

## LUKE 11

### NLET

#### JESUS TEACHES HIS DISCIPLES HOW TO PRAY

1 And, it came about that He was in some place praying. When He stopped, some of the Disciples *that were* His said to Him, "Lord, teach us to pray, just as also John taught the disciples *that were* his.

2 Now, He said to them, "Whenever you might pray, be saying,

"Father *that is* ours, the One in the Heavens<sup>1</sup>,

- Let the Name *that is* Yours be set apart as divine.
- Let the Kingdom *that is* Yours come.
- Let the Will *that is* Yours come into being, as in Heaven<sup>2</sup> also upon the Earth<sup>3</sup>.
- 3 *Freely* give to us the Bread *that is* ours – *that is*, the Bread sufficient for a coming day, the *thing needed* in the course of a day.
- 4 And, acquit for us the *moral* failures *that are* ours; for, also we, *for our part*, are acquitting all the ones who are indebted to us.
- And, do not even begin to bring us into a temptation; rather, rescue us from the Wicked One<sup>4</sup>!"

#### JESUS HIS DISCIPLES TO PRAY WITH IMPORTUNITY

5 And, He said to them, "Who from among you shall have a friend and shall go to him *at* midnight and might say to him, 'Friend, lend to me three loaves of flatbread. 6 Because, a friend <sup>5</sup> has come from journeying to me; and, I do not have anything to set before him.'

7 And, that one, from inside responding, might say, 'Stop subjecting me to toil and trouble. Already the

door has been lastingly closed. And, the children *that are* mine are with me in the bed. I am not able, having risen, to give *anything* to you.'

8 I say to you, even though, having risen, he shall not give to him because he is of him a friend<sup>6</sup>, at least because of the importunity *that is* his, having been awakened, he shall give him as much as he needs<sup>7</sup>.

#### JESUS PROMISES GOOD THINGS

##### TO THOSE WHO ASK THE FATHER,

##### INCLUDING THE GIFT OF THE HOLY SPIRIT

9 And, I, *for My part*, say to you:

- Keep on asking. And, it shall be given to you.
- Keep on seeking. And, you shall find.
- Keep on knocking. And, it shall be opened for you.

10 For,

- everyone who keeps on asking receives. And,
- the one who keeps on seeking finds. And,
- for the one who keeps on knocking it shall be opened.

11 Now, which of<sup>8</sup> you, the father, *whom* the son shall ask for a loaf of flatbread, shall not bestow a stone upon him, *shall he?*<sup>9</sup>

Or, even<sup>10</sup> *shall* ask for a fish, *shall not*<sup>11</sup>, instead of a fish, *bestow* a serpent *upon him*, *shall he?*

12 Or, even, if ever<sup>12</sup> he might ask<sup>13</sup> for an egg, he shall not<sup>14</sup> bestow a scorpion upon him, *shall he?*

13 So then, if you, *for your part*, although being wicked *fathers*, are knowing to give gifts – good *ones!* – to the children *that are* yours, how much more shall the Father – the One from heaven – give *the* Spirit –

<sup>1</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the words 'ours, the One in the Heavens' *here*.

<sup>2</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Let the Will that is Yours come into being, as in Heaven'.

<sup>3</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), include the words 'also upon the Earth' *here*. On the basis of 1% the NU omits them.

<sup>4</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the words 'rather, rescue us from the Wicked One' *here*.

<sup>5</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), do not include 'of mine' *here*.

<sup>6</sup> 92.5% of the Greek manuscripts, including the best line of transmission (f35), have 'of him a friend' *here*. On the basis of 2.5% the NU has 'a friend of his'.

<sup>7</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), have 'as much as' (singular) *here* instead of 'as many things as' (plural).

<sup>8</sup> 78% of the Greek manuscripts, including the best line of

transmission (f35), have 'Now, which of' *instead of* 'Now, which from among'.

<sup>9</sup> 99.8% of the Greek manuscripts, including the best line of transmission (f35), include the words 'a loaf of flatbread, shall not bestow a stone upon him, *shall he?*' On the basis of 0.2% the NU omits them.

<sup>10</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Or, even...' On the basis of 0.2% the NU omits them.

<sup>11</sup> 99.8% of the Greek manuscripts, including the best line of transmission (f35), have 'not' *here instead of* 'and'.

<sup>12</sup> 92.5% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle translated as 'if ever' *here*. On the basis of 1.5% the NU omits it.

