priests and teachers of the Law were contriving a way to kill Jesus, but they feared the people. ³ It was then that Satan entered Judas who is called the man of Karioth (*or, Iscariot*) who was one of the twelve disciples. ⁴ He went away and conferred with the Chief Priests and officers of the temple about how he could hand Jesus over to them. ⁵ They were delighted with the proposal and agreed to pay him. ⁵ He promised he would fulfill the agreement and from that moment on he began to look for a suitable opportunity to deliver Jesus without the crowd being aware.

THE PREPARATION OF THE PASSOVER

<Luke 22:7-13>

⁷ On the day of the Feast of Unleavened Bread, when the Passover lambs were to be sacrificed, ⁸ Jesus sent Peter and John, instructing them, saying, "Go and make preparations for the Passover that we might eat." ⁹ They inquired, "Where do you desire that we prepare it?" ¹⁰ Jesus then replied, "Listen carefully. You will meet a man, just as you enter the city who is carrying a ceramic jug of water. Follow him into the house into which he enters. ¹¹ Then you will inquire of the person in charge of the house thus: 'The Teacher asks you, Where is the guest room in which I might eat the Passover with my disciples?' ¹² He will show you a large upstairs room in which everything is prepared (*literally, all spread out*)." ¹³ They went away and discovered everything exactly as He told them and they made the needed preparations for the Passover.

THE INSTITUTION OF THE LORD'S SUPPER

<Luke 22:14-23>

¹⁴ When the hour had arrived and Jesus had taken His place, reclining at the table along with His disciples, ¹⁵ He said, "I have had a great longing to eat this Passover with you prior to my suffering. ¹⁶ I really must tell you, [I will not eat it]¹⁴² until its fulfillment is accomplished

140 {C} So: A, C, K, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, some Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic. "enter suddenly as in a trap" Aleph in the original hand, B, D, 0179, many Old Latin, Sahidic & Bohairic Coptic.

141 {A} Words are transposed in some manuscripts.

142 {C} So: P75, Aleph, A, B, L, Theta, family 1, Sahidic & Bohairic Coptic. D adds "again" and in a variant form it is added

in the Kingdom of God (*or, until it's full significance is declared*).¹⁷ Then Jesus picked up the cup, gave thanks, and said, "Take this, share it among yourselves.¹⁸ I must tell you, I will never again drink the produce of the vine until the Kingdom of God has come."

¹⁹ After that He picked up a loaf of bread <*A loaf had the appearance of our Pita bread.*> and having given thanks He broke it in pieces and handed it to them. He then said, ["This is my body which is being given up for your sake. Do this in memory of me."] ¹⁴³ When the meal was completed ²⁰ He did the same with the cup, saying, "This cup is the New Covenant, ratified by my blood which is [being poured out for your sake.] ¹⁴⁴

²¹ "But: keep this in mind! The hand of the one who is the betrayer is here on the table near mine! ²² The Son of Man certainly goes where it has been determined that He go. But, woe to the one who is betraying Him." ²³ Following these words the disciples began to debate among themselves who it could conceivably be who was about to do this.

THE DISPUTE ABOUT GREATNESS

<Luke 22:24-30>

²⁴ A controversy began among the disciples about which of them was the most important (*or, the greatest*). ²⁵ Jesus said to them, "The Kings of the Gentile nations have power over them and those having authority are called 'benefactors' (*or, call themselves benefactors*). ²⁶ You are not to be like that! Let the most important, (*or, greatest*) be as if he were the youngest, and the leader like the servant. ²⁷ After all, who is most important? Is it the one who sits at the table or the server? Surely the one who sits at the table. In spite of that, I am among you as a servant.

²⁸ "You have been standing by me through all my trials ²⁹ and in exactly the same way in which my Father assigned me a Kingdom, so too, I assign you ³⁰ to eat and drink at my table in my Kingdom and you will be seated on thrones as the judges over the twelve tribes of Israel."

PETER'S DENIAL FORETOLD

<Luke 22:31-34>

³¹ Jesus said, "Simon, Simon, Satan has asked for the permission to test you, the way wheat is sifted. ³² I have prayed on your behalf that your faith should not fail, and when you have turned around toward me you must assist your brothers to stand fast." ³³ Peter replied, "Lord, I am prepared to go to prison with you and suffer death!" ³⁴ Jesus said, "Peter, pay attention! The rooster will not crow until you have, on three occasions, denied that you knew me!"

