

LUKE 12

NLET

JESUS WARNS HIS DISCIPLES

ABOUT 'THE LEAVEN' OF THE PHARISEES'

1 In connection with which things, while the myriads were being brought together with the result that they were trampling one another down, He began to say to the Disciples *that were* His for the first time, "Beware for yourselves *to stay away* from 'the Leaven of the Pharisees' – which is hypocrisy¹."

2 Now, nothing having been lastingly veiled is what shall not be unveiled and a hidden thing which shall not be made known."

JESUS FORETELLS THAT IS HIS ANNOUNCEMENT SHALL BE HERALDED PUBLICLY

3 In reference to these things, as far as the things you said in the darkness, in the light it shall be heard. And, what you spoke *softly* toward the ear in the storeroom, it shall be heralded upon the housetops.

JESUS TEACHES HIS DISCIPLES WHOM TO FEAR

4 Now, I say to you, the friends *who are* Mine, do not even begin to be frightened by the ones who shall be killing² the body and after these things do not have anything beyond that to do.

5 Now, I shall show you Whom you should fear. Fear the One Who, after putting a *person* to death, has authority to throw a *person* into the Gehenna³. Yes, I say to you: FEAR, THIS ONE!

¹ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have 'the leaven of the Pharisees' – which is hypocrisy' here instead of 'the leaven which is hypocrisy of the Pharisees'.

² 68% of the Greek manuscripts, including the best line of transmission (f35), have 'the ones who shall be killing' (future participle here instead of 'the ones who are killing' (present participle).

³ 'Gehenna' – a transliteration of Hebrew words meaning 'valley of the sons of lamentation', recalling the lamenting that Jewish women did as their infants were sacrificed to Molech in that valley. Later this despicable valley SE of Jerusalem was turned into a dump which was characterized by perpetual fires and maggots.

⁴ 94.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Are not...being sold' here. On the basis of 1.5% the NU reads 'Do you not sell'.

6 Are not five sparrows being sold⁴ for two assarion⁵? And, one from among them is not one which has been lastingly forgotten before the God!

7 Rather, even the hairs of the head *that is* yours – ALL – have been lastingly numbered!

So then⁶, stop fearing! By very much⁷ you surpass *the value* of sparrows!

JESUS INDICATES THE RESULTS OF CONFESSING HIM, DENYING HIM,

AND SPEAKING AGAINST HIM AND THE HOLY SPIRIT

8 Now, I say to you, everyone whoever might say the same thing as I say in front of the People, also the Son of the Man shall say the same thing as he says in front of the Messengers⁸ of the God.

9 Now, the one who denies Me in front of the People, he shall be denied in front of the Messengers of the God.

10 And, all who say a word against the Son of the Man, it shall be acquitted for him.

Now, *if a word is said* against the Holy Spirit by one who is speaking profanely of sacred things, it shall not be acquitted.

JESUS PROMISES THAT THE HOLY SPIRIT SHALL TEACH HIS DISCIPLES WHAT TO SAY BEFORE AUTHORITIES

11 Now, whenever they might bring you forward⁹ as far as before

- the synagogues, and
- the magistrates, and
- the authorities,

⁵ 'assarion' – a transliteration of the Greek word ἀσσαρίων. It was the least valuable Roman coin, worth only a small fraction of a denarius.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the Greek conjunction translated as 'So then'.

⁷ 15% of the Greek manuscripts, including the best line of transmission (f35), have 'By very much' here instead of 'of many times'.

⁸ 'Messengers' – a translation of the Greek word ἀγγέλων, from which we get the word 'angels'. It can refer to heavenly, human, or even demonic messengers.

⁹ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'bring you forward' here. One the basis of 3.5% the NU has 'bring you in'.

stop worrying¹⁰ how or what you shall speak in defense¹¹ or what you might say. 12 For, the Holy Spirit shall teach you in that – the very moment – what things *it is necessary for you* to say.

JESUS TEACHES THE THROG

THE FOOLISHNESS OF GREED

13 Now, someone said to Him from among the throg¹², “Teacher, tell the brother *who is* mine to divide the inheritance with me.”