<sup>13</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the aorist subjunctive form of this verb translated as 'might ask' *instead of* the future active form of this verb which would be translated 'shall ask'.

<sup>14</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'not' *here*. On the basis of 1% the NU omits it.

*namely, the Holy One* –<sup>15</sup> to the ones who are asking Him?!

*JESUS CASTS A MUTE DEMON OUT OF A MAN*

14 And, He was casting out a demon. And, it was mute.

Now, *it* came about that when the demon came out, the mute *man* spoke.

And, the throng marvelled.

*JESUS EXPLAINS THE FALLACY OF THINKING  
THAT HE WAS CASTING OUT DEMONS  
BY AGENCY OF SATAN*

15 Now, some from among them said, "By agency of Beelzebul<sup>16</sup>, <sup>17</sup> ruler of the demons, He is casting the demons out.

16 Now, others, putting *Him* to a test, were seeking a sign issuing from Him from out of Heaven<sup>18</sup>.

17 Now, He, having lastingly known the notions *that* were theirs, said to them, "Every kingdom, having been lastingly divided up thoroughly<sup>19</sup> against itself, is being desolated. And, a house *divided up thoroughly* against a house shall fall.

18 Now, if also the Satan has been divided has been divided up thoroughly against himself, how shall the kingdom *that* *is* his stand – because you are saying, 'by agency of Beelzebul I am casting out the demons'?

19 Now, if I, *for My part*, by agency of Beelzebul cast out the demons, by agency of whom do the sons *that* are yours cast *them* out? For this reason, they themselves shall be YOUR judges"

20 Now, if by means of a finger of God I cast out the demons, right there the Kingdom of the God has come *first* as far as you.

*JESUS PRESENTS HIMSELF AS THE STRONG MAN  
WHO CONQUERS SATAN*

21 Whenever the strong *man* – one who is fully armed – might guard the whole complex of buildings in his own

courtyard, the things which are belonging to him are in a state of safety.

22 Now, whenever the<sup>20</sup> stronger *one* than he, having attacked, might conquer him, he takes away the suit of armor *that* was his upon which he had lastingly trusted. And, he spreads abroad the arms *that* were his – *the ones* that were stripped from his slain enemy.

*JESUS CONFIRMS THAT THERE ARE ONLY TWO SIDES*

23 The one who is not with me is AGAINST ME.

And, the one who is not gathering with Me is scattering.

*JESUS REVEALS WHAT MAY HAPPEN  
IF UNCLEAN SPIRITS ARE NOT REPLACED  
BY THE HOLY SPIRIT*

24 Whenever the unclean spirit might go out from the person, he goes through the waterless places, seeking rest. And, not finding *it*, he says, 'I shall return to the abode *that* was mine, *the one* from where I went out.'

25 And, having come, he finds *it* having been lastingly swept clean and having been lastingly set in order.

26 Then, he goes and invites seven other spirits more wicked than himself<sup>21</sup>. And, after they have come<sup>22</sup>, he dwells there.

And, the last *circumstances* of the person – *namely*, that *one* – are worse than the first."

*JESUS CLARIFIES AN ISSUE ABOUT WHO IS MOST BLESSED*

27 Now, *it* came about *that*, while He was saying these things, some woman from among the throng, having raised *her* voice, said to Him, "Blessed *is* the womb – *namely*, the one having borne You – and the breasts *at* which You nursed!"

<sup>15</sup> 'the Holy Spirit' – When 'Holy Spirit' is not preceded by 'the' (as here), the words may conceivably refer to the regenerated holy spirit that disciples of Jesus have or to the third Person of the Trinity. Context must decide. The wider context of similar usages in the New Testament clearly suggests that here the latter meaning is to be preferred.

<sup>16</sup> 'Beelzebul' is a transliteration of the Hebrew word בְּעֶזְבֵּל . In 2 Kings 1:2-6 it refers to a Philistine god of Ekron. In the New Testament the meaning has shifted to be 'lord of the demons.'

<sup>17</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), do not insert a definite article here.

<sup>18</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'were seeking a sign issuing from Him from out of Heaven' here instead of 'from out of Heaven were

seeking a sign issuing from Him'.

<sup>19</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have 'having been lastingly divided up thoroughly' here, a stronger participle than 'having been lastingly divided'.

<sup>20</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>21</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'seven other spirits more wicked than himself' here instead of 'than himself seven other spirits more wicked'.