PURSE, BAG AND SWORD

<Luke 22:35-38>

³⁵ Jesus told them, "When I sent you out with no purse or knapsack and with no sandals, did you lack anything? " "Nothing" was the reply. ³⁶ Jesus then said, "Now, however things are different. He who possesses a purse or a knapsack should take it. Whoever does not have a sword must sell his coat to purchase a sword. ³⁷ I tell you, what the Writings say is to be accomplished in me. 'He was rated among the criminals'. (*Isaiah 53:12*) Whatever reference the Writings have about me must come true (*or, be fulfilled*)." ³⁸ The disciples said, "Look, Master (*or, Lord*), here are two swords." "That is sufficient," He replied.

THE PRAYER ON THE MOUNT OF OLIVES

by C in the original hand, K, P, W, X, Delta, Pi, Psi, 063, family 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic.

143 {B} Numerous variants in the text of verses 17-20 occur. These, however, do not destroy the clarity of the meaning of these verses.

144 See note 6.

<Luke 22:39-46>

³⁹ Jesus departed, as He was in the habit of doing, going to the Mount of the Olive Trees. The disciples went with Him. ⁴⁰ When He arrived at the place He said, "Pray with me so that you might not come into temptation." ⁴¹ Jesus, Himself, withdrew, a distance of about a stone's throw, and fell on His knees and prayed, ⁴² "Father, if it is your will, take this cup away from me. However, your will, not mine, must be done." ⁴³ [An angel from heaven appeared to Jesus and provided Him with strength. ⁴⁴ In agony He prayed even more intensely. His perspiration was similar to drops of blood, falling to the ground.] ⁴⁵ ⁴⁵ When He rose from praying He came to His disciples, only to find them asleep, exhausted by sorrow. ⁴⁶ "Why are you sleeping?" He asked. He then added, "Rise up and pray that you will not come into temptation."

THE BETRAYAL AND ARREST OF JESUS

<Luke 22:47-53>

⁴⁷ While Jesus was still speaking a crowd arrived. Judas, one of the twelve disciples was the leader. He approached Jesus to kiss Him. ⁴⁸ Jesus said to him, "Is it with a kiss, Judas, that you will betray the Son of Man?" ⁴⁹ When those with Judas saw what was about to take place they said, "Lord, should we strike out with our swords?" ⁵⁰ One of them *<i.e. the disciples, specifically, Peter.>* (*John 10:10*) struck out, cutting off the right ear of the High Priest's servant (*or, slave*). ⁵¹ Jesus said, "Enough of this!" and He touched the man's ear and healed him.

⁵² Then [Jesus] ¹⁴⁶ said to the High Priests, officers of the temple and the Elders who had come to arrest Him, "Have you come out with your swords and your clubs to arrest me, pretending me to be a highway-man? ⁵³ When I was in your midst each day in the temple, you did not attempt to arrest me. This hour belongs to you and to the power of darkness."

PETER'S DENIAL OF JESUS

<Luke 22:54-62>

⁵⁴ They then arrested Jesus and took Him to the house of the High Priest. Peter tagged along (*literally, followed far behind*). ⁵⁵ A fire had been lit in the center of the courtyard and those who were there were sitting around it. Peter joined those who were seated there. ⁵⁶ A certain servant (*or, slave*) girl noticed him sitting there before the fire and looked directly at him, saying, "This man also was with Him." ⁵⁷ Peter denied this and said, "Woman, I do not know Him." ⁵⁸ A short time later a man noticed him and said, "You also are one of them." Peter replied, "Man, I am not!" ⁵⁹ About an hour thereafter, when another person insisted, "Without a doubt this man was also with Him. He is also from Galilee." ⁶⁰ "I don't know what you are talking about!" Peter replied. Just at that moment the rooster crowed. ⁶¹ The Lord turned and looked directly at Peter. Peter recalled the word of the Lord, how He had told him, "The rooster will not crow until you have denied me three times." ⁶² Peter [went out and burst into bitter tears!] ¹⁴⁷

THE MOCKING AND BEATING OF JESUS

<Luke 22:63-65>

⁶³ In the meantime the men who were guarding Jesus ridiculed Him and beat Him. ⁶⁴

145 {C} Verses 43 & 44 are omitted in P75, Aleph in the original hand, A, B, T, W, 1071 in the original hand, Sinaitic Syriac, Sahidic & Bohairic Coptic. With minor variants these verses are included in Aleph in the second corrective hand, D, K, L, X, Delta in the original hand, Theta, Pi in the original hand, Psi, family 1, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic. Other minor variants occur.

