

LUKE 20
NLET

JESUS RESPONDS TO A QUESTION
ABOUT HIS AUTHORITY TO TEACH AND PROCLAIM
THE EXCELLENT ANNOUNCEMENT

1 And, it came to be on one of the days – *namely*, those¹ days – while He was teaching the People in the Temple and proclaiming *the Excellent Announcement*, the Priests² and the Scribes with the Elders took a stand against Him.

2 And, they spoke to Him, saying,³ “Be telling⁴ us – by what kind of authority are You doing these things? Or, who is the one who gave You the authority – *namely*, this *authority*?”

3 Now, responding, He said to them, “I shall ask you – even I – one⁵ word. And, tell Me: 4 the Baptism of John, was *it* from Heaven, or from men?”

5 Now, they reckoned up among themselves, saying, “If ever we might say, ‘From Heaven,’ He shall say, ‘For what reason did you not trust him?’

6. Now, if ever we might say, ‘From men,’ all the people⁶ shall stone us to death. For, *they are* ones who have been lastingly persuaded *that* John is a prophet.’

7 And, they responded *that they* did not to know from where *the Baptism of John* came.

¹ 44% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun ‘those’ here.

² 84% of the Greek manuscripts, including the best line of transmission (f35), have ‘Priests’ here instead of ‘High Priests’.

³ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘to Him, saying’ here instead of ‘saying to Him’.

⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Be telling us’ (a present tense imperative) here instead of ‘tell us’ (an aorist imperative).

⁵ 82% of the Greek manuscripts, including the best line of transmission (f35), include ‘one’ here. On the basis of 2% the NU omits it.

⁶ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘all the people’ here instead of ‘the people, the whole (of them)’.

⁷ 87% of the Greek manuscripts, including the best line of transmission (f35), have ‘A man’ here instead of ‘Some man’.

⁸ 93% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘in’ here. On the basis of 0.5% the NU omits it.

⁹ 93% of the Greek manuscripts, including the best line of transmission (f35), have a subjunctive verb ‘might give’ here instead of a future verb ‘shall give’.

¹⁰ 20% of the Greek manuscripts, including the best line of

8 And, the Jesus said to them, “Nor do I, for My part, tell you in connection with what authority I am doing these things.”

JESUS TELLS

THE PARABLE OF THE WRETCHED HUSBANDMEN

9 Now, He began to tell the People the parable – *namely*, this one:

“A man⁷ planted a vineyard. And, he let it out to husbandmen. And, he went abroad for a considerable period.

10 And, in⁸ due time he dispatched a slave to the husbandmen, in order that they might give⁹ to him *some* from the fruit of the vineyard.

Now, the husbandmen, having beat him severely¹⁰, sent him away¹¹ empty.

11 And, he proceeded to send another¹² slave.

Now, having beaten also this one severely¹³ and having esteemed *him* lightly, they sent him away empty.

12 And, he proceeded to send a third¹⁴.

Now, they also, having wounded this *one*, threw *him* out.

13 Now, the lord of the vineyard said, ‘What might I do? I shall send the son *that is* mine – *that is*, the beloved *one*. Perhaps, having seen¹⁵ this *one*, they shall be turned about.’

14 Now, having seen him, the husbandmen were calculating among themselves¹⁶, saying, ‘This *one* is the heir! Come! ¹⁷ Let us kill him, in order that the inheritance might become OURS!’

transmission (f35), have a participle here from an uncommon verb δαίρω meaning ‘beat...severely’ instead of one from a similar, more common verb δέρω, meaning ‘to thrash’.

¹¹ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘having beat him severely, sent him away’ instead of ‘sent away, him having thrashed’.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘to send another’ instead of ‘another to send’.

¹³ 20% of the Greek manuscripts, including the best line of transmission (f35), have a participle here from an uncommon verb δαίρω meaning ‘beat...severely’ instead of one from a more common verb δέρω, meaning ‘to thrash’.

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to send a third’ instead of ‘a third to send’.

¹⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘having seen’ here. Omitting it places the following accusative ungrammatically with the following passive verb.

¹⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘themselves’ instead of ‘one another’.

¹⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), include the interjection ‘Come’ here.

