

## LUKE 3

### NLET

#### THE POLITICAL AND RELIGIOUS LEADERSHIP

#### WHEN JOHN WAS MAKING UTTERANCES FROM GOD

1 Now, in the fifteenth year of the reign of Tiberias Caesar, while

- Pontius Pilate was the one who was governing the region of Judea, and
- the one being tetrarch<sup>1</sup> of the region of Galilee was Herod, but
- Philip, the brother *that was his, was the one* being tetrarch of the region of Ituraea and Trachonitus, and
- Lysanius was the one being tetrarch of Abilene,

2 in the time of a high priesthood of Annas and Caiaphas, it came about *that there was* an utterance from God down upon John, the son of Zacharias, in the desolate place.

#### HOW JOHN WAS PREPARING

#### THE ROAD OF YaHWeH AS PROPHESED

3 And, he came into all the surrounding countryside of the Jordan River, heralding<sup>2</sup> a baptism<sup>3</sup> from a change of mind<sup>4</sup> for acquittal<sup>5</sup> of moral failures<sup>6</sup>; 4 as it was lastingly written in a book of words from Isaiah the prophet, saying<sup>7</sup>:

**“A voice of one who is shouting in the desolate place,**

**‘Prepare the Road of YaHWeH<sup>8</sup>!**

**Be making the compressed Paths that are His straight!**

<sup>1</sup> 99.8% of the Greek manuscripts, including the best line of transmission (f35), have a contracted spelling for the three participles translated as ‘being tetrarch’ in this verse. On the basis of 0.2% the NU text does not.

<sup>2</sup> ‘heralding’ – in other words, ‘announcing as an official representative of a king’

<sup>3</sup> ‘baptism’ – This is a transliteration of the Greek word βάπτισμα. It refers to an application of water in any one of a variety of ways. Cf. Mark 7:4 and consider how these various items would normally be ‘baptized’.

<sup>4</sup> ‘a change of mind’ – This Greek word is usually translated as ‘repentance’. The word itself comes from a verb which literally means ‘to change one’s mind’. The word is in the genitive case which has many usages. This translation takes this genitive as ‘a genitive of source’ to harmonize with the other related passages concerning this baptism.

<sup>5</sup> ‘acquittal’ – in other words, ‘the complete setting free from the charge of an offense’.

<sup>6</sup> ‘moral failures’ – This Greek word refers to the failure of someone to attain some purpose or goal – for example, missing

**5 Every ravine shall be filled in.**

**And, very mountain and hill shall be lowered.**

**And, the winding paths shall be toward a straight one.**

**And, the rough roads shall be toward smooth roads.**

**6 And, all flesh shall see the Salvation<sup>9</sup> from the God.””<sup>10</sup>**

#### JOHN COMMANDS THE THRONGS

#### TO CHANGE THEIR MINDS AND THEIR BEHAVIOR

7 So then, he was saying to the throngs who were coming out to be baptized by him, “Generation of vipers, who indicated to you to flee from the Destined Wrath?

8 So then, produce fruit worthy of the Change of Mind! And, do not even begin to say within yourselves, ‘We have a father – the famous Abraham!’ For, I say you, ‘The God from the stones – namely, these – is able to raise up children with respect to Abraham.’

9 Even now already, the Axe is being laid against the root of the trees.

So then, every tree which is not producing beautiful fruit is being cut down and is being thrown into fire.”

10 And, the throngs were inquiring of him, saying, “So then, what shall we produce<sup>11</sup>?”

11 Now, responding, he says<sup>12</sup> to them, “Let the one who has two tunics give a share to the one who does not have any. And, let the one who has food do in the same way.”

12 Now, also tax collectors came to be baptized by him<sup>13</sup>! And, they said to him, “Teacher, what shall we produce<sup>14</sup>?”

the mark when shooting at a target. It is usually translated as ‘sins’.

<sup>7</sup> 98.2% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as ‘saying’.

<sup>8</sup> ‘YaHWeH’ – The Greek has the word ‘Lord’ (κυρίου) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears. Such is the case here in Isaiah.

