

LUKE 24

NLET

WOMEN WHO CAME TO THE TOMB EARLY IN THE MORNING
SAW TWO ANGELS AND HEARD THEM ANNOUNCE
THAT JESUS HAD BEEN RAISED

1 On the other hand, on the first day from the Sabbaths, *at a very early*¹ time in the period preceding daybreak while it was still dark, *women* who were carrying the things they had prepared – aromatic herbs and spices, came to the tomb². And, some *others* were with them³.

2 Now, they found the stone, having been lastingly rolled away from the tomb.

3 And, having entered⁴, they did NOT find the body of the Lord, Jesus⁵!

4 And, *it* came to be *that* while they were differing among themselves⁶ concerning this, also look! Men – *two of them* – stood near them in garments which were flashing like lightning⁷!

5 Now, while these were becoming terrified and were inclining the face of *each*⁸ toward the ground, they said to them, “Why are you seeking the One Who Is Living among the dead ones?

6 He is NOT here!

Rather, He has been raised! Remember how He spoke to you while still being in the *region* of Galilee, 7 saying, ‘It is necessary *that* the Son of the Man –

➤ be handed over into the hands of people – *namely*, morally fallible *people*, and

- be crucified, and
- *on the third day arise!*”

8 And, they remembered the utterances *that were* His.
THE WOMEN REPORT THESE THINGS
TO THE APOSTLES AND THE REST

9 And, after they had returned from the tomb, they reported these things – *all of them* – to the Eleven and to all the rest.

10 Now, they were:

- the Magdalene, Mary, and
- Joanna, and
- Mary – the *mother* of Jacob⁹, and
- the rest of *the women* together with them.

The *women*¹⁰ were saying these things to the Apostles.

11 And, in their opinion the utterances *that were* theirs¹¹ were made out to be as though worthless nonsense. And, they were disbelieving them.

PETER SEES THE EVIDENCE IN THE TOMB

12 Now, the Peter, having arisen, ran up to the tomb. And, having stooped and looked in, he saw the linen bandages –

- lying outstretched¹²,
- alone!

And, he departed by himself¹³, marveling at the thing having come about.

TWO DISCIPLES DISCUSS THE RECENT EVENTS
ON THEIR WAY TO EMMAUS

13 And, look! Two from among them were ones who were going on the same day¹⁴ toward a village, being

¹ 50% of the Greek manuscripts, including the best line of transmission (f35), have the adjective ‘early’ instead of an adverb ‘early’.

² 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘they came to the tomb’ instead of ‘to the tomb they came’.

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘And, some others were with them’. On the basis of 0.5% the NU text omits these words.

⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having entered’ instead of ‘Now, having entered’.

⁵ The best line of transmission (f35), include the words ‘of the Lord, Jesus’. On what basis the NU text excludes these words is unknown.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘differing among themselves’ instead of ‘being puzzled among themselves’.

⁷ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘garments which were flashing like lightning’ (a plural noun and participle) instead of a singular noun and participle.

⁸ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘the face of each’ instead of ‘the faces’.

⁹ ‘Jacob’ – This is a transliteration of this Greek name. Most translations translate it as ‘James’.

¹⁰ 65% of the Greek manuscripts, including the best line of transmission (f35), include a feminine plural definite article here. The previously mentioned women are implied.

¹¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘that were theirs’ here instead of ‘these things’.

¹² 95% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘lying outstretched’, indicating that the linen strips that had been wrapped around His body had caved in and spread out. On the basis of 0.3% the NU text omits this important participle!

¹³ The best line of transmission (f35) has the reflexive pronoun ‘himself’ here. Based on an unknown number of Greek manuscripts the NU has the (nonsensical) personal pronoun ‘him’.

¹⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘were ones who were going on the same day’ here instead of ‘the day were ones who were going on same.’

sixty stadia¹⁵ away from Jerusalem! For her *the* name was Emmaus.

14 And, they, for their part, were conversing with one another concerning all of the things having lastingly come together – *namely*, these *things*.

JESUS JOINS THEM

AND INQUIRES ABOUT THEIR CONVERSATION

15 And, it came about *that* while they were conversing and examining *these things* together, He – the¹⁶ Jesus! – having approached, was proceeding with them.

16 Now, the eyes *that* were theirs were being controlled so that they did not recognize Him.

17 Now, He said to them, “What *are* the words – *namely*, these – which you are tossing back and forth toward one another while walking?” and, “You are¹⁷ ones who have a gloomy countenance!”

