

LUKE 6

NLET

JESUS TEACHES THE PHARISEES THAT, SINCE BREAKING
INSPIRED CEREMONIAL REGULATIONS IS PERMISSIBLE IN
THE CASE OF HUMAN NEED, IT IS CERTAINLY PERMISSIBLE
TO SET ASIDE UNINSPIRED TEACHINGS OF RABBIS
UNDER SUCH CIRCUMSTANCES

1 Now, it happened that on a Sabbath – *that is, the first Sabbath after the second day of the Feast of Unleavened Bread*¹ 2 He was passing through the³ sown fields. And, the disciples *that were* His were plucking the heads of wheat. And, they were eating *them*,⁴ rubbing *them* together with the hands so as to break *them* up.

2 Now, some of the Pharisees said to them⁵, “Why are you doing what is not permitted to do⁶ on⁷ the Sabbath?”

3 Now, responding, to them the Jesus said, “Have you not read this: what David did when he himself was hungry – and the ones who were him, 4 how

- he entered into the House of the God; and,
- he took⁸ the Bread of the Presence, and,
- he ate; 5 and,

¹ 92.1% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as ‘the first Sabbath after the second day of the Feast of Unleavened Bread’ here. On the basis of 1.6% the NU omits it.

² ‘that is, the first Sabbath after the second day of the Feast of Unleavened Bread’ or, ‘the first Sabbath of the second year (i.e. the year after the Sabbatical Year)’

³ 88% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘were plucking the heads of wheat. And, they were eating *them*,...’ here instead of ‘were plucking. And, they were eating the heads of wheat,...’.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘to them’ here. The NU omits this dative pronoun.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘to do’ here. The NU omits this infinitive.

⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘on’ here. The NU omits it.

⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘and, He took’ here. Based on 0.5% the NU has a participle ‘taking’.

⁹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

¹⁰ ‘YaHWeH’ – The Greek word here is κύριε, 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’.

➤ he gave *some* also⁹ to the *ones who were* with him; which *Bread* is not permissible to eat, except only the Priests?”

5 And, He was saying to them, “The Son of the Man is YaHWeH¹⁰ also of the Sabbath¹¹!”

JESUS TEACHES THE SCRIBES AND PHARISEES
THAT IT IS PERMISSIBLE BOTH TO DO GOOD
AND TO SAVE LIVES ON THE SABBATH

6 Now, it came about also¹² on another Sabbath that He entered into the synagogue and was teaching.

And, a man was there. And, the hand *that was* his – *namely*, the right *one* – was shrivelled up.

7 Now, the Scribes and the Pharisees were lying in wait¹³ to see whether He shall heal¹⁴ on the Sabbath, in order that they might find an accusation against¹⁵ Him.

8 Now, He knew the scheming *that was* theirs.

And, he said¹⁶ to the man, the one having the shrivelled hand, “Get up¹⁷! And, stand in the middle!” Now, the *man*¹⁸, having risen, stood.

9 So then¹⁹, the Jesus said to them. “I shall ask²⁰ you something²¹. Is it permissible on the Sabbaths²²

¹¹ ‘The Son of the Man is YaHWeH also of the Sabbath’ or, possibly, ‘The Son is YaHWeH of the Man and of the Sabbath.’

¹² 86% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

¹³ 89% of the Greek manuscripts, including the best line of transmission (f35), have ‘were lying in wait’ (imperfect active) instead of ‘were lying in wait for themselves’ (imperfect middle voice) here.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall heal’ here instead of ‘is healing’.

¹⁵ 93% of the Greek manuscripts, including the best line of transmission (f35), have the noun ‘accusation against’ here instead of an infinitive ‘to accuse’.

¹⁶ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, He said’ here instead of ‘Now, He said’.

¹⁷ 55% of the Greek manuscripts, including the best line of transmission (f35), have ‘Get up’ (aorist) here instead of ‘Keep getting up’ (present tense).

¹⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the man’ here instead of ‘And, he’.

¹⁹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘So then’ here instead of ‘Now’ or ‘But’.

²⁰ 99.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘I shall ask’ (future) here instead of ‘I ask’ (present).

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘something’ here instead of ‘if’.

²² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Sabbaths’ (plural) here instead of ‘Sabbath’ (singular).

- to do good, or to do bad;
- to save a life, or to kill²³?