14 Now, He said to him, “Man, who appointed Me as a juryman¹³ or a divider over you *men*¹⁴?”

15 Now, He said to them, “Be seeing *to it*, and be on your guard *to keep yourselves* away from ‘the¹⁵ Desire to Have More.’ Because, *it is* NOT, when anyone has an abundance, *that* the Life *that is* his¹⁶ is *originating* from the Possessions *that are* his¹⁷.”

16 Now, He spoke a parable to them, saying, “The land of a man – some *man*, a rich *man* – was productive.

17 And, he debated with himself, saying, ‘What shall I do? Because, I do not have *a place* where I shall gather the produce *that is* mine.’

18 And, he said, ‘I shall do this: I shall take down the storehouses *that are* MINE. And, I shall build larger ones. And, I shall gather there all the produce¹⁸ *that is* mine¹⁹ and the goods *that are* mine.

19 And, I shall say to the psyche *that is* mine, “Psyche, you have many good things being laid away for years –

yes, MANY of *them*! Rest! Eat! Drink! Enjoy yourself!”

20 Now, the God said to him, ‘Unthinking *man*²⁰! During this – the night – they are demanding the psyche *that is* yours back from you!

Now, *as for* the things which you have prepared, whose shall they be?’

21 Thus *is* the one who treasures up for himself and is not one who is rich in regard to God.”

JESUS ADDRESSES ANXIETY

22 Now, He said to the Disciples *that were* His, “For this reason I say to you, stop being anxious

➤ with respect to the psyche *that is* yours²¹ – what you might eat; nor,

➤ with respect to the body – what you shall put on²².

23 ²³The psyche is greater than the nourishment; and, the body than the garment.

24 Observe well the ravens – that they do not sow, nor do they reap. For them *there is* not a storehouse nor a storeroom. And, the God rears and keeps them. How much more different are YOU from the birds!

25 Now, who from among you, by being anxious, is able to add a small amount – *even one*!²⁴ – to time of life *that is* his?

26 So then, if you are also not²⁵ able *to do* a smallest thing, why are you anxious concerning the rest of the things?

¹⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘Stop worrying’ here instead of ‘Do not even begin to worry’.

¹¹ 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘you shall speak in defense’ here instead of ‘you might speak in defense’.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to Him from among the throg’ here instead of ‘from among the throg to Him’

¹³ 93.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘a juryman’ here. One the basis of 2.1% the NU has ‘presiding judge’.

¹⁴ ‘you men’ – The personal pronoun is plural here.

¹⁵ 78% of the Greek manuscripts, including the best line of transmission (f35), have ‘the’ here instead of ‘all’.

¹⁶ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘that is his’ (genitive) here instead of ‘to him’ (dative which can also be used to stress possession).

¹⁷ 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘that are his’ (genitive) here instead of ‘to him’ (dative which can also be used to stress possession).

¹⁸ 91% of the Greek manuscripts, including the best line of transmission (f35), have ‘produce’ here instead of ‘grain’.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is mine’ here.

²⁰ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘unthinking man’ here instead of ‘unthinking men’.

²¹ 94.5% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is yours’ here.

²² 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall put on’ (future) here instead of ‘might put on’ (aorist subjunctive).

²³ 74% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction translated as ‘For,’ here.

²⁴ 99.7% of the Greek manuscripts, including the best line of transmission (f35), include ‘even one’ here.

²⁵ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘also not’ here instead of ‘not even’.

27 Observe well the white lilies, how they grow. They neither work hard nor do they spin. ²⁶ I say to you, not even Solomon in all the glory *that* was his wrapped *clothing* around himself as one of these!

28 Now, if the God in this way clothes the grass in the countryside – *the grass* existing today and tomorrow being thrown into a klibanos²⁷, how rather much more *does He clothe you, you people characterized by little faith.*

29 And, you, *for your part*, stop seeking what you might eat or ²⁸ what you might drink. And, stop *obstinately pursuing the idea*: 'Root yourself!'²⁹ 30 For, all the Ethnicities of the Created Order are seeking³⁰ after these things!

Now, the Father *Who is yours* knows that you need these things.

31 But, continue to seek the Kingdom of the God³¹; and, these things – *all of them*³² – shall be given to you besides.

32 Stop fearing, *you* – the little flock! Because, the Father *Who is yours* is well-pleased to give you the Kingdom!

JESUS TEACHES HIS DISCIPLES

HOW TO SAVE THEIR TREASURES

33 Sell the possessions *that are yours*. And, give freely to the helpless. Make for yourselves money pouches that are not being degraded *as time goes on*, a treasure perpetually in the Heavens, where a thief

does not approach and a moth does not destroy utterly.

