

## LUKE 18

### NLET

JESUS TEACHES HIS DISCIPLES

TO ALWAYS PRAY AND NOT TO LACK RESOLVE

1 Now, He was also<sup>1</sup> saying a parable to them, *that* it is necessary always to pray<sup>2</sup> and not to lack resolve<sup>3</sup>,  
2 saying,

“A judge – some *judge* – was in some city, one who was not fearing the God and one who was not feeling regard for people.

3 Now, a widow was in the city – *namely*, *that one*. And, she was coming to him, saying, ‘Vindicate me from *the* antagonist *that is* mine *by taking up my case*.’

4 And, he was not being willing for a period of time.

Now, after these things he said within himself, ‘Although I do not even fear the God and I do not<sup>4</sup> feel regard for people, 5 because the widow – *namely*, *this one* – is causing me toil and trouble, I shall vindicate her *by taking up her case*, lest at last a woman who keeps coming might keep annoying me greatly.’”

JESUS ASSURES THE CHOSEN ONES

THAT THE FATHER SHALL VINDICATE THEM

6 Now, the Lord said, “Hear what the judge, the *one* characterized by unrighteousness, says!

7 Now, shall the God not by any means accomplish the vindication of the Chosen *Ones* who are His, the ones who are crying out to Him<sup>5</sup> day and night, even though being One Who delays<sup>6</sup> in reference to them?

8 I say to you that He shall accomplish the vindication *that is* theirs *by taking up their case* in a hurry!

Only, shall the Son of the Man, having come, then and there find the Faith on the Earth?”

JESUS TOLD A PARABLE

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘also’.

<sup>2</sup> 57% of the Greek manuscripts, including the best line of transmission (f35), have ‘to pray’ instead of ‘that they pray’.

<sup>3</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have the infinitive ‘to lack resolve’ with this meaning instead of an infinitive meaning ‘to behave remissly’.

<sup>4</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘and I do not’ here instead of ‘nor do I’.

<sup>5</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to Him’ (a preposition and a pronoun) here instead of a pronoun in the dative case. Both can be translated into English in the same way.

<sup>6</sup> 94.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘even being one who delays’ here instead of ‘and He delays’.

<sup>7</sup> 86% of the Greek manuscripts, including the best line of

TO THOSE WHO RELIED ON THEIR OWN RIGHTEOUSNESS  
AND VIEWED OTHERS WITH CONTEMPT

9 Now<sup>7</sup>, He said the parable – *namely*, *this one* – to some, the ones who lastingly relied upon themselves that they were righteous, and ones who were viewing the rest with contempt.

10 Two men went up into the Temple to pray,

➤ the one a Pharisee and

➤ the other a tax collector.

11 The Pharisee, having stood erect, was praying these things toward himself, ‘The God, I give thanks to You, because I am NOT like the rest of the People –

➤ embezzling *ones*,

➤ unrighteous *ones*,

➤ adulterers, or even as

➤ *this one* – the tax collector.

12 I fast twice a week.

I tithe everything, as much as I acquire.’

13 And,<sup>8</sup> the tax collector, having lastingly stood far away, was not willing even to raise the eyes toward the Heaven. Rather, he was punching into<sup>9</sup> the chest *that* was his, saying, ‘The God, be propitious<sup>10</sup> to me, the moral failure!’

14 I say to you, *this one* went down to the house *that* was his as one who had been lastingly justified rather than *that one*<sup>11</sup>. Because, everyone who is raising himself up shall be lowered. Now, the one who lowers himself shall be raised up.

JESUS REBUKED HIS DISCIPLES FOR HINDERING INFANTS  
FROM ENTERING THE KINGDOM OF THE GOD

15 Now, they were bringing even the infants<sup>12</sup> to Him, in order that He might influence them.

Now, having seen *this*, the Disciples rebuked<sup>13</sup> them.

transmission (f35), have ‘Now’ instead of ‘Now also’.

<sup>8</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ instead of ‘Now’ or ‘But’.