146 {C} Omitted by D.

147 {C} Omitted by 0171.

They blindfolded Him and then kept urging Him, "Be a prophet. Tell us, who hit you." ⁶⁵ They made many more insulting remarks.

JESUS BEFORE THE COUNCIL

<Luke 22:66-71>

⁶⁶ When daylight came, the Elders of the Jewish people, the Chief Priests and teachers of the Law assembled and Jesus was brought before their Great Sanhedrin <*A council of seventy-one elders.*> They said, ⁶⁷ "If you are the Christ (*or, Anointed One, Messiah*) tell us." Jesus replied, "You would not believe me, even if I told you ⁶⁸ and if I were to question you, [you would not reply to me.] ¹⁴⁸ ⁶⁹ From this time on the Son of Man will be seated at the right hand of the Almighty God (*or, the God of power*)." ⁷⁰ They all said, "Are you the Son of God?" Jesus replied, "I am as you say." ⁷¹ They then said, "Do we need any more witnesses? We have heard it ourselves from His own lips!"

CHAPTER XXIII

JESUS BROUGHT BEFORE PILATE

<Luke 23:1-5>

¹ The entire assembly then rose up and brought Jesus to Pilate <*The Procurator of Judea A.D. 26-36.*> ² and began to accuse Him. "We discovered that this fellow was perverting (*or, stirring up trouble in*) our nation, telling people not to pay taxes to Caesar and saying that He, Himself, is the Christ (*or, Messiah, Anointed One*), a king." ³ Pilate asked Jesus, "Are you the King of the Jews?" "It is as you say," Jesus replied. <*In Greek this can be a question or a statement, i.e. "You said it." or "Do you say that?"*> ⁴ Then Pilate told the Chief Priests and the crowds, "I can find nothing criminal in this man." ⁵ They, however, were even more adamant, insisting, "He has been inciting the people to riot, beginning in Galilee and through Judea and now He has come here!"

JESUS BEFORE HEROD

<Luke 23:6-12>

⁶ Upon hearing this Pilate inquired if this man was a Galilean. ⁷ Having determined that He was from the province ruled by Herod, Pilate sent Him to Herod who happened to be in Jerusalem at that time. ⁸ Herod was delighted when he saw Jesus. Having heard about Jesus, for a long time, he had been waiting to have a look at Him, with the hope that some miracle (*literally, token*) might be performed. ⁹ Even though Herod interrogated Jesus for a rather long time, Jesus did not answer him. ¹⁰ The chief Priests and the teachers of the Law were present and continued to make strong accusations against Him. ¹¹ [Herod and]¹⁴⁹ his troops ridiculed Jesus and treated Him contemptuously. They put a magnificent (*or, shiny, radiant*) robe on Him and sent Him back to Pilate. ¹² On the same day Herod and Pilate became friends, having previously been hostile toward one another.

JESUS SENTENCED TO DIE

<Luke 23:13-25>

148 {C} So: P75, Aleph, B, L, T & in a variant form Theta. family 1, 1365 & Sahidic Coptic. A, D, K, W, X, Delta, Pi, Psi, 063, family 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac & Armenian add: "nor release me".

149 {C} So: P75, Aleph, L, T, X, Psi, family 13, several minuscules & Armenian. "Herod" A, B, D, K, Delta, Theta, Pi, 063, 0124, family 1, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic. Other variants occur.