10 And, having looked around at all of them, He said to him, “Extend the hand *that is yours!*”

Now, the *man* did thus²⁴. And, the hand *that was* his was restored, as healthy as the other²⁵.

11 Now, they were filled with a lack of understanding.

And, they discussed with one another whatever they should be doing²⁶ with the Jesus.

JESUS NAMED TWELVE OF HIS DISCIPLES AS APOSTLES

12 Now, *it* came to be in the days – *namely*, those days – that He went out²⁷ to the Mountain to pray. And, He was passing the night in the Prayer in the presence of the God. 13 And, when day came, He summoned the Disciples *that were* His. And, having selected twelve from among them, He also specified them as ‘apostles’²⁸.

They were:

- 14 Simon, whom He also named ‘Peter’, and
- Andrew, the brother *that was* his,²⁹
- Jacob³⁰, and
- John,³¹
- Philip, and
- Bartholomew,³²
- 15 Matthew, and
- Thomas,³³
- Jacob³⁴, the son of the *well-known*³⁵ Alpheus, and

²³ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘to kill’ here instead of ‘to destroy’.

²⁴ 42% of the Greek manuscripts, including the best line of transmission (f35), include ‘thus’ here.

²⁵ 80% of the Greek manuscripts, including the best line of transmission (f35), include ‘as healthy as the other’ here. On the basis of 0.5% the NU omits it.

²⁶ 91% of the Greek manuscripts, including the best line of transmission (f35), have ‘should be doing’ (present optative) here instead of ‘should do’ (aorist optative).

²⁷ ‘He went out’ – 97% of the Greek manuscripts, including the best line of transmission (f35), have an aorist (past tense) verb here, whereas the NU has an infinitive and an accusative pronoun here. The grammatical constructions are different but have the same meaning.

²⁸ ‘apostle’ – a transliteration of the Greek word ‘ἀποστόλους’, meaning ‘messenger, ambassador, envoy’ (by implication ‘from God’).

²⁹ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

³⁰ ‘Jacob’ – a transliteration of the Greek name ‘Ἰάκωβον’, usually translated as ‘James’.

³¹ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

³² 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

- Simon, the one who was being called ‘zealous follower’,³⁶
- 16 Judas, *the son* of Jacob³⁷, and
- Judas Iscariot³⁸, who also³⁹ came to be a traitor.

JESUS HEALED ALL ON A PLAIN

17 And, having come down with them, He stood on a flat place. And a ⁴⁰ crowd of His disciples and a great multitude of the People from all of the *region* of Judea and Jerusalem and the seaside *region* of Tyre and Sidon – 18 they *all* came to hear him and to be healed from the illnesses *that were* theirs. And, the ones who were being troubled by⁴¹ unclean spirits also⁴² were being treated. 19 And, *the* whole crowd was seeking⁴³ to fasten itself to Him. Because, power was coming out from Him.

And, ⁴⁴ He was healing all.

THE SERMON ON THE PLAIN

20 And, He, having lifted up the Eyes *that are* His toward the Disciples *that are* His, was saying:

BLESSINGS

- “Blessed ones *are* the beggarly poor ones!
Because, the Kingdom of the God is YOURS!
- 21 Blessed ones *are* the ones who are hungry now!
Because, they shall be fed until full!
- Blessed ones *are* the ones who are wailing now!
Because, you shall laugh!
- 22 Blessed ones are you,
 - whenever the People might hate you, and

³³ 99% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

³⁴ ‘Jacob’ – a transliteration of the Greek name ‘Ἰάκωβον’, usually translated as ‘James’.

³⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘the son of the well-known’

³⁶ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

³⁷ ‘Jacob’ – a transliteration of the Greek name ‘Ἰάκωβον’, usually translated as ‘James’.

³⁸ 99 % of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Iscariot’ instead of ‘Iscariot’.

³⁹ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ or ‘even’ here.

⁴⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include the adjective ‘great’ here.

⁴¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘who were being troubled by’ instead of ‘who were being disturbed from’.

⁴² 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘also’ here.

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

⁴⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘And,’ here.

- whenever they
 - ✦ might ostracize you, and
 - ✦ might reproach you, and
 - ✦ might banish the Name *that is* yours, as though *it were* wicked,

for the sake of the Son of the Man!

23 Rejoice in that – *namely*, the Day! And, leap with joy!

- For, look! The Recompense *that is* yours is great in the Heaven!
- For, in accord with these things⁴⁵ the *Forefathers that are* theirs were doing to the Prophets.