<sup>22</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), have 'after they have come' here instead of 'after they have entered'.

28 Now, He said, “Indeed. Rather,<sup>23</sup> blessed are the ones who are hearing the Word of the God and the ones who are guarding it<sup>24</sup>!”

JESUS DENOTES THE SIGNIFICANT SIGN

THAT WOULD BE GIVEN TO THE PEOPLE THEN LIVING

29 Now, while the throngs upon throng were gathering together, He began to say, “The Generation – namely, this<sup>25</sup> one – is wicked. It makes further search<sup>26</sup> for a sign. And, a sign shall not be readily given to it, except “the Sign of Jonah the prophet<sup>27</sup>.”

30 For, just as Jonah came to be a sign to the Ninevites<sup>28</sup>, in the same way also the Son of the Man shall be a sign to the Generation – namely, this one.

JESUS INDICATES THAT FORMER GENERATIONS

WILL CONDEMN THIS ONE BECAUSE THEY RESPOND

TO LESS THAN THE PRESENT GENERATION HAS

31 A queen of the south-west shall arise in the Judgment with the men of the Generation – namely, this one. And, she shall condemn them. Because, she came from the outer limits of the Earth to hear the wisdom of Solomon.

And, look! *Something* greater than Solomon is here!

32 Men of Nineveh<sup>29</sup> shall rise up in the Judgment with the Generation – namely, this one. And, they shall condemn it. Because, they changed *their* thinking in response to the heralding of Jonah.

And, look! *Something* greater than Jonah is here!

JESUS EXPLAINS THAT HIS MESSAGE MUST BE PUT

IN A PROMINENT PLACE

33 Now,<sup>30</sup> no one, having lit a lamp places it in a crypt or under a two gallon dry measure container. Rather,

he places it upon the lampstand, in order that the ones who are entering might see the lamp light<sup>31</sup>.

JESUS EXPLAINS HOW HIS MESSAGE IS LIKE A LAMP

34 The lamp of the body is the eye<sup>32</sup>. So then,<sup>33</sup> whenever the eye *that is yours* might be in good condition, <sup>34</sup> the whole of the body *that is yours* is enlightened. Now, whenever it might be wicked, the body *that is yours* is darkened.

35 So then, watch out *that* the light – namely, the *light* in you – is NOT darkness!

36 So then, if the body *that is yours* – the whole of it – is shining, not having any part<sup>35</sup> darkened, it shall be enlightened – the whole of it – as whenever the lamp, by the flashing of it, enlightens you.

JESUS TEACHES A PHARISEE

THE NECESSITY OF BEING CLEAN INSIDE AND OUT

37 Now, after He had spoken, some<sup>36</sup> Pharisee asked<sup>37</sup> Him that He might eat the midday meal with him. And, having gone in, He laid *Himself* back.

38 Now, the Pharisee, having observed *Him*, marvelled that He did not first get Himself baptized<sup>38</sup> before the *midday* meal.

39 Now, the Lord said to him, “Now, you, *for your parts* – the Pharisees – are cleansing the outside of the cup and of the plate. Now, the inside of you is full of robbery and wickedness.

40 Senseless ones, did not the One Who made the outside also make the INSIDE?!

41 In addition, give the things within as a merciful deed. And, look! Everything is clean for you!

JESUS PRONOUNCES WOE TO THE PHARISEES

<sup>23</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Indeed rather’ here instead of ‘So then,’.

<sup>24</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘it’ here.

<sup>25</sup> 93.5% of the Greek manuscripts, including the best line of transmission (f35), do not repeat the word ‘generation’ here.

<sup>26</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘makes further search for’ here instead of ‘seeks’.

<sup>27</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘the prophet’ here.

<sup>28</sup> 86% of the Greek manuscripts, including the best line of transmission (f35), have ‘a sign to the Ninevites’ here instead of ‘to the Ninevites a sign’.

<sup>29</sup> 32% of the Greek manuscripts, including the best line of transmission (f35), have ‘Nineveh’ here. On the basis of 35% the NU has ‘Ninevites’.

<sup>30</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here. The NU omits it.

<sup>31</sup> 90% of the Greek manuscripts, including the best line of

transmission (f35), have ‘lamp light’ here instead of ‘light’.

<sup>32</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘that is yours’ here.

<sup>33</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include ‘So then,’ here.

<sup>34</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), do not insert ‘also’ here.