15 And, having thrown *him*¹⁸ out from the vineyard, they killed him.

So then, what shall the lord of the vineyard do to them?

16 He shall come. And, he shall utterly destroy the husbandmen – *namely*, these. And, he shall give the vineyard to others.”

Now, having heard *this*, they said, “May it never come to be!”

JESUS GIVES WARNING

TO THE CHIEF PRIESTS AND SCRIBES

17 Now, having looked at them, He said, “So then, what is the *thing* having been lastingly written – *namely*, this: **‘A stone which the ones who are building rejected after scrutiny, THIS one has been made to become as much as head of a corner!’**¹⁹

18 All the ones who have fallen over this – the stone – shall be completely crushed! Now, upon whomever it might fall, it shall scatter him like chaff!”

19 And, the Chief Priests and the Scribes²⁰ sought to lay the hands upon him at that very hour.

And, they were seized with fear²¹. For, they recognized that with reference to them He spoke the parable.

JESUS RESPONDS WISELY

TO A QUESTION MEANT TO ENTRAP HIM

20 And, having watched for an opportunity, they dispatched suborned *ones*²², ones who were feigning *that they* themselves were righteous *ones*, with the result that they might seize upon Him from a *misspoken* word, in order that²³ they hand Him over to the office and the authority of the governor.

21 And, they put a question to Him, saying, “Teacher, we know that uprightly you speak and teach. And, You

do not take *anyone* at face *value*. Rather, upon truth You are teaching the Way of the God.

22 Is it permissible for us to²⁴ give Caesar a tribute, or not?”

23 Now, perceiving the craftiness *that was* theirs, He said to them, 24 “Why are you putting Me to a test?²⁵

Exhibit for Me a denarius *as a specimen*²⁶.” “Of whom does it have a bust and an inscription?”

Now, responding, they²⁷ said, “Caesar.”

25 Now, He said to them²⁸, “Accordingly, render to Caesar the *things* that are due to Caesar; and, to the God the *things* that are due to the God.”

26 And, they did not succeed in attacking what He said in the presence of the People.

And, being ones who were marvelling at the response *that was* His, they kept silent.

JESUS TEACHES THAT THERE WILL BE NO MARRIAGE

AFTER THE RESURRECTION

AND THAT THE RESURRECTION SHALL OCCUR

27 Now, when some of the Sadducees – the ones who are speaking in opposition *that* there is no resurrection – had come forward, they questioned Him, 28 saying, “Teacher, Moses wrote to us: if ever some brother might die while having a wife and this *brother* might die²⁹ childless, that the brother *that is* his should take the wife and raise up offspring for the brother *that is* his.³⁰

29 So then, *there* were seven brothers.

And, the first, having taken a wife, died childless.

30 And, the second took³¹ the woman. And, this *one* died childless³².

31 And, the third, took her.

¹⁸ ‘him’ – This pronoun is implied in the verb. 24% of the Greek manuscripts, including the best line of transmission (f35), do not include this personal pronoun.

¹⁹ A reference to Psalm 118:22

²⁰ 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Chief Priests and the Scribes’ instead of ‘the Scribes and the Chief Priests’.

²¹ 65% of the Greek manuscripts, including the best line of transmission (f35), do not add ‘the People’ here. It would be highly unusual for a passive verb to have an object.

²² ‘suborned ones’ – that is, ones who had been induced secretly to do an unlawful thing.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘in order that’ here, instead of a conjunction meaning ‘so as to result that’.

²⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘for us to’ here instead of ‘that we’.

²⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the question ‘Why are you putting Me to

a test?’ here.

²⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘Exhibit for Me a denarius as a specimen’ – instead of ‘Show Me a denarius’.

²⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include a plural definite article intimating ‘the Chief Priests and Scribes’ here. ‘they’ is implied in the verb.

²⁸ ‘to them’ - 97% of the Greek manuscripts, including the best line of transmission (f35), express this with a dative pronoun. On the basis of 3% the NU has a preposition and a pronoun.

²⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘might die’ here instead of ‘might be’.

³⁰ A reference to Deuteronomy 25:5

³¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘took’ here.

³² 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the woman. And, this one died childless’ here.

Now, in the same way, even the seven did not leave a child.

And, they died.

