

LUKE 13

NLET

JESUS REPUDIATES THE IDEA THAT THOSE WHO SUFFER MISFORTUNE ARE WORSE THAN OTHERS

1 Now, during the same period of time, some were present, bringing news to Him concerning the Galileans whose blood Pilate mixed with the sacrifices *that were* theirs.

2 And, responding, the Jesus¹ said to them, “Do you estimate that the Galileans – *namely*, these – came to be *moral* failures beyond all the *other* Galileans because they lastingly suffered such *bad* things²?

3 No, I say to you! Rather, if ever you all might not be changing *your* minds, in like manner³ you shall perish.

4 Or, those, the ten plus⁴ eight upon whom the tower in the *city* of Siloam fell and killed them, do you estimate that these⁵ came to be debtors beyond all ⁶ people – *namely*, the ones who are dwelling in⁷ Jerusalem?

5 No, I say to you! Rather, if ever you all might not be changing *your* minds, likewise⁸ you shall perish.”

JESUS TELLS A PARABLE DEPICTING

THE SITUATION OF ALL UNFRUITFUL PEOPLE

6 Now, He was saying this, the parable:

“Some *man* was having a fig tree, having been lastingly planted in the vineyard *that was* his. And, he came, seeking fruit upon it. And, he did not find *any*.

7 Now, he said to the vine-dresser, ‘Look! Three years ⁹ I come, seeking fruit upon the fig tree – *namely*,

this *one*; and, I am not finding *any*! ¹⁰ Cut it out! To what end does *it* make even the ground useless?!”

8 Now, responding, he says to him, ‘Lord, leave it this, even this, the year, until this – *that* I might dig around it and might throw *down* manure.

9 And, on the one hand, if it might produce fruit, *good*! On the other hand, if not, in the future¹¹ you shall cut it out.”

JESUS HEALS A WOMAN WITH A SPIRIT OF WEAKNESS

ON A SABBATH AND DEFENDS HIS ACTION

10 Now, He was teaching in one of the synagogues on the Sabbath.

11 And, look! A woman was¹² one having a spirit – *namely*, a *spirit* of weakness *for* years – *namely*, ten and¹³ eight! And, she was one who was continually bent over *as though under a burden* and one who was not able to lift up her head at all.

12 Now, having seen *it*, the Jesus called her to *Himself*. And, He said to her, “Woman, be lastingly loosed from the weakness *that is* yours!”

13 And, He laid the Hands upon her. And, at that moment she was straightened *upright* again. And, she was raising the God in esteem!

14 Now, responding, the ruler of the synagogue, being vexed because *on* the Sabbath the Jesus healed, was saying to the throng, ¹⁴ “*There* are six days on which it is needful to work. So then, during these¹⁵, being ones who are coming, be treated; and, not *on* the day of the Sabbath!”

15 So then¹⁶, the Lord responded. And, He said, “Hypocrits! Does not each one of you – on the

¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the Jesus’ here.

² 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘such bad things’ here instead of ‘these things’.

³ 95% of the Greek manuscripts, including the best line of transmission (f35), have the Greek adverb translated ‘in like manner’ here instead of ‘likewise’.

⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the Greek conjunction translated ‘plus’ here.

⁵ 81.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘these’ instead of ‘they’.

⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘the’ here.

⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), include the Greek preposition translated as ‘in’ here.

⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), have the Greek adverb translated ‘likewise’ here instead of ‘in like manner’.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), do not insert ‘from which’ here.

¹⁰ 92% of the Greek manuscripts, including the best line of transmission (f35), do not insert ‘So then,’ here.

¹¹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘if not, in the future’ here instead of ‘in the future, if not:’.

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘was’ here.

¹³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include Greek word marking the beginning of a quotation here.

¹⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have the demonstrative pronoun ‘these’ here instead of the personal pronoun ‘them’.

¹⁶ 96% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘So then’ here instead of ‘Now,’ or ‘But,’.

Sabbath! – loosen the ox *that is* his – or the ass – from the manger and, having lead *it* away, give it a drink?

16 Now, this *woman*, being a daughter of Abraham, the Satan bound – look! – ten and eight years! Was it not necessary *that* she be released from the bond – *namely*, this *one* – on the day of the Sabbath?!”

17 And, while He was saying these things, all the ones who were opposed to Him, were being put to shame.

And, all the throng was rejoicing over all the glorious things that were coming about by Him.

JESUS COMPARES THE GROWTH OF THE KINGDOM OF GOD
TO THE GROWTH OF A MUSTARD SEED

18 Now,¹⁷ He was saying, “To what is the Kingdom of the God comparable? And, to what shall I compare it?

19 It is comparable to a seed of mustard which, taking, a man threw into his own garden. And, he caused it to grow. And, it came to be as big as a tree – a great¹⁸ *one*! And, the birds of the Heaven took up residence in the branches of it.

JESUS COMPARES THE GROWTH OF THE KINGDOM OF GOD
TO THE PROPAGATION OF YEAST IN WHEAT FLOUR

20 Again¹⁹, He said, “To what shall I compare the Kingdom of the God? 21 It is comparable to yeast which, having taken, a woman hid²⁰ in wheat flour – *namely*, three sata²¹, until *the whole of it* was leavened.”

