

## LUKE 10

### NLET

#### JESUS COMMISSIONS AND INSTRUCTS SEVENTY MORE FOR APOSTOLIC WORK

1 Now, after these things the Lord lifted up and declared also<sup>1</sup> others - seventy<sup>2</sup> of them - to apostolic work.

And, He commissioned them, in pairs<sup>3</sup>, to go before His personal appearance into every city and place where He Himself was about to go.

2 So then<sup>4</sup>, He was saying to them, "On the one hand, the Harvest is great. On the other hand, the workers are few. So then, beg a favor from the Lord of the Harvest that He might send out workers into the Harvest *that is* His.

3 Be going forward!

Look! I, for My part<sup>5</sup>, am commissioning you as lambs in the midst of wolves!

4 Stop carrying a money bag!

No leather pouch *for victuals*!

No sandals!

And, do not even begin to greet anyone on the road!

5 Now, into WHICHEVER house you might be entering<sup>6</sup> first say, 'Peace to the house – *namely*, this *one*!' 6 And, on the one hand<sup>7</sup>, if ever a son of peace might be there, the peace from you shall come to rest upon it. Now, if not, on the other hand, it shall return to you.

7 Now, in it – *that is*, the house – be staying, eating and drinking the things from them. For, the worker is<sup>8</sup> worthy of the wages *that are* his.

Do not even begin to move from house to house.

8 And, into WHICH<sup>9</sup>ever city you might go and they might receive you, eat the things being set before you.

9 And, heal the ones *who are* sick in it.

And, be saying to them, 'The Kingdom of the God has lastingly come near to you!'

10 Now, into WHICHEVER city you might be going<sup>10</sup> and they might not receive you, having gone out into the streets of it, say, 11 'Even the dust – *namely*, the dust which has adhered to us from the city *that is* yours<sup>11</sup> – we are wiping off ourselves against you. Only come to know this: the Kingdom of the God has lastingly come near to you<sup>12</sup>!'

12 I say to you that for Sodom in the Day – *namely*, THAT Day – it shall be more bearable than for the city – *namely*, that *one*!"

#### JESUS FORETELLS

#### THE JUDGMENT OF THREE GALILEEAN CITIES

13 Woe to you, Chorazin!

Woe to you, Bethsaida!

Because, if the *divinely* powerful things – *namely*, the things that were happening<sup>13</sup> in you – were happening in Tyre and Sidon, long ago they would have changed *their* thinking, being *cities* sitting in sackcloth and wood ash. 14 But, for Tyre and Sidon it shall be more bearable in the Judgment than for you!

<sup>1</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

<sup>2</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not add 'two' here.

<sup>3</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have 'in pairs' here instead of 'two by two'.

<sup>4</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'So then,' here instead of 'Now,' or 'But,'.

<sup>5</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun translated here as 'for My part'..

<sup>6</sup> 94.5% of the Greek manuscripts, including the best line of transmission (f35), have 'might be entering' (present subjunctive verb) instead of 'might have entered' (aorist subjunctive verb).

<sup>7</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have a particle which is translated 'on the one hand'. Its complement ('on the other hand') is found in the latter part of verse 6.

<sup>8</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

<sup>9</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), include the little Greek particle *δ* here to strengthen the preceding relative pronoun 'which'.

<sup>10</sup> 92.5% of the Greek manuscripts, including the best line of transmission (f35), have 'might be going' (present subjunctive verb). On the basis of 2.5% the NU has 'might have gone' (aorist subjunctive verb).

<sup>11</sup> 79% of the Greek manuscripts, including the best line of transmission (f35), do not include a prepositional phrase 'to the feet' here.

<sup>12</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'to you' here.

<sup>13</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have 'were happening' (imperfect verb) instead of 'had been performed' (aorist passive verb).

15 And, you, for your part, Capernaum<sup>14</sup>, the *city*<sup>15</sup> having been lastingly raised up<sup>16</sup> to the<sup>17</sup> Heaven – to<sup>18</sup> Hades<sup>19</sup> you shall be brought down<sup>20</sup>!

16 The one who is hearing you is hearing ME! And, the one who is dealing treacherously with you, is dealing treacherously with ME!

Now, the one who is dealing treacherously with Me deals treacherously with the One Who commissioned Me.”

*JESUS RESPONDS TO THE REPORT OF THE SEVENTY*

17 Now, the Seventy<sup>21</sup> returned with joy, saying, “Lord, even the demons ordered themselves under us by means of the Name *that is Yours!*”

18 Now, He said to them, “I was watching the Satan as one falling like lightning from the Heaven!

*JESUS AUTHORIZES THE SEVENTY TO TREAD  
ON ALL THE POWER OF THE ENEMY*

19 Look! I am giving<sup>22</sup> to you the authority to tread on

- ‘serpents,’ and
- ‘scorpions,’ and
- upon all the power of the Enemy.

