

LUKE 14
NLET

JESUS TEACHES THE LAWYERS AND PHARISEES
THAT IT IS PERMISSIBLE TO HEAL ON THE SABBATH

1 And, it came about *that* He went into a house of someone of the rulers of the Pharisees on a Sabbath to eat bread. And, they were ones who were watching Him closely.

2 And, look! A man who was suffering from dropsy was in front of him.

3 And, responding, the Jesus spoke to the Lawyers and Pharisees, saying, “Whether¹ it is permissible on the Sabbath to be healing² – *tell Me.*”

4 Now, they kept quiet.

And, being One Who had taken hold of him, He healed him. And, he set him free.

5 And, responding³ to them, He said, “Of whom *is there* a son or an ox *which* into a well shall fall down⁴ and he shall not immediately pull him up on the⁵ day of the Sabbath?”

6 And, they had no power to argue against Him⁶ in view of these things.

JESUS TEACHES THE LAWYERS AND PHARISEES
TO HUMBLE THEMSELVES

7 And, He was speaking a parable to the ones who had been lastingly invited, having taken hold of how they were selecting for themselves the first reclining places *at the tables*, saying to them, 8 “Whenever you might be invited by someone to a wedding, do not even begin to recline in the first reclining places, lest one who is more honorable than you might have been one who had been lastingly invited by him. 9 And, having come, he – the one having invited you and him – shall say, ‘YOU⁷, give to this one a place!’ And then, with shame you shall begin to occupy the last place!

10 Rather, whenever you might be invited, having come, in the last *reclining* place lay yourself back, in order that the one who lastingly invited you might say⁸ to you, ‘Friend, move up higher!’

Then, it shall be a glory to you in front of ⁹ the ones who are reclining *at the table* with you.

11 Because, everyone who exalts himself shall be humbled. And, the one who humbles himself shall be exalted.

JESUS TEACHES ONE OF THE RULERS OF THE PHARISEES
WHOM TO INVITE TO A LUNCHEON

IF HE WISHES TO BE REPAID IN THE RESURRECTION

12 Now, he was speaking to the one who had lastingly invited Him, “Whenever you might prepare a luncheon or dinner, stop inviting

- the friends *that are* yours, or
- the brothers *that are* yours, or
- the relatives *that are* yours, or
- the wealthy neighbors,

lest also they might invite you in turn, and a repayment might come about for you.

13 Rather, whenever you might prepare a reception, invite

- beggarly poor ones,
- maimed ones¹⁰,
- lame ones,
- blind ones.

14 And, you shall be blessed! Because, they do not have *ability* to repay you. For, it shall be repaid to you in the Resurrection of the Righteous Ones.

JESUS CAUTIONS ONE OF THE LAWYERS OR PHARISEES
NOT TO REJECT HIS INVITATION TO ETERNAL LIFE

15 Now, having heard these things, someone of the ones who were reclining together said to Him, “Blessed *is he who* shall eat a luncheon¹¹ in the Kingdom of the God!”

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘Whether’. 97.5% of the Greek manuscripts, including the best line of transmission (f35), include this infinitive² ‘to be healing’ in the present tense. On the basis of 1.5% the NU has ‘to heal (aorist tense) or not’.

³ 80% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘responding’ here.

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall fall down’ here instead of ‘shall fall’.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’.

⁶ 20% of the Greek manuscripts, including the best line of

transmission (f35), include the personal pronoun ‘You’ here. Since it is already implied in the verb, this translator suspects that it is used emphatically here.

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘might say’ (subjunctive verb) here instead of ‘shall say’ (future tense).

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not insert ‘all’ here.

¹⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘maimed ones’ here, the common (and apparently correct) spelling of this adjective.

¹¹ 80% of the Greek manuscripts, including the best line of

16 Now, He said to him, "Some man prepared¹² a dinner – a great *one*! And, he invited many!

17 And, he dispatched the slave *that was his* at the time of the dinner to say to the ones who had been lastingly invited, 'Be coming! Because, already all things¹³ are ready!'

18 And, they all - from first *to last* – began to decline.

The first said to him, 'I bought a field. And, I am constrained to go out and¹⁴ to see it. I ask of you, have me as one having been lastingly excused.'

19 And, another said, 'I bought a yoke of oxen – five of *them*! And, I am going to put them to a test, I ask of you, have me as one having been lastingly excused.'

20 And, another said, 'I have married a wife; and, for this reason I am not able to come.'

21 And, the slave – *namely*, that *one*¹⁵ – reported these things to the lord *that was his*.

Then, having been provoked to anger, the master of the household said to the slave *that was his*, 'Go out quickly into the streets and alleys of the city! And, bring in

- the beggarly poor *ones*, and
 - maimed *ones*, and
 - blind *ones*, and
 - lame *ones*
- here.'