13 Pilate called together the Chief Priests and the leaders, as well as the people. 14 He addressed them: "You brought this man to me, reporting that He was perverting (*or, stirring up trouble among*) the people. I have examined Him in your presence and have found that this man is not guilty of the charges you have brought against Him. 15 Furthermore, Herod also was unable to find guilt in Him for [he returned him to me.]¹⁵⁰ There is nothing that He has done that is deserving of death. 16 I therefore propose to have Him flogged and then released." [17 At the Festival (*or, Passover Feast*) he was to set one prisoner free.]¹⁵¹ 18 The entire crowd began to shout, "Away with Him. Release Barabbas <*The name Barabbas means "son of Abba or Father". A murderer released in place of Jesus.*> (*Matthew 17:16-26, Acts 3:14,15*) for us (*or, perhaps, as a favor to us.*)" 19 Barabbas had been thrown in prison for causing a riot that had occurred in the city and also because of murder. 20 Pilate again wanted to release Jesus and tried to address the people. 21 They, however, shouted back "Crucify, Crucify Him!" <*As if to say, "Crucify Him instead of Barabbas.*> 22 Pilate said to them the third time, "Why, what crime has He committed? I am unable to find anything He has done to merit death. I will have Him flogged and released." 23 They kept on shouting very loudly, demanding that Jesus should be crucified and their shouting caused them [to get their way.]¹⁵² 24 So: Pilate pronounced sentence so that what they demanded would be accomplished. 25 He released the man they wanted who had been thrown in prison for rioting and murder. Jesus was turned over to them to be dealt with as they desired.

THE CRUCIFIXION OF JESUS

<Luke 23:26-42>

26 As they led Jesus away they laid hold of a certain man, Simon of Cyrene <*The name Cyrene means "wall". A Greek colonial city in North Africa.*> who was coming in from the country and forced him to carry the cross behind Jesus. 27 A huge crowd of people followed Him. Women also followed, who were beating their breasts and wailing because of Him. 28 Jesus turned to them and said, "Daughters of Jerusalem, do not wail for me, rather wail for yourselves and also for your children. 29 Be certain that the time is coming when they will say, 'Oh the happiness of those who were unable to have children and the breasts that never provided milk.' 30 That will be the time when people will cry out to the mountains, 'Fall on us!' and to the hills 'Hide us!' 31 for if they do these things when the wood is green <*i.e. in spring*> what will they do when it is dry <*i.e. winter*>. (*Hosea 10:8*)

32 Two others who were criminals were also led with Jesus to be executed. 33 When they reached the place known as 'The Skull' they crucified Him along with the criminals who were crucified one on either side of Him. 34 [Jesus said, "Father, forgive them. They do not know what they are doing."] ¹⁵³ They divided His clothing among themselves by drawing lots. (*Psalms 22:18*) <*perhaps dice or some similar device. Literally, small sticks.*>

150 {C} So: P75, Aleph, B, K, L, T, Theta, Pi, family 13, several other minuscules & Armenian. The word order is transposed in some manuscripts.

151 {B} The verse is found in Theta & Psi. D, Curetonian, & Sinaitic Syriac & Ethiopic include this verse after verse 19. It appears in a briefer form in other manuscripts, being, perhaps, a gloss. Other variants also occur.

152 {C} So: P75, Aleph, B, L, 0124, Sahidic & Bohairic Coptic. "to get their way and that of the High Priest" A, D, K, P, W, X, Delta, Theta, Pi, Psi, 063, 0250, families 1 & 13, many other minuscules, Peshitta & Harclean Syriac, & Armenian.

153 {C} So: Aleph in the original & third corrective hands, A, C, D in the second corrective hand, L, X, Delta, Pi, Psi, 0117, 0250, families 1 & 13, many other minuscules, Old Latin, Peshitta & Palestinian Syriac, Armenian, Ethiopic & with a minor variant K. Omitted by P75, A in the first corrective hand, B, D in the original hand, W, Theta, 0124, 1241, Sinaitic Syriac & Sahidic Coptic.