And, nothing shall by any means injure YOU.”

20 Nevertheless, in connection with this – that the spirits order themselves under you – stop rejoicing. Now, be rejoicing that He has written the names *that are yours*<sup>23</sup> in the Heavens.

*JESUS THANKS THE FATHER FOR HIS WISE PREFERENCE*

21 In that – *that is*, the hour – the Jesus rejoiced exceedingly by means of the Spirit<sup>24</sup>. And, He said, “I make grateful acknowledgment to You, Father, Lord of

the Heaven and of the Earth! Because, You have hidden these things away from wise *ones* and intelligent *ones*; and, You have unveiled them to infants! Yes, O Father! Because, in this way *this decision* came to be highly esteemed before You!”

*JESUS PROCLAIMS THAT ONLY HE UNVEILS  
THE FATHER AND THE SON TO PEOPLE*

22 And, having turned toward the Disciples<sup>25</sup>, He said, “All things have been handed over to Me by the Father *Who is Mine*. And, no one comes to know who the Son is except the Father and who the Father is except the Son and him to whom, if ever, the Son might wish to unveil *Him*.”

*JESUS ANNOUNCES*

*HOW BLESSED THE EYES OF THE DISCIPLES ARE*

23 And, having turned toward the Disciples, privately He said, “Blessed *are* the eyes, the *ones* which are seeing the things you are seeing! 24 For, I say to you that many prophets and kings wished

- to see the things you yourselves are seeing; and, they did not see; and,
- to hear the things you are hearing. and, they did not hear.

*JESUS RESPONDS TO A LAWYER’S QUESTION  
ABOUT INHERITING ETERNAL LIFE*

25 And, look! Some lawyer rose up, tempting Him and<sup>26</sup> saying, “Teacher, after having done what, shall I inherit life – *that is*, eternal life?”!

26 Now, the Jesus said to him, “In the Law, what has been lastingly written? How are you reading *it?*”

<sup>14</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Capernaum’ instead of ‘Capharnaum’.

<sup>15</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the city’ instead of ‘not’.

<sup>16</sup> 93.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘having been lastingly raised up’ (aorist passive participle) instead of ‘shall be raised up’ (future passive indicative verb).

<sup>17</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>18</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article ‘the’ here.

<sup>19</sup> ‘Hades’ – a transliteration of the Greek word ᾗδου, meaning ‘the place of departed spirits,’ ‘the grave,’ ‘death.’

<sup>20</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘you shall be brought down’ (future passive verb) instead of ‘shall be made to go down?’ (a questionable future passive of a different verb).

<sup>21</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘two’ here. On the basis of 1% the

NU includes it.

<sup>22</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘am giving’ (present tense verb) here instead of ‘have lastingly given’ (perfect tense verb).

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘He has written (2<sup>nd</sup> aorist tense verb) the names *that are yours*’ here instead of ‘the names *that are yours* have been lastingly inscribed (a different perfect passive tense verb)’.

<sup>24</sup> 92.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus rejoiced exceedingly by means of the Spirit’ here. On the basis of 0.2% the NU has ‘He rejoiced exceedingly in connection with the Spirit – namely, the holy One’.

<sup>25</sup> 77.7% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘And, having turned toward the Disciples, He said’ here. On the basis of 9.4% the NU omits them.

<sup>26</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

27 Now, responding, the *lawyer* said, “**You shall love YaHWeH<sup>27</sup>, the Elohim<sup>28</sup> Who is yours**

- **from out of the<sup>29</sup> entire heart that is yours, and**
- **from out of the entire psyche<sup>30 31</sup> that is yours, and**
- **from out of the entire bodily strength<sup>32</sup> that is yours, and**
- **from out of the entire thinking faculty<sup>33</sup> that is yours,”<sup>34</sup>**

and, “*You shall love the neighbor that is yours as yourself.*”<sup>35</sup>

28 Now, He said to him, “You answered correctly. Be doing this; and, you shall live.”

JESUS TOLD THE LAWYER

ABOUT A SAMARITAN WHO LOVED A JEW

29 Now, the *lawyer*, wishing to be justifying<sup>36</sup> himself, said to the Jesus, “And, who is my neighbor?”

30 Now,<sup>37</sup> taking *him* up on it, the Jesus said,

“Some man was going down from Jerusalem to Jericho. And, he fell in with thieves. And, the ones who stripped him and laid blows upon *him* departed, leaving *him* alone, in a situation of meeting half-death by chance<sup>38</sup>.”

31 Now, by chance some priest was going down on the road – *namely*, that one. And, having seen him, he passed by on the opposite side.