<sup>9</sup> Cf. Matthew 1:21, Luke 1:31, Luke 1:69, Luke 2:11, Luke 2:30.

<sup>10</sup> A reference to Isaiah 40:3-5

<sup>11</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), have ‘what shall we ourselves produce’ instead of ‘what might we ourselves produce’.

<sup>12</sup> 97.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘says’ instead of ‘was saying’.

<sup>13</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘by him’.

<sup>14</sup> 43% of the Greek manuscripts, including the best line of

13 Now, he said with respect to them, “Exact no more besides the *amount* having been lastingly appointed for you.”

14 Now, even ones who were serving in the *Roman* army were inquiring of him, saying, “What shall even we, for our part, produce<sup>15</sup>?”

And, he said with respect to them<sup>16</sup>,

- “Do not even begin to extort any money *from anyone* by intimidation.
- Neither, even begin to vexatiously prosecute *anyone*.
- And, be satisfied with the pay *that is yours*.”

JOHN DISTINGUISHES HIMSELF FROM THE ANOINTED ONE

15 Now, while the People were expecting *something*, and while all were stopping to consider in the hearts *that* were theirs concerning the John, whether he himself might not be ‘the Anointed One’<sup>17</sup>, 16 the John responded to all together<sup>18</sup>, saying<sup>19</sup>, “I, *for my part*, on the one hand, am baptizing you with water.

On the other hand, the One Who is stronger than I is coming, of Whom I myself am not sufficient to loosen the leather straps of the sandals *that are* His. He Himself shall baptize YOU with *the*<sup>20</sup> Holy Spirit, and with fire, 17 of Whom the winnowing shovel *is* in the hand *that is* His.

And<sup>21</sup>, He shall thoroughly clean<sup>22</sup> the threshing floor *that is* His. And, He shall gather together<sup>23</sup> the grain into the storehouse *that is* His.

But, He shall burn up the straw and chaff with an unquenchable fire.”

JOHN WAS MAKING AN EXCELLENT ANNOUNCEMENT  
TO THE PEOPLE

transmission (f35), have ‘what shall we produce’ instead of ‘what might we produce’.

<sup>15</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), have ‘what shall we ourselves produce’ instead of ‘what might we ourselves produce’.

<sup>16</sup> 99.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘with respect to them’ (a prepositional phrase) instead of ‘to them’ (a dative noun).

<sup>17</sup> ‘the Anointed One’ – a translation of ὁ χριστός, one of the many ways the Old Testament prophets referred to the promised savior. Often it is transliterated as ‘the Christ’.

<sup>18</sup> 98.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘to all together’ instead of ‘to all’.

<sup>19</sup> 91.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘the John responded to all together, saying’ instead of ‘responded, saying to all, the John’.

<sup>20</sup> The definite article ‘the’ is not here. However, this most certainly is a reference to ‘the’ third person of the Godhead. Cf. Acts 11:16.

<sup>21</sup> 97.9% of the Greek manuscripts, including the best line of

18 So then, on the one hand, exhorting many and other things, he was making an excellent announcement to the People.

HEROD SHUT THE JOHN UP IN THE PRISON

19 On the other hand, the Herod (the tetrarch), one who was being put to shame by him –

- concerning Herodias, the wife of the brother *that* was his and
- concerning all of the wicked things which the Herod was doing,

20 added also this besides all things – he even shut the John up in the<sup>24</sup> prison.

JESUS, THE SON OF GOD, WAS BAPTIZED,

THEN IS ANOINTED WITH THE HOLY SPIRIT

AND RECEIVES THE ATTESTATION HIS FATHER IN HEAVEN

21 Now, *it* came to be,

- *that* while quite all the People were being baptized, also Jesus having been baptized and
- *that* while praying the Heavens were opened; 22 and
- *that* the Spirit – *namely*, the Holy Spirit – came down in bodily form, just as if<sup>25</sup> a dove, upon Him; and
- *that* a voice from heaven came to be, saying<sup>26</sup>, “You, *for Your part*, are
  - the Son *that is* Mine,
  - the Beloved One,
  - with Whom I am well-pleased!

