

LUKE 16

NLET

JESUS TEACHES HIS DISCIPLES

TO MAKE FRIENDS FOR THEMSELVES

BY MEANS OF THE WEALTH OF THE UNRIGHTEOUSNESS

1 Now, He was also saying to the disciples *that were* His ¹, "Some man was rich, who had a household manager.

And, this *one* was being discredited as one who was dispersing the resources *that were* his.

2 And, having called him, he said to him, 'What *is* this I hear concerning you? Render the accounting of the household management *that was* yours. For, you shall not any longer be able² to manage *my* household.'

3 Now, the household manager said to himself, 'What shall I do, because the lord *who is* mine is taking away the household management from me? I am not strong *enough* to dig. I am ashamed to beg.

4 I have come to know what I shall do, with the result that whenever I might be removed from³ the household management they shall receive me into the houses *that are* theirs⁴!

5 And, having summoned each one of the ones who were lastingly indebted⁵ to the lord – *namely*, his own, he was saying to the first, 'How much do you owe the lord *who is* mine?'

6 Now, the *debtor* said, 'One hundred baths⁶ of olive oil.'

And, the *debtor*⁷ said to him, 'Take the note⁸ *that is* YOURS; and, having sat, quickly write 'fifty'.'

7 Then, to another he said, 'Now, YOU, how much do you owe?'

Now, the *debtor* said, "One hundred kors⁹ of wheat.'

And, the *debtor* says to him, 'Take the note¹⁰ *that is* YOURS; and, write 'eighty.'

8 And, the lord commended the household manager for the unrighteousness; because, he acted prudently.

Because, the Sons of the Age – *namely*, this *one* – are more prudent than the Sons of the Light in regard to the generation – *namely*, the *one that is* their own.

9 And, I, for My part, say to you – make for yourselves¹¹ friends by means of the wealth of the unrighteousness in order that, whenever you might be lastingly eclipsed¹², they shall receive you into the eternal tents.

JESUS TEACHES THE VALUE OF BEING FAITHFUL

IN REGARD TO THE SMALLEST THINGS

AND THE THINGS BELONGING TO ANOTHER

10 The faithful *one* in regard to a smallest *thing*, also in regard to much is a faithful *one*. And, the *one* in regard to a smallest *thing is* an unrighteous *one* also in regard to much is an unrighteous *one*.

11 So then, if in regard to the unrighteous wealth you did not come to be faithful ones, who to YOU shall entrust the genuine *wealth*?

12 And, in regard to the things belonging to another you did not become faithful ones, who to YOU shall give the *thing that is* your own?

JESUS TEACHES

THAT A PERSON CANNOT SERVE TWO LORDS

¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun 'His' here.

² 92% of the Greek manuscripts, including the best line of transmission (f35), have 'shall . . . be able' (future tense verb) here instead of a present tense verb.

³ 88.5% of the Greek manuscripts, including the best line of transmission (f35), do not include an extra preposition with the meaning 'from' here. It already is in the prefix of the verb..

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun 'theirs' here instead of reflexive pronoun 'their own'.

⁵ 75% of the Greek manuscripts, including the best line of transmission (f35), have the perfect participle 'the ones who were lastingly indebted' here instead of a past participle meaning 'the ones who were indebted.'

⁶ 'bath' – a transliteration of the Greek word βάτος which in turn is a transliteration of a Hebrew word which is transliterated as 'bath'. A bath amounted to between 8 to 9 gallons in English measure.

⁷ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have 'And, he' here instead of 'Now, the (household manager)'.

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the singular noun 'note' here instead of a plural noun. Puzzling because the definite article is plural. Special common usage?

⁹ 'kor' – a transliteration of the Greek word κόρος which in turn is a transliteration of a Hebrew word which is transliterated as 'kor'. A kor amounted to about 120 gallons in English measure.

¹⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have the singular noun 'note' here instead of a plural noun. Puzzling because the definite article is plural. Special common usage?

¹¹ 88% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'make for yourselves' here. On the basis of 0.5% the NU has 'for yourselves make'.

¹² 65% of the Greek manuscripts, including the best line of transmission (f35), have 'you might be lastingly eclipsed' (passive, perfect, second person plural verb) here instead of an active, aorist, third person singular verb translated as 'it failed', based on 2.5%.

13 Not one household slave is able to slave away for two lords. For, either the one he shall hate and he shall love the other; or, to one he shall cling and he shall look down on the other.

You are not able to slave away for God and for wealth¹³.

JESUS CHIDES THE PHARISEES FOR THEIR LOVE OF
MONEY

14 Now, also¹⁴ the Pharisees, being fond of money, were hearing these things – all of *them*. And, they were deriding Him.