WOES

24 However:

- Woe to you, the rich ones! Because, you are keeping away from the summoning of yourselves⁴⁶!
- 25 Woe to you, the ones having been lastingly filled quite full ⁴⁷! Because, you shall be hungry!
- Woe to you⁴⁸, the ones who are laughing now! Because, you shall mourn; and, you shall wail!
- 26 Woe, whenever all the People might speak well of you! For, in accord with these things⁴⁹ the *Forefathers that are* theirs were doing to the false prophets!

COUNTERINTUITIVE EXHORTATIONS

27 Otherwise, I say to you – to the ones who are listening:

- Be loving the enemies *that are* yours.
- Be treating rightly and fairly the ones who are hating you.
- 28 Be blessing the ones who are calling down curses upon you.
- Be praying in behalf of ⁵⁰ the ones who are abusively threatening you.

- 29 To the one who is striking you on the cheek offer also the other.
- And, from the one who is taking away the outer garment *that is* yours do not *even begin* to withhold the inner garment.

30 Now, to all of the ones who are asking⁵¹ you be freely giving.

And, from the one who is taking away the things *that are* yours stop demanding them back.

31 And, just as you desire that the People might do for you, also you yourselves⁵² be doing for them in the same way.

INSTRUCTION

ABOUT BEING GRACIOUS, KIND, AND COMPASSIONATE

32 And, if you are loving the ones who are loving you, what kind of grace is *that* for you?! For, even the ones who are *moral* failures⁵³ are loving the ones who are loving them!

33 And⁵⁴, if ever you are doing good to the ones who are doing good to you, what kind of grace is *that* for you?! For, even the ones who are *moral* failures are doing the same thing!

34 And, if ever you might lend money⁵⁵ to ones from whom you are hoping to receive in return⁵⁶, what kind of grace is *that* for you?! For⁵⁷, even those who are *moral* failures are lending money to those who are *moral* failures in order that they might receive in return the same *things*!

35 Only, be loving the enemies *that are* yours.

And, be doing good *to them*.

And, be lending, being ones who are hoping to receive back NOTHING!

And, the compensation *that is* yours shall be much!

And, you shall be sons of *the* Highest One!

⁴⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'these things' instead of 'the same things'

⁴⁶ 'you are keeping away from the summoning of yourselves' or 'you are receiving your consolation in full'

⁴⁷ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the adverb 'now' here.

⁴⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'to you' here.

⁴⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'these things' instead of 'the same things'

⁵⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'in behalf of' instead of 'concerning'.

⁵¹ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, to all of the ones who are asking' instead of 'To everyone who is asking'.

⁵² 98% of the Greek manuscripts, including the best line of transmission (f35), include the words 'also you yourselves'.

⁵³ 'moral 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. It is usually translated as 'sinners'.

⁵⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), do not add 'For,' here.

⁵⁵ 'you might lend money' – 64% of the Greek manuscripts, including the best line of transmission (f35), have the Greek subjunctive verb δανείζετε here. 26% have the indicative verb δανείζετε. The remaining manuscripts have spellings that are not in the Liddell-Scott lexicon. The NU adopts a spelling that has 0.2% attestation.

⁵⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'to receive in return' instead of 'to receive'.

⁵⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include 'For,' here.

Because, He Himself is kind to the ungracious ones and wicked ones.

36 So then,⁵⁸ come to be compassionate *people*, just as also⁵⁹ the Father *Who is yours* is compassionate.

EXHORTATIONS ABOUT RENDERING JUDGMENTS

AGAINST OTHERS

37 And, stop rendering judgment, and you shall by no means have judgment rendered against you.

⁶⁰Stop condemning, and you shall by no means be condemned.

Be acquitting others, and you shall be acquitted.

EXHORTATION TO GIVE

38 Be giving, and it shall be given to you. They shall give a right good measure, having been lastingly pressed down and⁶¹ having been lastingly shaken, into the lap *that is yours*. For, with the same measure with which⁶² you are measuring it shall be measured similarly to you."

A PARABLE ABOUT FOLLOWING BLIND LEADERS

39 Now, ⁶³ He told them a parable⁶⁴:

"A blind person is not able to lead a blind person, is he? Shall they not both fall⁶⁵ into a pit *dug in the ground*?!"