JESUS HEADS TOWARD JERUSALEM

22 And, He was going through *city* by city and *village* by village, teaching and making a journey toward Jerusalem²².

JESUS TELLS A PARABLE TO ILLUSTRATE

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘So then’.

¹⁸ 97.1% of the Greek manuscripts, including the best line of transmission (f35), include this the adjective ‘great’ here. On the basis of 0.8% the NU excludes it.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Again’ here. 5% have ‘And, again’

²⁰ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘hid’ here instead of ‘hid in’ which would make the following Greek and English prepositions redundant.

²¹ ‘sata’ – a transliteration of the Greek word σάτα which, in turn was a transliteration of a Hebrew measure. In English measure a sata amounts to about 4 gallons.

²² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have this spelling of this city as ‘Jerusalem’ here. Based on 0.5% the NU accepts a spelling, which transliterated, would be ‘Jerusoluma’.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘entrance of the house’ here. 1% have

THAT ONLY THOSE WHO PRACTICE THE RIGHTEOUSNESS
SHALL GAIN ENTRY TO HIS KINGDOM

23 Now, someone said to Him, “Are the ones who are being saved few?”

Now, the *Jesus* said to them, 24 “Struggle to enter through the narrow entrance *of the house*²³. Because, many, I say to you, shall seek to enter; and, they shall not prevail.

25 For which reason the master of the household might ever be aroused and might shut up the door. And, you might begin for yourselves to lastingly stand outside and to knock *on* the door, saying, ‘Lord, lord²⁴, open up for us!’ And, responding, he shall say to you, ‘I do not know you *or* from where you come.’

26 Then you shall begin to say, ‘We ate in front of you; and, we drank. And, in the streets *that are* ours you taught.’

27 And, he shall say, ‘I say to you²⁵. I do not know you²⁶ *or* from where you come. Depart from me, all the²⁷ workers of the²⁸ Unrighteousness!’

28 In that place the Weeping and the Gnashing of the teeth shall be, whenever you shall see²⁹ Abraham and Isaac and Jacob and all the Prophets in the Kingdom of the God but see yourselves as ones who are being thrown out.

29 And, they shall come from the quarter of sun-rising and the quarter of sun-setting and³⁰ the quarter of north winds and the quarter of south winds. And, they shall recline *to eat* in the Kingdom of the God.

30 And, look! *There* are last ones; they shall be first ones! And, *there* are first ones; they shall be last ones!”

‘door’.

²⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), repeat the word ‘lord’.

²⁵ 94.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘he shall say, ‘I say to you’ here instead of ‘he shall say, saying to you,’.

²⁶ The great majority of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun ‘you’ here.

²⁷ 75% of the Greek manuscripts, including the best line of transmission (f35), include the definite article here.

²⁸ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²⁹ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall see’ (future tense verb) here instead of ‘might see’ (subjunctive verb).

³⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ‘from’ again after the conjunction ‘and’ here.

*JESUS EXPRESSES HIS RESOLVE NOT TO BE DISTRACTED
BUT TO KEEP ON COURSE TOWARD JERUSALEM*

31 In the same day³¹ some Pharisees approached, saying to Him, “Be getting out and be going from this place! Because, Herod wishes to kill You!”

32 And, He said to them, “Having gone, say to the fox – *namely*, this *one*, ‘Look! I am casting out demons; and, I am completing *holy*’³² healings today and tomorrow! And, the third *day* I am being perfected.

33 Only, *it* is necessary that I be going today and tomorrow and by the *day* coming next *arrive*. Because, it is not permissible *that* a prophet die outside of Jerusalem.

JESUS LAMENTS OVER JERUSALEM

34 Jerusalem! Jerusalem! The one who kills the Prophets and stones the ones having been lastingly commissioned to her!

How many times I wished to gather together the children *that were* yours the way a bird *does* the chicks *that are* her own under the wings! And, you were NOT willing!

35 Look! The house *that is* yours shall be left to you desolate³³! Now, I say to you³⁴, ‘By no means might you see Me, until ever³⁵ it shall come when you might say, “**One Who is being blessed is the One Who is coming in connection with a name of YaHWeH**”³⁶’”³⁷

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘day’ here instead of ‘hour’ or ‘time’.

³² 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘am completing *holy*’ with this nuance here instead of ‘am performing’.

³³ 55% of the Greek manuscripts, including the best line of transmission (f35), include the adjective ‘desolate’ here.

³⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), include a Greek word which indicates the

beginning of a quotation here.

³⁵ 45% of the Greek manuscripts, including the best line of transmission (f35), have the particle ‘ever’ here. On the basis of 0.2% the NU omits it.

³⁶ ‘YaHWeH’ – This translator has noticed that, when the New Testament writers use the Greek word for ‘Lord’ without a definite article, often it indicates this personal name of God. Indeed, this is the name that appears here Psalm 118:26!

³⁷ A reference to Psalm 118:26.