15 And, He said to them, “You yourselves are the ones who are justifying yourselves before the People. Now, the God is coming to know the hearts *that are* yours. Because, the *thing* exalted among people is an abomination before the God.

JESUS SUMMARIZES HISTORY

16 The Law and the Prophets¹⁵ were until¹⁶ John. From that time the excellent announcement concerning the Kingdom of the God is being announced. And, into it all are forcing themselves.

JESUS TEACHES THE PERSISTENCE OF THE LAW

17 Now, *it* is easier that the Heaven and the Earth pass away than that one *little distinguishing* horn of a letter from one word of the Law fall.

JESUS TEACHES AGAINST DIVORCE

18 Everyone who is divorcing the wife *that is* his and who marries another commits adultery.

And, everyone¹⁷ who marries a woman having been lastingly released from a man commits adultery.

JESUS USES THE ACCOUNT

OF A RICH MAN AND LAZARUS TO TEACH THE SUFFICIENCY
OF THE WRITINGS OF MOSE AND THE PROPHETS

¹³ ‘wealth’ – Jesus may be making a play on words here; for, the Greek word here (μαμωνᾱ transliterated as ‘Mamona’) is derived from the name of a Syrian god of riches.

¹⁴ 82.8% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here. On the basis of 3.2% the NU omits it.

¹⁵ ‘The Law and the Prophets’ – an expression referring to the writings Moses and the writings of the remaining prophets, in other words, the entire Old Testament.

¹⁶ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have a conjunction meaning ‘until’ instead of another conjunction meaning essentially the same thing.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘everyone’ here.

¹⁸ 95.3% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘was’ here.

¹⁹ 98.6% of the Greek manuscripts, including the best line of transmission (f35), include the relative pronoun ‘who’ here.

19 Now, some man was rich. And, he was dressing himself in purple and fine linen, continually enjoying himself every day splendidly.

20 Now, *there was*¹⁸ some beggarly poor *man* by the name of Lazarus, who¹⁹ was thrown toward the gateway *that was* his, one who was lastingly suffering from sores, 21 and, one who was longing to be fed from the crumbs of bread²⁰ – *namely*, the ones which were falling from the table of the rich *man*.

Moreover, the dogs, when coming, were licking clean²¹ the sores *that were* his.

22 Now, *it came to be that* the beggarly poor *man* died and that

He was carried by the *heavenly* messengers to the bosom of the²² Abraham.

Now, *the rich man* also died. And, he was buried.

23 And, in the Hades²³, having lifted up the eyes *that were* his, being in torments, he sees the²⁴ Abraham from afar and Lazarus in the bosom *that was* his.

24 And, he, having called out, said, ‘Father Abraham, have mercy on me; and, send Lazarus with the result that he might dip the tip of the finger *that is* his in water and might cool the tongue *that is* mine. Because, I am suffering pain in the Flame – *namely*, this one!’

25 Now, Abraham said, ‘Child, be reminded that, while you, for your part,²⁵ were taking part in the good *things that were* yours in the life *that was* yours, also Lazarus similarly *was taking part in* the bad *things*. However, now here he is being comforted. But, you, for your part, are suffering pain.

26 And, in reference to²⁶ all these things between us and you *people*²⁷ is a chasm – a great one – having been lastingly established, with the result that the

²⁰ 98.7% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the crumbs of bread’.

²¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘licking clean’ instead of ‘licking over’.

²² 26% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²³ ‘Hades’ – the place where the damned go.

²⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²⁵ 87% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘you, for your part’ here.

²⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘in reference to’ instead of ‘in connection with’.

²⁷ ‘you people’ – Although not evident in English the pronoun ‘you’ is plural in Greek.

ones²⁸ wishing to pass over from here to you might not be able, Neither might the ones from there cross over to us.

27 Now, he said, 'So then, I beg you²⁹, father, that you might send him to the house of the father *that is* mine – 28 for, I have five brothers – in such a manner that he might be bearing solemn witness to them, lest they, for their part, might come to the place – *namely*, this *one* characterized by the Torment!'

29 ³⁰ Abraham says to him³¹, 'They have Moses and the Prophets. Let them hear them!'

30 Now, he said, 'No, Father Abraham! Rather, if ever anyone from among the dead ones might come to them, they shall change *their* thinking.'

31 Now, he said to him, 'If they are not listening to Moses and the Prophets, neither shall they be persuaded if ever someone from among dead ones might rise up.'"

²⁸ 99.7% of the Greek manuscripts, including the best line of transmission (f35), include the plural definite article 'the ones' here.

²⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'So then, I beg you' here instead of 'I beg you, so then'.

³⁰ 67% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction here meaning 'Now,' or 'But'.

³¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include 'to him' here.