22 And, the slave said, 'Lord, it has lastingly come to be as¹⁶ you ordered. And, still *there* is room.'

23 And, the lord said to the slave, 'Go out to the roads and fenced in *areas*. And, compel *them* to come in, in order that the house *which is mine*¹⁷ might be filled full.'

transmission (f35), have 'luncheon' instead of 'bread'.

¹² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'prepared' instead of 'was preparing'.

¹³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include 'all things' here.

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'to go out and' here instead of a participle – 'going out'

¹⁵ 89% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun 'namely, that one' here.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'as' here instead of 'what'.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'the house which is mine' here instead of 'MINE the house'.

¹⁸ 'you' – this pronoun is plural in Greek.

¹⁹ The Greek here is literally 'MINE the dinner', emphasizing the possessor of the dinner by placing the possessive pronoun before the definite article and noun.

²⁰ 'hate' – Obviously, these people should still be loved, not hated

24 For, I say to you¹⁸ that none of the men – *namely*, these, the ones having been lastingly invited – shall taste the dinner *that is MINE*!¹⁹

JESUS TEACHES THE GREAT THRONGS

THAT THE RELATIONSHIP OF HIS DISCIPLES WITH HIM

MUST BE FOREMOST

25 Now, great throngs were coming together with Him. And, having turned, He said to them, 26 "If anyone comes to Me and does not hate²⁰

- the father *that is his*²¹, and
 - the mother, and
 - and the wife, and
 - the children, and
 - the brothers, and
 - the sisters, now²² further, even
 - the psyche *that is his own*,
- he is not able to be My disciple.

JESUS TEACHES THE GREAT THRONGS

THAT THEY MUST SUFFER TO BE HIS DISCIPLES

27 And²³, anyone who does not bear the cross *that is his*²⁴ and come in back of Me is not able to be My disciple.

JESUS TEACHES THE GREAT THRONGS TWO PARABLES

INDICATING THAT THEY MUST CALCULATE

THE COST OF FOLLOWING HIM

28 For, who from among you – the *one*²⁵ wishing to build a tower – does not first, having sat down, count the expenditure, whether he has the *things*²⁶ in

in the usual sense. The Greek word *μισέει* can also be understood to mean 'not prefer'. Inserting that meaning here results in a double negative, which is confusing. The sense is that we should not prefer these on the list over Jesus and His will.

²¹ 96% of the Greek manuscripts, including the best line of transmission (f35), have the personal pronoun 'that is His' here instead of 'his own', a reflexive pronoun.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'now' here instead of 'and'.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction 'And' here.

²⁴ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'his' (a possessive pronoun) instead of 'his own' (a reflexive pronoun).

²⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the one' here.

²⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as 'the things' here (and its implied noun).

reference to ²⁷ completion; 29 lest, having set his foundation and not being able to bring *it* to an end, all the ones who are looking on might begin to mock him, 30 saying, 'This – the man – began to build. And, he was not able to complete!'

31 Or, what king, while going to clash with another king in regard to battle, does not, having sat down, first deliberate²⁸ whether he is able²⁹ with ten thousand to meet *in battle*³⁰ with the one who is coming against him with twenty thousand?

32 Now, if not, while he is still far away, having dispatched ambassadors, he asks the *things* in relation to peace.

33 So then, in the same way every one from among you who is not giving up all the possessions *that are* his own is not able to be MY³¹ disciple.

JESUS TEACHES THE GREAT THROGS

A PARABLE INDICATING THAT

USELESS DISCIPLES SHALL BE THROWN OUT

34 ³²The salt is good. Now, if ever the salt might ³³ become insipid, with what shall *it* be seasoned? 35 It is fit neither for the ground nor for the manure pile. They shall throw it out.

The one having ears to hear, let him hear!"

²⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have the preposition 'in reference to' here instead of one that might be translated as 'for'.

²⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'does . . . deliberate' here instead 'shall . . . deliberate'.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'is able' here instead of 'shall be able'.

³⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have the infinitive 'to meet *in battle*' – with this possible italicized nuance. 3% have a similar verb without this

nuance.

³¹ 99% of the Greek manuscripts, including the best line of transmission (f35), place the personal pronoun 'MY' before the infinitive 'to be', making it emphatic.

³² 98% of the Greek manuscripts, including the best line of transmission (f35), do not insert a conjunction here which can be translated 'So then'.

³³ 98.5% of the Greek manuscripts, including the best line of transmission (f35), do not insert a word here which can be translated as 'even'.