<sup>35</sup> 81% of the Greek manuscripts, including the best line of transmission (f35), have ‘any part’ here instead of ‘part any’.

<sup>36</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘some’ here.

<sup>37</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘asked’ (aorist verb) here instead of ‘are asking’ (present tense verb).

<sup>38</sup> ‘get Himself baptized’ – a transliteration of the Greek passive verb ἐβαπτίσθη. By this time this verb had a wide range of meanings, as this verse bears evidence. Cf. Mark 7:4!

42 Rather, woe to you – the Pharisees! Because, you tithe

- the green mint, and
  - the rue, and
  - every garden plant;
- and, you are disregarding
- the Judgment and
  - the Love
- of the God!

<sup>39</sup>It is necessary to do these things and not to give up on<sup>40</sup> those things.

JESUS PRONOUNCES WOE TO THE PHARISEES AND SCRIBES

43 Woe to you – the Pharisees! Because, you love the first seats in the synagogues and the greetings in the market places!

44 Woe to you – Scribes and Pharisees, hypocrits<sup>41</sup>! Because you are as the tombs – the unknown ones. And, the People, the<sup>42</sup> ones who are walking above them, do not know *it*.

JESUS PRONOUNCES WOE TO THE LAWYERS

45 Now, responding, someone of the Lawyers says to him, “Teacher, while saying these things, You abuse also us!”

46 Now, the Jesus said. “Also to you – the Lawyers, woe!

Because, you load upon the People loads, grievous to bear. Even with one of the fingers *that are yours* you yourselves do not touch the loads!

47 Woe to you!

Because, you build the tombs of the Prophets. Now, the fathers *that are yours* killed them! 48 Right there, you are bearing witness<sup>43</sup>; and, you are joining in

approving the deeds of the fathers *that are yours*. Because, they, for their part, on the one hand, killed them; you, for your part, on the other hand, are building the tombs *that are THEIRS*<sup>44</sup>.

49 For this reason also, the Wisdom of the God says, ‘I shall commission to them prophets and apostles. And, they shall kill and chase away<sup>45</sup> *some* from among them,’ 50 in order that the blood of all the prophets – namely, the *blood* which is being poured out<sup>46</sup> from a founding of a *created* order – might be charged against the Generation – *namely*, this *one* – 51 from the<sup>47</sup> blood of Abel until the<sup>48</sup> blood of Zecharias, the one who was killed between the Altar and the House. Yes, I say to you – it shall be charged against the Generation – *namely*, this *one*!

52 Woe to you – *namely*, the Lawyers! Because, you have taken up the Key of the Knowledge. You, *for your parts*, are not going in; and, you hindered the ones who are going in.”

THE SCRIBES AND PHARISEES BECOME

DETERMINED ENEMIES OF JESUS

53 Now, while He was saying these things to them<sup>49</sup>, the Scribes and the Pharisees began exceedingly and urgently

- to constrain<sup>50</sup> *Him* and
  - to interrogate Him concerning more *things*,
- 54 being ones who were lying in wait to ambush Him,
  - being ones who were seeking<sup>51</sup> to catch something from the mouth *that is* His, in order that they might bring a charge against Him<sup>52</sup>.

<sup>39</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), do not begin this sentence with ‘Now,’.

<sup>40</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘give up on’ here instead of ‘let...fall to the side’.

<sup>41</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Scribes and Pharisees, hypocrits’.

<sup>42</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’.

<sup>43</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘you are bearing witness’ here instead of ‘are witnesses’.

<sup>44</sup> 96.4% of the Greek manuscripts, including the best line of transmission (f35), include “the tombs *that are THEIRS*”. On the basis of 0.6% the NU omits these words.

<sup>45</sup> 87% of the Greek manuscripts, including the best line of transmission (f35), have ‘chase away’ instead of ‘persecute’.

<sup>46</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘which is being poured out’ (present

passive participle) instead of ‘which has been lastingly poured out’ (perfect passive participle).

<sup>47</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>48</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>49</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, while He was saying these things to them’ here. On the basis of 1% the NU has ‘When he left from there’.

<sup>50</sup> 26% of the Greek manuscripts, including the best line of transmission (f35), have ‘to constrain Him’ here instead of ‘catch Him’.

<sup>51</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as ‘being ones who were seeking’ here. On the basis of 1% the NU omits this participle.

<sup>52</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘in order that they might bring a charge against Him’. On the basis of 1.5% the NU omits them.