35 The people stood there staring while the leaders taunted Him, saying, "He saved others. Let Him save Himself, if He is the Christ (*or, Anointed One, Messiah*) whom God has chosen!" 36 The soldiers also mocked Him and came up to Him offering Him sour wine (*or, vinegar*) 37 and saying, "Save yourself if you are the Jew King!" 38 There was a placard written above Him with the words, "THIS IS THE KING OF THE JEWS" [written in Greek, Latin and Hebrew.]¹⁵⁴

39 One of the criminals who was hanging there kept insulting (*literally, blaspheming*) Him, saying, "Are you not God's Anointed (*literally, Christ or, Messiah*)? Save yourself and us!" 40 The other one, however, reprimanded him sternly saying, "Do you not even fear God when you are suffering this same punishment? 41 We are getting the punishment we deserved but this man has committed no wrong." 42 He said to Jesus, "Jesus, remember me when you come [into your kingdom.]"¹⁵⁵ 43 Jesus replied, "For a fact, I assure you, (*literally, Amen*) to day you will be with me in Paradise."

THE DEATH OF JESUS

<Luke 23:44-49>

44 It was about noon (*literally, the sixth hour*) [when darkness came over]¹⁵⁶ <*The Greek word "εκλειπω" is the root of our word eclipse.*> the entire land for a period of three hours (*or, until three o'clock*). 45 During this time of darkness the curtain in the Temple was torn down the middle. 46 Then Jesus cried out with a loud voice, "Father, into your hands I entrust my spirit!" When He had said this, He died.

47 When the company commander (*or, centurion*) saw what had happened, he gave glory to God, saying, "This was most certainly a righteous man." 48 When the people who had assembled there to watch the spectacle that was taking place returned, they did so, beating their breasts. 49 All those who knew Jesus <*i.e. were intimate friends*> and the women who had followed Him upon leaving Galilee remained there, at a distance, watching.

THE BURIAL OF JESUS

<Luke 23:50-56>

50 Now then: there was a man, a member of the Council by the name of Joseph, who came from the Jewish town of Arimathaea <*The name means "a height". Perhaps the town of Ramamthaim-zophim, northwest of Jerusalem.*> who was good and righteous 51 and was awaiting the coming of the Kingdom of God. 52 He did not agree with the decision or action of the Council (*or, Great Sanhedrin*). This man went to Pilate and asked for the body of Jesus, 53 wrapping it in a linen sheet and laid it in a tomb hewn into the rock where no one else had ever been buried. 54 It was the Day of Preparation (*or, Friday*) and almost time for the Sabbath to begin. 55 The women who had followed Jesus from Galilee, having followed closely, observed the tomb and how His body was placed. 56 They returned and prepared spices and perfumes.

CHAPTER XXIV

THE RESURRECTION OF JESUS

154 {C} The manuscript evidence is of late origin or an insertion by a corrective hand of an earlier manuscript. Many variants occur.

155 {C} So: Aleph, A, C, K, W, X, Delta, Theta, Pi, Psi, 0117, 0124, families 1 & 13, many other minuscules, several Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic. "in your kingdom" P75, B, L, several Old Latin. "the day you come into your kingdom" D.

156 {B} Variants in the Greek word order occur.

<Luke 23:56b-24:12>

On the Sabbath they did nothing, as the law required. **24** ¹ Very early on the first day of the week *<i.e. Sunday>* the women went to the tomb, bringing with them the spices which they had prepared. ² They discovered that the stone had been rolled away from the tomb, ³ so they entered but did not find the body of [the Lord] ¹⁵⁷ Jesus. ⁴ While they were perplexed about this, suddenly two men appeared in dazzling apparel and stood at their side. ⁵ The women were so terrified that they stood with their faces bowed toward the ground when the men spoke. "Why are you looking among the dead for one who is alive? [He is not here. He has risen.] ¹⁵⁸ ⁶ Remember when He told you while He was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and again rise on the third day." ⁸ They recalled what He had said ⁹ and when they returned [from the tomb] ¹⁵⁹ they reported all this to the eleven and all the rest. ¹⁰ The women [were] ¹⁶⁰ Mary of Magdala, Joanna *<The name means "God has been gracious".>* and Mary, the mother of James. These and the rest of the women told their story to the apostles. ¹¹ The words seemed like nonsense to them and they did not believe the women. [Peter, however, went running to the tomb. He stooped down and saw the linen grave cloths lying there.] ¹⁶¹

THE WALK TO EMMAUS

<Luke 24:13-35>

¹³ On the same day two of the followers of Jesus were walking to a village named Emmaus *<The name means "hot spring".>* about [sixty stadia] ¹⁶² *<A stadia was 607 feet. Thus sixty stadia would be about seven miles. The variant, noted below is surely in error since it would be eighteen and one half miles.>* from Jerusalem. ¹⁴ They were conversing about all those events which had occurred. ¹⁵ While they were in the midst of their conversation and debate, Jesus, Himself, caught up with them and walked along. ¹⁶ While they saw Him they were unable to recognize Him.