<sup>9</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘into’ here.

<sup>10</sup> ‘be propitious’ – a verb implying the need for the one addressed to supply a sacrifice that will appease the wrath of the God which was aroused by the person’s moral failures.

<sup>11</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘rather than that one’ here instead of a prepositional phrase meaning ‘contrary to that one’.

<sup>12</sup> ‘infants’ – This Greek noun βρέφη was used to refer to babies and even unborn babies, such as John the Baptist before he was born (cf. Luke 1:44).

<sup>13</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘rebuked’ (an aorist verb) here instead of ‘were rebuking’ (an imperfect verb).

16 Now, the Jesus, having summoned them, said<sup>14</sup>, “Permit the little children to come to Me. And, stop hindering them. For, of such is the Kingdom of the God.

17 Assuredly I say to you – the one, if ever<sup>15</sup> he might not receive the Kingdom of the God as a little child *receives it*, shall by no means not enter into it!”

JESUS REVEALED TO A RICH RULER  
THAT HIS LOVE FOR HIS RICHES

WAS PREVENTING HIM FROM INHERITING ETERNAL LIFE

18 And, some ruler inquired of Him, saying, “Good teacher, having done what, shall I inherit life – *namely*, eternal life?”

19 Now, the Jesus said to him, “Why do you call me ‘good’? *There is no one ‘good’ except one – the God!*

20 You know the Injunctions:

- **‘Do not even begin to commit adultery.’**<sup>16</sup>
- **‘Do not even begin to murder.’**<sup>17</sup>
- **‘Do not even begin to steal.’**<sup>18</sup>
- **‘Do not even begin to bear false witness.’**<sup>19</sup>
- **‘Honor the father that is yours and the mother that is yours’.**<sup>20, 21</sup>

21 Now, the ruler said, “I have been keeping these *things* – all of them – for myself<sup>22</sup> from my<sup>23</sup> youth.”

22 Now, having heard these *things*<sup>24</sup>, the Jesus said to him, “*There is still one thing lacking for you. Sell all things – as much as you have. And, distribute the proceeds to beggarly poor ones. And, you shall have a treasure in Heaven*<sup>25</sup>. And, come! Be following Me.”

23 Now, he, having heard these things was becoming<sup>26</sup> deeply grieved. For, he was rich – exceedingly *rich!*

JESUS DESCRIBES HOW DIFFICULT IT IS  
FOR A RICH PERSON TO BE SAVED

24 Now, the Jesus, having seen him becoming deeply grieved, said, “How difficult *that* the ones having the goods shall enter into the Kingdom of the God<sup>27</sup>! 25 For, *it is easier that* a camel enter an eye of a needle than *that* a rich *one* enter into the Kingdom of the God!

26 Now, the ones having heard *this*, said, “Just who is able to be saved?”

27 Now, He said. “The impossible things facing people are possible facing the God.”

JESUS EXPLAINS THE BLESSINGS  
OF LETTING THINGS AND PEOPLE GO  
FOR THE SAKE OF THE KINGDOM OF GOD

28 Now, <sup>28</sup> Peter said, “Look! We, for our part, have lastingly let all things go! And,<sup>29</sup> we have followed You!”

29 Now, the Jesus said to them, “Assuredly I say to you that *there is no one who has lastingly let go of*

- a house, or
- parents, or
- brothers, or
- a wife<sup>30</sup>, or
- children

for the sake of the Kingdom of the God, <sup>30</sup> who without fail might not<sup>31</sup> get back many times as many at the critical time – *namely*, this *one*, and in the age – the one that is coming, life – eternal *life!*”

<sup>14</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘having summoned them, said’ instead of ‘summoned them, saying’.

<sup>15</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘if ever’ instead of just ‘ever’.

<sup>16</sup> A reference to Exodus 20:14

<sup>17</sup> A reference to Exodus 20:13

<sup>18</sup> A reference to Exodus 20:15

<sup>19</sup> A reference to Exodus 20:16

<sup>20</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is yours’.