CLEOPAS GIVES AN ACCOUNT OF RECENT EVENTS

18 Now, responding, the¹⁸ one with the name¹⁹ ‘Cleopas’ – said to Him, “Are You, *for Your part*, the only one who is sojourning in Jerusalem and has not come to know the things which have come about in her in the days – *namely*, these?”

19 And, He said to them, “What things?”

Now, the *two* said to Him, “The things concerning Jesus, the Natzarai²⁰; the fact that²¹

➤ He came to be

- a man,
- a prophet,
- mighty in deed and word before the God and all the People;

➤ 20 how then

- the chief priests and the rulers *that are* ours handed Him over to a condemnation to death; and

- they crucified Him.

21 Now, we, for our part, were hoping that He Himself is the One who is about to release the *descendants of* Israel by payment of a ransom.

Indeed²², together with all these things, this – a third day – is passing today²³ from when these things came to be.

22 However, also, women – certain ones from among us – confounded us. Coming to be *women who were* early in the morning at the tomb²³ and not having found the body *that is* His, they came *to us* – even saying *that* they saw an appearance of *heavenly* messengers, who were saying *that* He is alive!

24 And, some of the ones together with us departed to the tomb. And, they found *it* in the same way, just as also the women had said. Now, HIM they did not see.”

JESUS CHIDES THEM AND EXPOUNDS THE THINGS

CONCERNING HIMSELF IN ALL THE WRITINGS

25 And, He, for His part, said to them, “O men lacking understanding and sluggish with respect to the heart to believe in reference to all which the prophets spoke, 26 was it not being necessary *that* the Anointed One suffer and enter into the Glory²⁴ *that is* His?”

27 And, beginning from *the books of* Moses²⁵ and from all the Prophets, He was expounding²⁶ for them the things concerning Himself in all the Writings.

JESUS IS MADE KNOWN TO THESE TWO DISCIPLES

¹⁵ ‘stadia’ – A *stade* was a Roman measure of length equal to 606 $\frac{3}{4}$ English feet. So, ‘sixty stadia’ would be about seven English miles.

¹⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. This is the very special and well-known ‘Jesus’.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘You are’ here instead of ‘They stood still’.

¹⁸ 88% of the Greek manuscripts, including the best line of transmission (f35), include the definite article here.

¹⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to whom a name’ instead of ‘by a name’.

²⁰ 99.1% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Natzarai’ instead of ‘Natzarene’.

²¹ 32% of the Greek manuscripts, including the best line of

transmission (f35), have a conjunction translated here as ‘the fact that’ instead of a relative pronoun translated as ‘who’.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Indeed’ instead of ‘Rather, also’.

²³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘today’ here.

²⁴ ‘the Glory’ refers to the attributes of someone or something which shine forth and raise that person or thing high in the estimation of others. Here the word seems to refer to the status of having fully let these attributes shine forth.

²⁵ 92% of the Greek manuscripts, including the best line of transmission (f35), spell the Greek transliteration of this name as ‘Moses’ instead of ‘Mo-u-ses’.

²⁶ 82% of the Greek manuscripts, including the best line of transmission (f35), have ‘was expounding’. On the basis of 0.2% the NU has ‘expounds’.

28 And, they approached toward the village where they were going. And, He, for His part, was indicating His intention²⁷ to go farther²⁸.

29 And, they constrained Him, ones who were saying, "Stay with us! Because, *it* is toward evening. And, the day has ²⁹ lastingly waned."

And, He entered to stay together with them.

30 And, *it* came to be, after He reclined *to eat* with them, having taken the bread, He blessed *the God*. And, having broken *the bread*, He was giving *it* to them.

31 Now, the eyes *that were THEIRS* were opened up; and, they recognized Him.

And, He, for His part, came to be made invisible, away from them.

32 And, they said to one another, "Were not the hearts *that are* ours burning in us³⁰ as He was speaking to us on the road and³¹ as He was laying open the Writings?"

THESE TWO DISCIPLES RETURN TO JERUSALEM

WHERE RECENT EXPERIENCES ARE SHARED

33 And, having arisen at the same hour, they turned back to toward Jerusalem.

And, they found ones who had lastingly gathered together³² – the Eleven and the ones together with them, 34 ones who were saying, "The Lord has been raised – really³³!" and "He was seen by Simon³⁴!"