¹⁷ He asked "What is it that you are discussing so earnestly as you walk?" They stood still, looking sad. ¹⁸ Then one of them, Cleopas *<The name means "of a renowned father".>* by name, replied, "Are you the only visitor to Jerusalem who has not heard about the latest events?" ¹⁹ "What events?" He asked. "Things concerning Jesus of [Nazareth,]" ¹⁶³ was the reply. "He was a mighty prophet in works and word before God and all of the populace. ²⁰ Our Chief Priests and leaders handed Him over to be sentenced to death and He was crucified. ²¹ It had been our hope that He would be the one who would liberate Israel. By now it has been three days since all this happened. ²² Beside this, some of the women of our group have astonished us. They went to the tomb at dawn ²³ and discovered that His body was not there. They came and

157 {D} Omitted by D & Old Latin. It is included in all the major early manuscripts.

158 {D} Variants occur, especially in later manuscripts. The form used here is found in all major early manuscripts.

159 {D} So: P75, Aleph, A, B, K, L, W, X, Delta, Theta, Pi, Psi, 063, 0124, families 1 & 13, many other minuscules, some Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by D, some Old Latin & some Palestinian Syriac.

160 {C} Minor variants occur.

161 {D} So: P75, Aleph, A, B, K, L, W, X, Delta, Theta, Pi, Psi, 063, 124, families 1 & 13, many other minuscules, some Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. Omitted by D, some Old Latin, & Armenian.

162 {B} So: P75, A, B, D, K in the second corrective hand, L, W, X, Delta, Theta, 063, 0124, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. "one hundred sixty stadia" Aleph, K in the original hand, Theta, Pi, 0179, several minuscules, Palestinian Syriac & Armenian.

163 {C} Variants in word form occur.

told us that they had even seen a vision of angels who assured them that He was alive. ²⁴ Following that, some of our group went to the tomb and found it was exactly as the women had said. However, they did not see Jesus."

²⁵ Jesus replied, "Oh, foolish and slow of heart (*or, You simpletons*) to believe all that the Prophets have spoken! ²⁶ Was it not necessary for the Christ (*or, Messiah, Anointed One*) to undergo the suffering of these things so that He might enter into His glory?" ²⁷ Then He explained, beginning with Moses and all the Prophets, the passages in the Writings that referred to Himself.

²⁸ When they approached the village to which they were going He gave the impression of going further. ²⁹ They urged Him to stay with them, saying, "It is already almost evening. The day is nearly over."

So, He went to stay with them. ³⁰ As He reclined with them at the table, He took the bread, blessed it and broke it into pieces handing it to them. ³¹ It was then that their eyes were opened and they recognized Him. Just at that moment He vanished from their view. ³² They said to one another, "Did not our hearts burn (*or, glow*) [within us] ¹⁶⁴ when He was talking to us along the road and when He explained the Writings to us?" ³³ Immediately they got up and went back to Jerusalem and found the eleven ³⁴ and the others who told them, "It is a fact! The Lord is risen! He has been seen by Simon!" ³⁵ Then the two reported their experiences along the road and how they recognized Him when He broke the bread.

THE APPEARANCE TO THE DISCIPLES

<Luke 24:36-49>

³⁶ While they were still in the process of telling their story, there He was in their midst ³⁷ [and said, "Peace be with you."] ¹⁶⁵ They were startled and terrified because they thought they were seeing a ghost. ³⁸ He said to them, "Why are you so upset (*or, so alarmed*)? Why do you have such questions in your minds? ³⁹ Look at my hands and my feet. It is I. Myself. Feel me and see, a ghost does not have flesh and bones as I have." ⁴⁰ [Then He showed them His hands and feet.] ¹⁶⁶ ⁴¹ While they still could not completely grasp this they were filled with joy and amazement. He asked them, "Have you any food?" ⁴² They gave Him a [piece of broiled fish] ¹⁶⁷ ⁴³ and He took it, eating it in their presence.

