

## LUKE 4

## NLET

## JESUS FASTS IN THE WILDERNESS

1 Now, Jesus, full of *the* Spirit – *the* Holy One – returned from the Jordan River.

And, He was led by the Spirit into the wilderness<sup>1</sup>, 2 for forty days being tempted by the Devil<sup>2</sup>.

And, He ate nothing in the days – *namely*, those *days*.

And, when they had been completed, afterward<sup>3</sup> He was hungry.

## JESUS OVERCOMES THREE TEMPTATIONS

## WITH THE WORD OF GOD

## THE DEVIL'S FIRST TEMPTATION

3 And<sup>4</sup>, to Him the Devil said, "If You are a son – *namely*, a son of the God, speak to the stone – *namely*, this *one* – in order that it might come to be bread."

4 And, Jesus responded to him, saying<sup>5</sup>, "It has been lastingly written, **"A man shall not live by dependence upon bread only. Rather, by dependence upon every utterance from God."**<sup>6,7</sup>

## THE DEVIL'S SECOND TEMPTATION

5 And, having led Him up to a mountain – a high one – the Devil<sup>8</sup> showed him all the kingdoms of the whole inhabited world in the course of a moment of time.

6 And, the devil said to Him, "To YOU I shall give

the authority –

➤ *namely*, this *authority*,

➤ the whole *of it*, and,

➤ the glory from them!

Because, to ME it has been lastingly handed over; and, to whomever, if ever<sup>9</sup> I wish, I give it.

7 So then, You, if ever you might prostrate *yourself* in front of me, for YOU<sup>10</sup> all *things* shall be."

8 And, having responded, to him the Jesus said<sup>11</sup>, "Be brought back under Me, Satan<sup>12,13</sup>

It has been lastingly written, **"You shall prostrate yourself before YaHWeH<sup>14</sup> Elohim<sup>15</sup> Who is yours. And, to Him alone you shall be subject."**<sup>16</sup>

## THE DEVIL'S THIRD TEMPTATION

9 And<sup>17</sup>, he lead Him to Jerusalem. And, he had Him<sup>18</sup> stand on the wing of the Temple<sup>19</sup>.

And, he said to Him, If you are a son of the God, throw Yourself from here down. 10 For, it has been lasting written, **"To the heavenly messengers that are His He shall command for Himself concerning You that they carefully guard You;"**<sup>20</sup> 11 and **"Upon their hands they shall raise You up, lest you might strike the foot that is Yours against a stone."**<sup>21</sup>

<sup>1</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'into the wilderness' here instead 'in the wilderness'.

<sup>2</sup> 'Devil' – A modern English word derived from an Old English word which is, in turn, a transliteration of the Greek word Διάβολος which is used here. It means 'Slandering One'.

<sup>3</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the word 'afterward' here.

<sup>4</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'And' here instead 'Now'.

<sup>5</sup> 81% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus responded to him, saying' here. Based on 1.5% the NU has 'the Jesus responded to him'.

<sup>6</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the sentence 'Rather, by dependence upon every utterance from God.' here. Based on 0.4% the NU omits it.

<sup>7</sup> A reference to Deuteronomy 8:3.

<sup>8</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include 'the Devil' here. Based on 0.5% the NU omits it.

<sup>9</sup> The best line of transmission (f35), has 'if ever' here. Based on an unknown number of manuscripts the NU has only 'ever'.

<sup>10</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have 'for You' here instead of 'Yours'.

<sup>11</sup> 68% of the Greek manuscripts, including the best line of transmission (f35), have 'to him the Jesus said' here. Based on 12% the NU has 'the Jesus said to him'.

<sup>12</sup> 'Satan' – The Greek word Σατανᾶς used here is a transliteration of a Hebrew word שָׁטָן. It is transliterated into English as 'Satan'.

The Hebrew word means 'Adversary'.

<sup>13</sup> 96.5% of the Greek manuscripts, including the best line of transmission (f35), include the sentence 'Be brought back under Me, Satan' here. The NU omits it.

<sup>14</sup> 'YaHWeH' – The Greek word here is κύριε (Lord), without a definite article. It is this translator's observation that the New Testament writers often seemed to use this un-articulated noun to indicate the great four-letter name for God יהוה in the Old Testament which can be transliterated as 'YaHWeH'. It refers to the One Who exists eternally and seems particularly fitting here. In fact, this is the name in Deuteronomy 6:13.

<sup>15</sup> 'Elohim' – The Greek words here are τὸν θεόν which would normally be translated 'the God'. However, it is this translator's observation that the New Testament writers often seemed to use this articulated noun to indicate the great name for God in the Old Testament which can be transliterated as 'Elohim'. It refers to the three exalted divine Ones. In fact, this is the name in Deuteronomy 6:13.

<sup>16</sup> A reference to Deuteronomy 6:13.

<sup>17</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'And' here instead 'Now'.

<sup>18</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include 'Him' here. Based on 0.5% the NU omits it.

<sup>19</sup> 'the wing of the Temple' – possibly the high porch that Herod had built on the south end of the Court of the Gentiles which overlooked the deep valley below, cited by Josephus as capable of making one dizzy when looking down.