THE AGE

AND GENEALOGY OF THE JESUS AT THIS BEGINNING

23 And, He was the<sup>27</sup> Jesus, just as –

- *a man* of years – *namely*, thirty,
- one Who was making a beginning<sup>28</sup>,

transmission (f35), have the conjunction ‘and’ *here*.

<sup>22</sup> 97.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘He shall thoroughly clean’ instead of continuing the previous sentence with the infinitive ‘to thoroughly clean’.

<sup>23</sup> 97.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘He shall gather together’ instead of continuing the previous sentence with a second infinitive ‘to gather together’.

<sup>24</sup> 86% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ *here*.

<sup>25</sup> 96.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘just as if’ instead of ‘as’.

<sup>26</sup> 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’.

<sup>27</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ *here*.

<sup>28</sup> 98.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘just as a man of years – *namely*, thirty, one who was making a beginning’ instead of ‘one who was

➤ one Who was, as was being commonly thought, a son<sup>29</sup> of Joseph, *but Who actually through His mother Mary was –*

- the<sup>30</sup> grandson of her father Elei<sup>31 32 33</sup>,
- 24 the son of Matthan<sup>34</sup>,
- the son of Levi,
- the son of Melchi,
- the son of Ianna<sup>35 36</sup>,
- the son of Ioseph,
- 25 the son of Mattathias,
- the son of Amos,
- the son of Nahum,
- the son of Hesli,
- the son of Naggai,
- 26 the son of Maath,
- the son of Mattathias,
- the son of Semei<sup>37</sup>,
- the son of Ioseph<sup>38</sup>,
- the son of Iudah<sup>39</sup>,
- 27 the son of Ioannan<sup>40</sup>,
- the son of Resa,
- the son of Zorobabel,
- the son of Salathiel,
- the son of Neri,

- 28 the son of Melchi,
- the son of Addi,
- the son of Kosam,
- the son of Elmodam<sup>41</sup>,
- the son of Er,
- 29 the son of Iose<sup>42</sup>,
- the son of Eliezer,
- the son of Iorem<sup>43</sup>,
- the son of Matthat<sup>44</sup>,
- the son of Levi,
- 30 the son of Simeon,
- the son of Iudah,
- the son of Ioseph,
- the son of Ionam,
- the son of Eliakeim<sup>45</sup>,
- 31 the son of Melea,
- the son of Mainan<sup>46</sup>,
- the son of Mattatha,
- the son of Nathan<sup>47</sup>,
- the son of David,
- 32 the son of Iessai,
- the son of Obed<sup>48</sup>,
- the son of Booz<sup>49</sup>,
- the son of Salmon<sup>50</sup>,

*making a beginning just as a man of years – namely thirty’.*

<sup>29</sup> 98.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘as was commonly thought, a son’ instead of ‘a son, as was commonly thought’.

<sup>30</sup> ‘the’ – These genitive definite articles begin here, to indicate Jesus’ natural bloodline of descent of His mother Mary all the way back to God. Matthew, who wrote mainly for Jews who were more concerned about the legal standing of Jesus’ lineage, gives the genealogical record of Jesus’ adoptive father Joseph. Cf. Matthew 1:1-16.

<sup>31</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘Elei’ instead of ‘Eli’.

<sup>32</sup> ‘Elei’ – Luke clearly does not proceed to present Joseph’s genealogy. For, Matthew clearly indicates that his father was a man named ‘Jacob’.

<sup>33</sup> The names in this list of Jesus’ ancestry are simply an English transliteration of the Greek names which, in turn, are themselves transliterations of the Hebrew names. No effort has been made to make these English transliterations of Greek harmonize with the English transliterations directly from the Hebrew names in the Old Testament. These second level transliterations will help to explain differences in spelling between what you see here and what you see in transliterations directly from Hebrew elsewhere.

<sup>34</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), have ‘Matthan’. The NU’s spelling of this name is an unsupported fabrication.

<sup>35</sup> This name and many of the following names begin with iota (Ι). Many translate it with a ‘J’, a consonant. However, Ι is a vowel with an ‘ee’ sound and is translated as such here.