34 For, where the treasure *that is yours* is, there also the heart *that is yours* shall be.

JESUS TEACHES HIS DISCIPLES

TO BE READY FOR HIS RETURN

35 Let the loins *that are yours* continually be ones which have been lastingly girded; and *let* the lamps *continually be* ones which are continually burning.

36 And, you, *for your part, be continually* similar to people who are eagerly anticipating the master *who is* their own when he returns³³ from the wedding, in order that, after he has come and knocked, immediately they might open to him. 37 Blessed *are* the slaves – *namely*, these whom the master, having come, shall find being ones who are fully awake!

Assuredly I say to you that he shall gird himself and shall have them recline. And, having come to *them*, he shall serve them.

38 And, if ever he might come in the second watch³⁴ – even³⁵ in the third watch³⁶! – he might come and might find them in this way, *blessed are the slaves*³⁷ – *namely*, those!

39 Now, know this – that, if the master of the household lastingly knew at what hour the thief comes, he would have stayed awake and³⁸ would not have permitted *him* to break into the household³⁹ *that is his*.

²⁶ 20% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction 'Now,' or 'But,' here.

²⁷ 'klibanos' – a transliteration of the Greek word κλίβανος, a covered earthen vessel, wider at the bottom than at the top, in which bread was baked by putting hot embers around it.

²⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'or' here instead of 'and'.

²⁹ The best line of transmission (f35), has 'stop obstinately pursuing the idea: 'Root yourself!' here instead of 'stop being unsettled in your mind.'

³⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have a singular verb here instead of a plural verb.

³¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'of the God' here instead of 'that is His'.

³² 72% of the Greek manuscripts, including the best line of transmission (f35), include 'all of them' here.

³³ 87% of the Greek manuscripts, including the best line of transmission (f35), have 'returns' here instead of 'might return'.

³⁴ 'second watch' – roughly from 9:00-12:00 p.m..

³⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'And, if ever he might come in the second watch³⁵ – even' here. On the basis of 1% the NU has 'and if ever he comes on the second watch and if ever'.

³⁶ 'third watch' – roughly from 12:00 p.m.-3:00 a.m.

³⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words 'the slaves' here.

³⁸ 99.8% of the Greek manuscripts, including the best line of transmission (f35), include the words 'would have stayed awake and'.

³⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'him to break into the household' (active verb) instead of 'the household to be broken into' (passive verb).

40 So then⁴⁰, also you, *for your part*, be ready. Because, the Son of the Man comes at which hour you are not expecting.

41 Now, the Peter said to Him⁴¹, “Lord, to us are you saying the parable – *namely*, this *one*; or, to all?”

42 Now⁴², the Lord said, “Who, then, is the trustworthy house-manager – yes⁴³, a sensible *one* – whom the lord shall appoint over the body of attendants *that is* his, to give *them* the⁴⁴ rations in due measure?

43 Blessed *is* the slave – *namely*, that *one* – whom the lord, when coming, shall find doing in this way!

44 Truly I say to you that over all the possessions *that are* his he shall appoint him!

45 Now, if ever the slave – *namely*, that *one* – might say in the heart *that is* his, ‘The lord *that is* mine is delaying to come’ and might begin

- to beat the servants – even the young maid-servants, both
- to eat, and
- to drink, and
- to get drunk;

46 the lord of the servant – *namely*, that *one* – shall come on a day which he is not expecting and at an hour which he does not come to know. And, he shall cut him in two. And, he shall assign the destiny *that is* his along with the untrustworthy *ones*.

47 Now, that *one* – the slave who came to know the will of the lord *that was* his and not preparing nor⁴⁵

doing with reference to the will *that is* his shall be thrashed much.

48 Now, the one who did not come to know *the will of the lord that was his*, having done *things* worthy of blows, shall be thrashed little.

Now, to all to whom much has been given, much shall be required from him. And, to whom they committed much they shall ask him for extraordinarily more.