TEACHING ABOUT DISCIPLESHIP

40 A disciple is NOT above and beyond the teacher *that is his*⁶⁶. However, everyone who has been lastingly restored *to a right mind* shall be like the teacher *that is his*.

EXHORTATION TO BECOME A NOBLE PERSON YOURSELF
BEFORE PRESUMING

TO ASSIST SOMEONE ELSE BECOME NOBLE

41 Now, why do you see the *small chip of wood* – the one in the eye of the brother *that is yours*; however, the beam of wood – the one in your own eye – you are not noticing?!

42 Or,⁶⁷ how are you able to say to the brother *that is yours*, 'Brother, allow *me* to extract the *small chip of wood* – the one in the eye *that is yours*' while you yourself are one who is not seeing the beam of wood – the one in the eye *that is yours*?!

Hypocrit! Extract first the beam of wood – the one in the eye *that is yours*; and, then you shall see clearly to extract⁶⁸ the *small chip* – the one in the eye of the brother *that is yours*.

43 For, a good tree does NOT produce rotten fruit. Neither ⁶⁹ does a rotten tree *produce* good fruit.

44 For, each tree becomes known by the fruit *which* is its own.

For, from thorny plants they do not collect figs. Neither, from a bramble do they gather a bunch of grapes⁷⁰.

45 The noble person from the noble treasure of the heart *that is his*⁷¹ presents the noble thing. And, the wicked person⁷² from the wicked treasure of the heart *that is his*⁷³ presents the wicked thing. For, from the⁷⁴ overflow of the heart the mouth *that is his* he speaks.

A GLIMPSE OF WHAT THE PERSON

WHO DOES WHAT JESUS SAYS IS LIKE

46 Why are you calling Me 'Lord, Lord' and are not doing the things I say?

⁵⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'So then,'.

⁵⁹ 96.5% of the Greek manuscripts, including the best line of transmission (f35), include 'also' here.

⁶⁰ 93% of the Greek manuscripts, including the best line of transmission (f35), do not include 'And' here.

⁶¹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include 'and' here.

⁶² 91.4% of the Greek manuscripts, including the best line of transmission (f35), have 'For, with the same measure with which' instead of 'For, with which measure'.

⁶³ 95% of the Greek manuscripts, including the best line of transmission (f35), do not insert 'also' here.

⁶⁴ 'a parable' – a short story which has certain points of connection with a spiritual reality.

⁶⁵ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'shall they...fall'. The NU has a verb meaning 'shall they fall in'. The latter is not grammatically wrong, but it is unnecessary to repeat the idea of 'in' or 'into' which is already expressed with a preposition.

⁶⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), include 'that is his'.

⁶⁷ 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'or'. On the basis of

0.2% the NU omits any conjunction here.

⁶⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), place the infinitive 'to extract' here instead of at the end of the sentence.

⁶⁹ 97.5% of the Greek manuscripts, including the best line of transmission (f35), do not include 'again'.

⁷⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'gather a bunch of grapes'. The NU reverses the word order of the predicate verb and direct object. Since 'bunch of grapes' is in the accusative case and Greek verbs usually take an accusative object, this word order is no problem for Greek readers.

⁷¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that is his'.

⁷² 99% of the Greek manuscripts, including the best line of transmission (f35), include the Greek noun which is translated here as 'person'.

⁷³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words 'treasure of the heart that is his'.

⁷⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

47 Everyone

- who is coming to Me, and
- who is hearing the Words *that are* MINE, and
- who is doing them –

I will give to you a glimpse to whom he is like:

48 He is like a man, one who is building a house, who dug, and went deep, and laid a foundation upon the bedrock.

Now, when a flood came about, the river dashed against the house – *namely*, that *one*. And, it was not strong *enough* to move it. For, it had been lastingly founded upon the bedrock⁷⁵.

49 Now, the one who has heard and did not do is like a man who built the⁷⁶ house upon the ground without a foundation, against which the river dashed. And, immediately it fell⁷⁷. And, it came about *that* the demolition of the house – *namely*, that *one* – was great!"

7:1 Now, after⁷⁸ He completed all the Utterances *that* were His in the hearing of the People, He entered into Capernaum.

⁷⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have 'For, it had been lastingly founded upon the bedrock' *instead of* 'because it had been well-constructed'.

⁷⁶ 30% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

⁷⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'fell' *instead of* 'collapsed'.

⁷⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), have 'Now, after' here. On the basis of 3% the NU has 'After'.