35 And, they, for their part, were relating in detail the things on the road and how He was made known to them in connection with the breaking of the bread.

JESUS APPEARS

AND OFFERS EVIDENCE OF HIS BODILY RESURRECTION

36 Now, while they were speaking these things, even³⁵ He –

the Jesus³⁶ – stood in *the* midst of them!

And, He says to them, "Peace to you!"³⁷

37 Now, being ones who were dismayed and becoming frightened, they were supposing *that* they were looking at a spirit.

38 And, He said to them, "Why are you ones having been lastingly troubled? And, for what reason are *various* considerations mounting up in the hearts³⁸ *that are* yours?"

39 See the hands *that are* Mine and the feet *that are* Mine – that I Am MYSELF³⁹. Feel Me. And, see that a spirit does not have flesh and bone just as you observe Me having."

40 And, having said this, He displayed⁴⁰ for them the Hands and the Feet.

41 Now, while they still were disbelieving – born of delight – and being ones who were marveling, He said to them, "Do you have anything edible here?"

42 Now, they gave into His hands a portion of roasted fish and a *portion* from honeycomb⁴¹. 43 And, having taken *them*, in front of them He ate.

²⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), have 'was indicating His intention' instead of 'indicated His intention'.

²⁸ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have a regular comparative form of this adverb. On the basis of 0.3% the NU does not.

²⁹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb 'already' in this sentence.

³⁰ 88% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'in us' here.

³¹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the word 'and' here. On the basis of 0.5% the NU excludes it.

³² 99.6% of the Greek manuscripts, including the best line of transmission (f35), have 'those who had lastingly gathered together' instead of 'those who had lastingly gathered'.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'The Lord has been raised – really!' instead of 'Really the Lord has been raised'.

³⁴ 'Simon' – another name for Peter.

³⁵ 32% of the Greek manuscripts, including the best line of

transmission (f35), include 'even'.

³⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include 'the Jesus'. On the basis of 0.5% the NU omits His name.

³⁷ 100% of the Greek manuscripts, including the best line of transmission (f35), include the words 'And, He says to them, "Peace to you!"' The SBL Greek New Testament inexplicably omits them.

³⁸ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have 'the hearts' instead of 'the heart'.

³⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), place the intensive pronoun forward for emphasis, reading literally 'Myself I Am'. This translation captures the emphasis by putting the intensive pronoun in capital letters but putting it more comfortably after the subject and verb. The NU has this word order, as though it is that way in Greek.

⁴⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'displayed' (a verb with a prepositional prefix) instead of 'showed' (a verb without such a prefix).

⁴¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include 'and a portion from honeycomb'. On the basis of 0.7% the NU omits these words.

JESUS OPENS THEIR MINDS
TO UNDERSTAND THE WRITINGS

44 Now, He said to them⁴², “These are the Words⁴³ which I spoke while yet being with you. Because, it is necessary for all things – namely, the things having been lastingly written in the Law of Moses and⁴⁴ Prophets and Psalms concerning Me – be fulfilled.”

45 Then, He laid open the minds *that were* theirs in order that they be understanding the Writings.

46 And, He said to them, “In this way it has been lastingly written; and, in this way it was being necessary⁴⁵

➤ *that* the Anointed One

- suffer and
- arise from among dead ones on the third day, 47 and

➤ *that* with dependence upon the Name *that is* His a change of thinking⁴⁶ and⁴⁷ an acquittal⁴⁸ of failures⁴⁹ be heralded⁵⁰ to all the Ethnicities, beginning⁵¹ from Jerusalem.

JESUS ANNOUNCES

THE UNIQUE ROLE OF THESE DISCIPLES

48 Now⁵², you, for your parts, are⁵³ witness of these things.

⁴² ‘to them’ – 99% of the Greek manuscripts, including the best line of transmission (f35), have a dative pronoun here instead of a preposition with an accusative pronoun. The meaning is the same.

⁴³ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the words ‘that are Mine’ here.

⁴⁴ 99.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁴⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘And, in the same way it was being necessary’. On the basis of 0.5% the NU omits them.

⁴⁶ ‘change of thinking’ – a literal translation of this genitive Greek noun, usually translated as ‘repentance.’

⁴⁷ 99.4% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘and’ here instead of the preposition ‘for’.