32 Now, similarly, also a Levite, one having happened to be<sup>39</sup> opposite the place, having come and having seen, passed by on the opposite side.

33 Now, some Samaritan, while travelling, came down toward him. And, having seen him<sup>40</sup>, he felt compassion *deep inside*.

34 And, having come to *him*, he bound up the wounds that were his, while pouring olive oil and wine upon *them*.

Now, having mounted him upon his own animal, he brought him to an inn. And, he took care of him.

35 And, on the next day, having come out<sup>41</sup> and having taken out two denarii, he gave *them* to the innkeeper. And, he said to him<sup>42</sup>, “Take care of him. And, whatever you might spend on *him* in addition I, for my part, shall pay back, when I return.”

36 So then,<sup>43</sup> who of these – the three of *them* – seems to you to have lastingly become a neighbor of the one who fell in with the thieves?”

37 Now, the *lawyer* said, “The one having performed mercy with him.”

So then,<sup>44</sup> the Jesus said to him, “Go! And, you, for your part, be doing likewise!”

JESUS TEACHES MARTHA

TO SELECT THE ONE THING THAT IS NEEDED

<sup>27</sup> ‘YaHWeH’ – a transliteration of the Hebrew word יהוה, the Name that actually appears in Deuteronomy 6:5. Especially when quoting from the Old Testament the New Testament writers translate this holy name with an un-articulated Greek word (κύριον) which is usually translated as ‘Lord’.

<sup>28</sup> ‘the Elohim’ – a transliteration of the Hebrew word אֱלֹהִים, the Name that actually appears in Deuteronomy 6:5. Especially when quoting from the Old Testament, the New Testament writers translate this holy name with the Greek words (τὸν θεόν). When they use this articulated Greek name for God elsewhere are they indicating the same divine Name?

<sup>29</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>30</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘from out of the entire psyche’ here instead of ‘with the entire psyche’.

<sup>31</sup> ‘psyche’ – a transliteration of the Greek word ψυχή, a reference to the immaterial aspect of one’s being which thinks, feels, and decides.

<sup>32</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘from out of the bodily strength’ here instead of ‘with the entire bodily strength’.

<sup>33</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘from out of the thinking faculty’ here

instead of ‘with the entire thinking faculty’.

<sup>34</sup> A quotation from Deuteronomy 6:5

<sup>35</sup> A quotation from Leviticus 19:18

<sup>36</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘to be justifying’ (a present infinitive) here instead of ‘to justify’ (an aorist infinitive).

<sup>37</sup> 99.7% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘Now,’ here.

<sup>38</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the the participle ‘meeting...by chance’ here.

<sup>39</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the the participle ‘having happened to be’ here.

<sup>40</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘him’ here.

<sup>41</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘having come out’ here.

<sup>42</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘to him’ here.

<sup>43</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here.

<sup>44</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘So then,’ here.

38 Now, *it* came about *that*<sup>45</sup> while they were going, also<sup>46</sup> He entered into a certain village.

Now, some woman by *the* name of Martha welcomed Him into the house *that* was hers<sup>47</sup>.

39 And, with her was a sister being called 'Maria'<sup>48</sup>, who<sup>49</sup> even, having seated herself near<sup>50</sup> the feet of the Jesus<sup>51</sup>, was listening to the Words<sup>52</sup> *that* were His.

40 Now, the Martha was being drawn away with much service.

Now, having paused, she said, "Lord, is it not a care to you that the sister *who* is mine leaves me alone to serve? So then, speak to her in order that she might *render* assistance to me!"

41 Now, responding, the Jesus<sup>53</sup> said to her, "Martha, Martha, you are anxious and are being troubled about many *things*.

42 Now, one *thing* is needed.

Now,<sup>54</sup> Maria<sup>55</sup>, has selected the good portion which shall not be taken away from<sup>56</sup> her!"

---

<sup>45</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the verb translated as 'it came about *that*' here.

<sup>46</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

<sup>47</sup> 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'into the house *that* was hers' here. On the basis of 3 manuscripts the NU omits it.

<sup>48</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Maria' here instead of 'Mariam'.

<sup>49</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the relative pronoun 'who' here.

<sup>50</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'near' here instead of 'before'.

<sup>51</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus' here instead of 'Lord'.

<sup>52</sup> 37% of the Greek manuscripts, including the best line of transmission (f35), have 'the Words' here instead of 'the Word'.

<sup>53</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus' here. On the basis of 1% the NU includes the definite article but omits the Name.

<sup>54</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

<sup>55</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Maria' here instead of 'Mariam'.

<sup>56</sup> 99.6% of the Greek manuscripts, including the best line of transmission (f35), include the preposition 'from' here (although the preposition is already the prefix in the verb). On the basis of 0.4% the NU omits it.