⁴⁴ Then He said to them, "These are the teachings of which I spoke to you, while I was still with you. I told you that everything that is written in the Law of Moses and in the Prophets and the Psalms about me must come true." ⁴⁵ He then opened their minds to have them grasp the Writings (*or, Scriptures*). ⁴⁶ He said to them, "This is what is written: The Christ (*or, Anointed One, Messiah*) must suffer and be raised from death on the third day ⁴⁷ [and] ¹⁶⁸ that the

164 {C} So: Aleph, L, P, W, X, Delta, Theta, Pi, Psi, 0195, families 1 & 13, many other minuscules, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "as He was talking to us" P75, B & D. Omitting "to us" some Old Latin, Curtonian & Sinaitic Syriac.

165 {D} Omitted by D & several Old Latin. Other manuscripts include the phrase but with several variants, including the additional comment "It is I, Do not be afraid" P, 1230, 1241, several Old Latin, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic.

166 {D} So: P75, Aleph, A, B, K, L, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, several Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D, many Old Latin, Curetonian & Sinaitic Syriac.

167 {B} So: P75, Aleph, B, D, L, W, Pi, 1079, Sinaitic Syriac & Sahidic Coptic. K, Delta, Psi, family 1, many other minuscules, Curetonian, Peshitta, Harclean (with *) & Palestinian Syriac. Bohairic Coptic & Armenian add "and some honeycomb." X, Theta, family 13, several other minuscules & Old Latin add the same in a variant form.

168 {D} So: A, C, D, K, L, W, X, Delta, Theta, Pi, Psi, 063, families 1 & 13, many other minuscules, Old Latin, Sinaitic,

proclamation must be made in His name to all nations, [beginning] ¹⁶⁹ in Jerusalem: the proclamation about repentance and forgiveness of sins. ⁴⁸ You are witnesses to this. ⁴⁹ [Remember, I am] ¹⁷⁰ about to send the promise of my Father upon you! You must wait patiently here in this city until you have been clothed (*or, endued*) with power from on high (*or, heaven*)."

THE ASCENSION OF JESUS

<Luke 24:50-53>

⁵⁰ He led them out as far as Bethany, and then He lifted up His hands and blessed them. ⁵¹ While He was bestowing the blessing He separated Himself from them and [was taken up into heaven.] ¹⁷¹ ⁵² [The others worshipped Him] ¹⁷² and returned to Jerusalem with great joy ⁵³ where they were constantly in the temple [blessing] ¹⁷³ [God.] ¹⁷⁴

*{ It is to be understood that **Luke's Version of the Story of the Good News** is the first of two publications prepared by Luke. He sought to provide a "historically accurate" report concerning the life of Christ as well as a "historically accurate" report concerning the establishment and the spread of the Christian Faith. This is to be found in Acts. Both books were dedicated to Theophilus. <The name means "beloved of God".> Whether this is directed as a writing for one individual with the name Theophilus or whether the name means the people of God in a general sense is one of those questions scholars have not solved. The name Theophilus was in rather common usage during that time. }*

Harclean & Palestinian Syriac, Armenian & Ethiopic. "in" P75, Aleph, B, Peshitta Syriac, Sahidic & Bohairic Coptic.

169 {C} Minor variants occur.

170 {C} Words are transposed in some manuscripts.

171 {D} So: P75, Aleph in the third corrective hand, A, B, C, K, L, W, X, Delta, Theta, Pi, Psi, 063, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean and Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by Aleph in the original hand, D & some Old Latin.

172 {D} So: P75, Aleph, A, B, C, K, L, W, Delta, Theta, Pi, Psi, 063, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac. Omitted by D & several Old Latin.

173 {C} So: P75, Aleph, B, C in the original hand, L, Sinaitic & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "praise" D. "blessing and praising" Ethiopic.

174 {B} So: P75, Aleph, C in the original hand, D, L, W, Pi in the original hand, family 1, 33, 1079, 1365 in the original hand, Old Latin, Sinaitic & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "God. Amen" A, B, C in the second corrective hand, K, X, Delta, Theta, Pi in the second corrective hand, 063, family 13, many other minuscules, some Old Latin, Peshitta & Harclean Syriac & Ethiopic.