<sup>20</sup> A reference to Psalm 91:11.

<sup>21</sup> A reference to Psalm 91:12.

12 And, responding, the Jesus said to him, “It has been lastingly said, **‘You shall not put YaHWeH Elohim<sup>22</sup> who is yours to a test.’**”<sup>23</sup>

13 And, having brought every temptation to an end, the Devil departed from Him until an opportunity.

#### JESUS DEMONSTRATES

##### THE POWER FROM THE HOLY SPIRIT IN GALILEE

14 And, the Jesus returned in connection with power from the Spirit into the *region* of Galilee.

And, a report went out down into the whole surrounding *area* concerning Him.

15 And, he was teaching in the synagogues *that were* theirs, One Who was being highly esteemed by all.

IN HIS HOMETOWN JESUS ANNOUNCESTHAT HE IS THE ONE  
OF WHOM THE PROPHET ISAIAH WROTE

16 And, He went to the *town* of Natzaret<sup>24</sup>, where He had been lastingly brought up.

And, in accord with the thing that had lastingly become customary for Him, He went into the synagogue *on* the Sabbath. And, He arose to read.

17 And, the scroll of the Book of Isaiah the prophet<sup>25</sup> was delivered to Him.

And, having unrolled the scroll, He found the place where it had lastingly been written:

18 **“The Spirit of YaHWeH<sup>26</sup> is over Me, Who for this reason anointed Me to proclaim an excellent announcement to beggarly poor ones.**

**He has lastingly commissioned Me –**

<sup>22</sup> ‘YaHWeH Elohim’ – The Greek words here are the same as in verse 8. See the footnotes there. In fact, these are the Hebrew names in Deuteronomy 6:16.

<sup>23</sup> A reference to Deuteronomy 6:16.

<sup>24</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), have a Greek name which is best transliterated as ‘Natzaret’. On the basis of 0.3% the NU has a Greek name which would be transliterated as ‘Natzara’.

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

<sup>26</sup> ‘YaHWeH’ – The Greek word here is κυρίου (Lord), without a definite article. It is this translator’s observation that the New Testament writers often seemed to use this un-articulated noun to indicate the great four-letter name for God יהוה in the Old Testament which can be transliterated as ‘YaHWeH’. In fact, this the name in Isaiah 61:1. Curiously, although Luke does not translate it, Isaiah 61:1 adds another name for God here – אֲדֹנָי –

- **to heal the ones whose hearts have lastingly been crushed,**<sup>27</sup>
- **to herald**
  - **release to captives and**
  - **looking up to blind ones,**
- **to send off ones having been lastingly shattered to pieces with remission,**
- **19 to herald a year of YaHWeH<sup>28</sup> – that is, a year of acceptance.”**<sup>29</sup>

20 And, having rolled up the scroll *and* having returned *it* to the attendant, He sat *down*.

In the synagogue the eyes of all were<sup>30</sup> ones which were looking intently at Him.

21 Now, He began to speak to them, “TODAY the Writing – *namely*, this *one* – has been lastingly fulfilled by means of the ears *that are yours!*”

22 And, all were bearing witness to Him.

And, they were marvelling over the words of the Grace – the ones which were going out from the mouth *that was* His.

And, they were saying, “Is not this *one* the son of Joseph<sup>31</sup>?”

#### JESUS FORETELLS

##### THAT THE PEOPLE IN HIS HOMETOWN WILL REJECT HIM

23 And, He said to them, “In all likelihood you shall say the parable – *namely*, this *one* – to Me: ‘Physician, heal yourself. Such things as we heard having come about in the *city* of Capernaum<sup>32</sup> do also here in the fatherland *that is Yours.*’”

which means ‘Lords’.

<sup>27</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have **to heal the ones whose hearts have lastingly been crushed** here. The NU omits this entire infinitive phrase.

<sup>28</sup> ‘YaHWeH’ – What was said about this word in the previous footnote about this Name applies here also. This is also the name in Isaiah 61:2.

<sup>29</sup> A reference to Isaiah 61:1-2.

<sup>30</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘In the synagogue the eyes of all were’ here instead ‘the eyes of all in the synagogue were’.

<sup>31</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Is not this *one* the son of Joseph?’ here instead ‘Not a son is of Joseph this one?’.

<sup>32</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Capernaum’ here instead of ‘Caparnaum’.

24 Now, He said, “Assuredly I say to you that not one prophet is accepted in the fatherland *that is* his.

*JESUS REMINDS THEM*

*THAT THE DESCENDANTS OF ISRAEL WERE PRONE TO REJECT THE PROPHETS WHOM GOD SENT TO THEM WITH THE RESULT THAT GOD SHOWED FAVOR TO GENTILES*

25 Now, in truth I say to you, many widows were *living* in the days of Elijah in *the land of* Israel when the Heaven was closed three years and six months, as a famine – a great *one* – came about over all the Earth.  
26 And, to none of them was Elijah sent except to Zarephath of *the region of* Sidon, to a woman – a widow.

27 And, *there* were many lepers in the time of Elisha the prophet in the *land of* Israel<sup>33</sup>. And, none of them were cleansed except Ne-eman<sup>34</sup> the Syrian.”