JESUS FORETELLS A FIRE, A BAPTISM, AND DIVISION

49 I came to cast FIRE over⁴⁶ the Earth. And, how I wish if it might already be kindled!

50 Now, I have a baptism *with which* to be baptized. And, how distressed I am in order that⁴⁷ it might be accomplished!

51 Do you expect that I arrived to grant peace in the Earth? No, I say to you! Rather, the Division!

52 For, from now on five who have been lastingly divided shall be in a house – *just one*⁴⁸. Three against two; and, two against three.

53 It shall be divided⁴⁹ –

- a father against a son; and,
- a son against a father, and,
- a mother against a daughter⁵⁰;
- a daughter against a mother⁵¹,
- a mother-in-law against the daughter-in-law *that is* hers; and,
- a daughter-in-law against the mother-in-law *that is* hers⁵².”

⁴⁰ 97.9% of the Greek manuscripts, including the best line of transmission (f35), include the Greek word translated as ‘So then.’

⁴¹ 98% of the Greek manuscripts, including the best line of transmission (f35), include the Greek pronoun translated as ‘to Him’.

⁴² 97.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ instead of ‘And,’

⁴³ 74% of the Greek manuscripts, including the best line of transmission (f35), include the word translated here as ‘yes.’ The NU has ‘the’.

⁴⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴⁵ 97.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘nor’ instead of ‘or’

⁴⁶ 75% of the Greek manuscripts, including the best line of transmission (f35), have ‘over’ here instead of ‘upon’.

⁴⁷ 79% of the Greek manuscripts, including the best line of transmission (f35), have ‘in order that’ here instead of ‘until’.

⁴⁸ 98.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘a house – just one’ here instead of ‘one house’.

⁴⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have a singular verb translated as ‘It (the house) shall be divided’ here instead of a plural verb.

⁵⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word translated as ‘daughter’ in the dative, matching the dative of ‘father’ after the same preposition in the previous phrase.

⁵¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word translated as ‘mother’ in the dative, matching the dative of ‘father’ and ‘daughter’ after the same preposition in the previous phrases.

⁵² 99% of the Greek manuscripts, including the best line of transmission (f35), include the genitive pronoun translated as ‘that is hers’ here.

JESUS CHIDES THE THRONG FOR NOT ANALYZING

WHAT TIME IT IS AND

FROM WHAT HE IS TRYING TO RESCUE THEM

54 Now, He was saying also to the throng, “Whenever you might see the⁵³ cloud arising from⁵⁴ the direction of sun-setting, immediately you are saying, ⁵⁵ “A rainstorm is coming.” And, it happens in this way.

55 And, whenever a south wind *is* blowing, you are saying, “*There* shall be burning heat.” And, it happens.

56 Hypocrits! You know *how* to analyze the appearance of the Heaven and of the Earth⁵⁶. But, the critical time – *namely*, this *one* – how do you not analyze *it*⁵⁷?!

57 Now, why, even from among yourselves, do you not distinguish the right *thing*? 58 For, as you are going with the plaintiff *that is complaining about* you up to the magistrate, on the way make an effort to be lastingly delivered from him, lest

- he might drag you off to the judge, and
- the judge might hand you over⁵⁸ to the official *who executes a judgment*, and
- the official might cast⁵⁹ you into prison.

59 I say to you, by no means shall you come out from there, in order that⁶⁰ you might pay back even the last leptos⁶¹!

⁵³ 95.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁵⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘from’ here instead of ‘upon’.

⁵⁵ 82% of the Greek manuscripts, including the best line of transmission (f35), do not include an often untranslated Greek word which indicates a quotation here.

⁵⁶ 40% of the Greek manuscripts, including the best line of transmission (f35), have ‘of the Heaven and of the Earth’ here instead of ‘of the Earth and of the Heaven’.

⁵⁷ 94.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘how do you not analyze it’ here. On the basis of 0.8% the NU text has ‘how you do not know to analyze it’.

⁵⁸ 98.5% of the Greek manuscripts, including the best line of

transmission (f35), have the wording ‘might hand you over’ (subjunctive verb) here instead of ‘shall hand you over’ (future tense verb).

⁵⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the wording ‘might cast you’ here instead of ‘he shall cast you’.

⁶⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘in order that’ instead of ‘until the time that’.

⁶¹ ‘leptos’ – a transliteration of the Greek word λεπτός, a very small, copper coin.