⁴⁸ ‘acquittal’ – in other words, ‘a complete setting free from the charge of an offense’.

⁴⁹ ‘failures’ – This Greek word refers to the failure of someone to attain some purpose or goal – for example, missing the mark when shooting at a target. Here the goal is to live exactly as the God intended. It is usually translated as ‘sins’.

⁵⁰ ‘be heralded’ – the action of a herald who proclaims the message that his king wants the people to know.

⁵¹ 94.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘beginning’ (referring to the heralding) here. On the basis of 1.1% the NU has ‘those who are beginning’.

⁵² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now’ here. On the basis of 0.5% the NU omits it.

⁵³ 98% of the Greek manuscripts, including the best line of

JESUS ANNOUNCES THAT HE WILL SOON BAPTIZE
THESE DISCIPLES WITH THE HOLY SPIRIT

49 And look⁵⁴! I, for My part, shall dispatch the Promise of the Father *Who is* Mine upon you!

Now, you, for your parts, sit in the city of Jerusalem⁵⁵ until such time as you shall be clothed with power from above⁵⁶.

JESUS BLESSES THESE DISCIPLES AND ASCENDED

50 Now, He led them out, outside⁵⁷ as far as toward⁵⁸ Bethany.

And, having lifted up the hands *that are* His, He blessed them.

51 And, it came about *that* while He was blessing them, He parted from them. And, He was being carried up toward the Heaven.

52 And, they, having kneeled down and worshiped before Him, turned back toward Jerusalem with great joy.

WHAT THESE DISCIPLES DO

WHILE THEY WAIT FOR THE PROMISE OF THE FATHER

53 And, they were continually in the Temple – ones who were praising and⁵⁹ ones who were blessing the God.

Amen!^{60 61 62}

transmission (f35), include the verb ‘are’ here. On the basis of 3 manuscripts the NU omits it.

⁵⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the interjection ‘look’ here. On the basis of 0.5% the NU omits it.

⁵⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘of Jerusalem’ here. On the basis of 0.5% the NU omits it.

⁵⁶ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘with power from above’ here. On the basis of 0.5% the NU has ‘from above with power’.

⁵⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘outside’ here.

⁵⁸ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘toward’ here instead of ‘to’.

⁵⁹ 99.6% of the Greek manuscripts, including the best line of transmission (f35), include ‘ones who were praising and’ here. On the basis of 0.4% the NU omits these words.

⁶⁰ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘Amen!’.

⁶¹ A colophon is an inscription placed at the end of a book or manuscript, giving details of its publication – for example, the name of the author, the printer, and the date of publication. About 50% of the colophons for this Gospel in the f35 manuscripts include the words: “published fifteen years after the ascension of the Anointed One”. If this ancient, widespread information is correct, this Gospel was published in 45 A.D.

⁶² The citation of **f35** (the family of manuscripts exhibiting the family characteristics of a notable example – namely, minuscule **35**) in the

footnotes of this translation is based on twenty-five Greek manuscripts – **35**, 201, 204, 510, 553, 586, 691, 757, 781, 789, 824, 928, 1147, 1339, 1435, 1503, 1667, 1713, 2253, 2352, 2382, 2466, 2503, 2554, and 2765 – all of which Dr. Wilbur Pickering collated himself. He also took account of 83, 480, 1247, 2322, and 2399 that were collated by the IGNTP Luke (however, without checking the collation).

None of them is a ‘perfect’ representative of f35 in Luke as it stands – an unreasonable expectation, presumably, for a book of this size. But, several come very, very close! The exemplar of minuscule 789 (that is, the manuscript that the scribe who penned minuscule 789 copied) probably was perfect!

This refers only to the manuscripts that Dr. Pickering has collated. There may be even better ones out there. In fact, since Dr. Pickering has collated scarcely 10% of the family

representatives for this book, there probably ARE even better ones out there!

Since these manuscripts come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Lesbos, Aegean, Athens, Tirana, Meteora, Mount Athos (four different monasteries), Corinth, Grottaferrata, etc.) they are certainly representative of the family, giving us the precise family profile. It is reflected in the Text without exception!

This family of manuscripts clearly has its roots early in the first centuries after Jesus’ ascension and demonstrates amazingly faithful transmission through the Middle Ages and beyond!

The uniformity is truly impressive and confirms our confidence that God has faithfully preserved the Gospel of Luke through the centuries!