*THE REACTION OF THE PEOPLE OF NATZARET*

28 And, all were filled with rage in the synagogue while hearing these things.

29 And, rising up, they threw Him out of the city. And, they led him to a brow of the hill upon which the city *that* was theirs was built in order that they *might* throw Him down a precipice.

30 Now, He, passing through the midst of them, went away.

*JESUS TEACHES IN CAPERNAUM*

31 And, He went down to Capernaum<sup>35</sup>, a city of the *region of* Galilee.

And, He was One Who was teaching them on the Sabbath.

32 And, they were being struck out of *their senses* in reference to the Teaching *that* was His. Because, the Word *that* was His was in connection with authority.

<sup>33</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), place ‘in the land of Israel’ here instead of after the verb ‘were’.

<sup>34</sup> 77% of the Greek manuscripts, including the best line of transmission (f35), have a name transliterated as ‘Ne-eman’ here instead of a name transliterated as ‘Naiman’.

<sup>35</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Capernaum’ here instead of ‘Caparnaum’.

<sup>36</sup> 99% of the Greek manuscripts, including the best line of

*JESUS CASTS OUT AN UNCLEAN SPIRIT*

33 And, in the synagogue *there* was a man, one who had a spirit of a demon – a *morally* unclean *one*.

And, he cried out with a great sound, 34 saying<sup>36</sup>, “Eh-ah<sup>37</sup>! What *relationship is there between* us and You, Jesus of Natzaret? Have you come to destroy us? I know Who You are – the Holy One of the God!”

35 And, the Jesus censured him, saying, “Be muzzled! And, come out of him!”

And, the demon, having hurled him into *their* midst<sup>38</sup>, came out from him, not at all hurting him.

36 And, astonishment came about over all.

And, they were talking together, saying, “What *is* the Word – *namely*, this *one* – that with authority and power He orders the unclean spirits; and, they come out?!”

37 And, talk concerning Him was going out into every place of the surrounding area.

*JESUS HEALS THE FEVER OF SIMON'S MOTHER-IN-LAW*

38 Now, having risen to go away from the synagogue, he entered into the house of Simon.

Now, *the* mother-in-law of the Simon was a *woman* who was constrained by a fever – a great one! And, they asked Him concerning her.

39 And, having stood in front of her, He censured the fever. And, it left her.

Now, immediately, having risen up, she was rendering service to them.

*JESUS HEALS MANY KINDS OF DISEASES*

*AND CASTS OUT DEMONS IN CAPERNAUM*

40 Now, while the sun was going down, all<sup>39</sup> such as had ones who were sick with diseases – many-colored ones – were bringing them to Him.

transmission (f35), include the participle ‘saying’ here.

<sup>37</sup> ‘Eh-ah’ – a transliteration of the Greek word Ἐα, an exclamation of surprise or displeasure.

<sup>38</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘into *their* midst’ here instead of ‘into *the* midst of them’.

<sup>39</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘all’ here instead of ‘all together’.

Now, the One Who placed<sup>40</sup> the Hands upon each one of them healed<sup>41</sup> them.

41 Now, even demons were coming out from many while crying aloud and saying, “YOU are the Anointed One<sup>42</sup> <sup>43</sup>, the Son of the God!”

And, while censuring *them*, He was not permitting them to speak. Because, they lastingly knew Him to be the Anointed One.

#### JESUS EXPLAINS

##### WHY HE COULD NOT LET THE THRONG DETAIN HIM

42 Now, when day came about, having gone out he went into a desolate place.

And, the throng was seeking<sup>44</sup> Him. And. they came up to Him. And, they were detaining Him so that He not go away from them.

43 Now, the Jesus said to them, “Also to the other cities *it* is necessary that I proclaim an excellent announcement *about* the Kingdom of the God. Because, for<sup>45</sup> this reason I have been lastingly commissioned<sup>46</sup>.”

#### JESUS HERALDS IN THE SYNAGOGUES

##### OF THE REGION OF GALILEE

44 And, He was heralding in the synagogues<sup>47</sup> of the *region* of Galilee<sup>48</sup>.

<sup>40</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘placed’ (aorist participle) here instead of ‘was placing’ (present participle).

<sup>41</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘healed’ here instead of ‘was healing’.

<sup>42</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Anointed One’ here. The NU omits it.

<sup>43</sup> ‘the Anointed One’ – a translation of the Greek words ὁ χριστός, usually transliterated as ‘the Christ’.

<sup>44</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have ‘was seeking’ here instead of ‘was seeking after’.

<sup>45</sup> 98.5% of the Greek manuscripts, including the best line of

transmission (f35), have ‘for’ here instead of ‘upon’.

<sup>46</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘have been lastingly commissioned’ (perfect passive) here instead of ‘have been commissioned’ (aorist passive).

<sup>47</sup> 97.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘in the synagogues’ here instead of ‘to the synagogues’.

<sup>48</sup> 94.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘the region of Galilee’ here, as the context and the parallel passages in Matthew 4:23 and Mark 1:39 make clear. Based on 4.1 % the NU instead has ‘the region of Judea’.