32 Now, last of all,³³ also the woman died.

33 So then³⁴, in the Resurrection of which of them does she become a wife? For, the seven had her as a wife.”

34 And, responding³⁵, the Jesus said to them, “The sons of the Age – *namely*, this Age – marry and are given in marriage.”

35 Now, the ones who are being deemed worthy to attain the Age – *namely*, that Age, even the Resurrection, the *Resurrection* from among dead ones – neither marry nor are they given in marriage.

36 For, they are not able³⁶ to die any longer. For, they are like *heavenly* messengers; and they are sons of the³⁷ God, being sons of the Resurrection.

37 Now, *as for the fact* that the dead *ones* are being raised, even Moses disclosed at the Bush, as YaHWeH³⁸ says,

- “Elohim³⁹ of Abraham, and
- Elohim⁴⁰ of Isaac, and
- Elohim⁴¹ of Jacob.”⁴²

38 Now, He is not a god of dead *ones*; rather, of ones who are living.”

³³ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, last of all,’ here. On the basis of 0.3% the NU has ‘Last’.

³⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘So then’ here instead of ‘So then, the woman’.

³⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘responding’ here.

³⁶ 94.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘they are not able’ here instead of ‘neither are they able’.

³⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

³⁸ Curiously, Jesus uses the unarticulated word ‘Lord’ (κύριον) here. Often this unarticulated Greek title is used in the New Testament to translate the name YaHWeH in Old Testament references. However, according to Exodus 3:4 “Elohim (a plural noun) called (a singular verb)” to Moses from the bush. Of course, both of these names refer to the same deity and may be used interchangeably, as Jesus demonstrates.

³⁹ ‘Elohim’ – The Greek words here are ὁ θεός. They would normally be translated as ‘the God’. The actual name for ‘the God’ in Exodus 3:6 is ‘Elohim’ (אֱלֹהִים), a plural Hebrew noun meaning ‘divine ones’.

⁴⁰ ‘Elohim’ - 99.5% of the Greek manuscripts, including the best

39 Now, responding, some of the Scribes said, “Teacher, You have spoken rightly!”

40 Now,⁴³ no longer were they daring to question Him *about* anything.

JESUS POSES A RIDDLE

ABOUT THE PERSON OF THE ANOINTED ONE

41 Now, He said to them, “How do they say *that* the Anointed One is a son of David? 42 Even he, David,⁴⁴ says in the Book of Psalms, ‘The⁴⁵ YaHWeH⁴⁶ said to the Lord Who is mine, “Sit from out of My right, 43 until whenever I might set the enemies that are Yours as a footstool for the feet that are Yours.”’⁴⁷

44 So then, David calls Him ‘Lord’. So, how is he a son of His⁴⁸?”

JESUS WARNS

AGAINST FOLLOWING THE EXAMPLE OF THE SCRIBES

45 Now, while all the People were listening, He said to the Disciples *that were* His, 46 “Be on guard against the Scribes,

- the ones who are wont to walk about in full dress, and
- the ones who love
 - salutations in the market places, and
 - the first seats in the synagogues, and
 - the first reclining positions at the meals

line of transmission (f35), include the definite article ‘the’ here, so it would read ‘the God’. However, this noun phrase appears to be a code for the word which actually appears in Exodus 3:6.

⁴¹ ‘Elohim’ - 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here, so it would read ‘the God’. However, this noun phrase appears to be a code for the word which actually appears in Exodus 3:6.

⁴² A reference to Exodus 3:6

⁴³ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now,’ here instead of ‘For,’.

⁴⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Even he, David,’ here instead of ‘For, he, David’.

⁴⁵ 99.8% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴⁶ Here in reference Psalm 110:1 the Greek word Κύριος (usually translated ‘Lord’) with a definite article is the Greek translation of the famous four-consonant Hebrew name for the eternally existing God which is transliterated here as YaHWeH. More often this divine name is indicated in the New Testament with the Greek word for Lord WITHOUT a definite article.

⁴⁷ A reference to Psalm 110:1

⁴⁸ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘a son of His’ here instead of ‘His Son’.

47 They are devouring the houses of the widows.
And, with pretense they offer long prayers.
These shall receive extraordinary condemnation.”