<sup>36</sup> 87.9% of the Greek manuscripts, including the best line of transmission (f35), have ‘Ianna’ instead of ‘Iannai’.

<sup>37</sup> 51% of the Greek manuscripts, including the best line of

transmission (f35), have ‘Semei’. The NU’s spelling of this name is an unsupported fabrication.

<sup>38</sup> 94.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘Ioseph’ instead of ‘Iosex’.

<sup>39</sup> 94.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘Iudah’ instead of ‘Iodah’.

<sup>40</sup> 49% of the Greek manuscripts, including the best line of transmission (f35), have ‘Ioannan’. Based on 18% the NU has the spelling ‘Ioanai’.

<sup>41</sup> 82% of the Greek manuscripts, including the best line of transmission (f35), have ‘Elmodam’. Based on 1% the NU has the spelling ‘Elmadam’.

<sup>42</sup> 95.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Iose’. Based on 1.5% the NU has the spelling ‘Iesu’.

<sup>43</sup> 72% of the Greek manuscripts, including the best line of transmission (f35), have ‘Iorem’ instead of ‘Iorim’.

<sup>44</sup> 76% of the Greek manuscripts, including the best line of transmission (f35), have ‘Matthat’. Based on 0.5% the NU has the spelling ‘Matthat’.

<sup>45</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Eliakeim’ instead of ‘Eliakim’.

<sup>46</sup> 93.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Mainan’ instead of ‘Menna’.

<sup>47</sup> 99.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘Nathan’ instead of ‘Natham’.

<sup>48</sup> 83% of the Greek manuscripts, including the best line of transmission (f35), have ‘Obed’ instead of ‘Jobed’.

<sup>49</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), have ‘Booz’ instead of ‘Boos’.

<sup>50</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Salmon’ instead of ‘Sala’.

- the son of Naasson,
- 33 the son of Aminadab,
- the son of Aram<sup>51</sup>,
- the son of Ioram<sup>52</sup>,
- the son of Hesrom,
- the son of Phares,
- the son of Iudah,
- 34 the son of Iacob,
- the son of Isaac,
- the son of Abraham,
- the son of Tharra<sup>53</sup>,
- the son of Nachor,
- the son of Serouch,
- 35 the son of of Ragab<sup>54</sup>,
- the son of Phalek,
- the son of Heber<sup>55</sup>,
- the son of Sala,
- <sup>56</sup>
- the son of Arphaxad,
- the son of Sem,
- the son of Noe,
- the son of Lamech,
- 37 the son of Mathousala,
- the son of Enoch<sup>57</sup>,
- the son of Iared<sup>58</sup>,
- the son of Maleleal,
- the son of Kainan<sup>59</sup>,
- 38 the son of Enos,
- the son of Seth,
- the son of Adam,
- the son of God!

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<sup>51</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'Aram' instead of 'Admin, the son of Arni'.

<sup>52</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), include 'loram'.

<sup>53</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have 'Tharra' instead of 'Thara'.

<sup>54</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have 'Ragab' instead of 'Ragau'.

<sup>55</sup> The best line of transmission (f35), has 'Heber' instead of 'Eber'.

<sup>56</sup> 'the son of Kainan' – is lacking in the genealogies of Genesis 11:12-13 and 1 Chronicles 1:18. One Greek manuscript of Luke's Gospel omits it. The earliest copies of the Septuagint – that is, the

Greek translation of the Old Testament – omit it, while later copies of the Septuagint include it. Its widespread presence here seems to be best explained by the carelessness of copyists of the Septuagint whose error was faithfully followed by nearly all later copyists of both the Septuagint and subsequently also be copyists of the New Testament who were aware of this reading in the later copies of the Septuagint..

<sup>57</sup> The best line of transmission (f35), has 'Enoch' instead of 'Henoch'.

<sup>58</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have 'Iared' instead of 'Iaret'.

<sup>59</sup> 99.8% of the Greek manuscripts, including the best line of transmission (f35), have 'Cainan' instead of 'Cainam'.