<sup>21</sup> A reference to Exodus 20:12

<sup>22</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘have been keeping ...for myself’ (an imperfect middle voice verb) here instead of ‘have kept’ (an aorist active voice verb).

<sup>23</sup> 99.8% of the Greek manuscripts, including the best line of transmission (f35), include ‘my’ here.

<sup>24</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘these things’ here.

<sup>25</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Heaven’ here instead of ‘heavens’.

<sup>26</sup> 99.7% of the Greek manuscripts, including the best line of transmission (f35), have an imperfect middle verb ‘was becoming’ here instead of an aorist passive verb ‘became’.

<sup>27</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall enter into the Kingdom of the God’ here. On the basis of 0.2% the NU has ‘into the Kingdom of the God shall enter’.

<sup>28</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article before Peter’s name.

<sup>29</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘have lastingly let all things go. And,’ instead of ‘being ones who have left our own things’.

<sup>30</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘parents or brothers or a wife’ instead of ‘a wife or brothers or parents’.

<sup>31</sup> 95.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘without fail...not’ (a form of firm denial). Based on 1% the NU has only ‘not’.

JESUS PROPHECIES WHAT HIS SUFFERING AND HIS  
RESURRECTION

31 Now, having called in the Twelve as *witnesses*, he said to them, “Look! We are going up to Jerusalem. And, all the things having been lastingly written by agency of the Prophets about the Son of the Man shall be fulfilled. 32 For,

- He shall be handed over to the Ethnicities. And,
- He shall be mocked. And,
- He shall be *physically* abused. And,
- He shall be spat upon. 33 And,
- having scourged *Him*, they shall kill Him. And,
- on the third day, He shall rise up *to life* again.”

34 And, they understood none of these *things*. And, the utterance – *namely*, this *one* – was being lastingly hidden from them. And, they were not coming to know the things being said.

JESUS HEALED A BLIND MAN WHO PERCEIVED THE FAITH

35 Now, *it* came about *that*, as He approaching *an entry* into Jericho, some blind *man* was sitting alongside the road, begging importunately<sup>32</sup>.

36 Now, having heard the throng going by, he was inquiring what, *hopefully*<sup>33</sup>, this might be.

37 Now, they announced to him, “Jesus the Natzerene<sup>34</sup> is passing by!”

38 And, he called out loudly, “Jesus, Son of David<sup>35</sup>, show mercy to me!”

39 And, the ones who were leading were rebuking him in order that he might be silent.

Now, much to the contrary, he was shouting, “Son of David, show mercy to me!”

40 Now, having been brought to a standstill, the Jesus ordered him to be brought to Him.

Now, when he had approached, He inquired of him, saying<sup>36</sup>, 41 “What for you do you wish *that* I might do?”

Now, he said, “Lord, that I might see again!”

42 And, the Jesus said to him, “See again! The Faith *that is yours* has lastingly saved you.”

43 And, at that moment he saw again.

And, he was following Him, glorifying the God.

And, all the People, having seen *it*, gave praise to the God.

<sup>32</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘begging importunately’ instead of a similar participle meaning ‘begging more’.

<sup>33</sup> ‘hopefully’ – inserted to indicate the wishful thinking implied by the following optative verb used here.

<sup>34</sup> ‘Natzerene’ – This spelling for a person from the town Natzalet in Galilee corresponds to a better transliteration of the Hebrew name for the town. ‘netzer,’ means ‘Branch. In Isaiah 11:1 the prophet used this word to refer to the Savior Whom God had

promised to send since the beginning. He would be a ‘Natzarene’ – that is, ‘a Branch’ from among the descendants of Jesse, David’s father, in Jesus’ ancestry, upon Whom the Spirit of YaHWeH would rest. This translator suspects that this leper understood and believed these major components of ‘the Faith!’ (Cf. verse 42)

<sup>35</sup> ‘Son of David’ – This was a standard title among the Jews for the promised Anointed One (the Messiah).

<sup>36</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include this participle ‘saying’.