

LUKE 7

NLET

JESUS FINDS AN EXTRAORDINARY EXAMPLE OF FAITH IN A ROMAN CENTURION

1 Now, when¹ He had completed all the Utterances *that were* His – as much as the hearing of the People *could receive*, He entered into Capernaum².

2 Now, a slave of a centurion, one who had *it* badly, was about to die. He was highly valued by him.

3 Now, having heard about the Jesus, he dispatched elders of the Jews to Him, asking Him *that*, in such manner as having come, He might bring the slave *that* was his safely through *his difficulty*.

4 Now, the ones who had come near to the Jesus were beseeching Him earnestly, saying, “He is worthy for whom You shall grant this. 5 For, he loves the ethnicity *that is* ours; and, he built the synagogue for us.”

6 Now, the Jesus went with them.

Now, already, when He was not far away from the house, the centurion sent friends³ to Him⁴, saying to Him, “Lord, do not trouble *Yourself!* For, I am NOT sufficiently important that You might come under the roof *that is* MINE! ⁵ 7 For this reason I did not deem myself worthy even to come to You. Rather, speak with a word; and, the servant *that is* Mine shall himself be healed⁶.

¹ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, when’. On the basis of 3% the NU has ‘When’ here.

² 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Capernaum’. The NU has the spelling ‘Capharnaum’.

³ 96.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the centurion sent friends’. On the basis of 0.5% the NU has ‘he sent friends of the centurion’ (grammatically wrong and nonsense).

⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include ‘to Him’.

⁵ 55% of the Greek manuscripts, including the best line of transmission (f35), place the possessive pronoun which is translated here as ‘*that is* MINE’ before the prepositional phrase ‘under the roof’ which emphasizes it (indicated here with capitalized letters).

⁶ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall himself be healed’ (future middle passive verb). On the basis of 0.3% the NU ‘has been healed’ (aorist active passive verb).

8 For, also I myself am a man being placed in order under authority, one having soldiers under myself. And, I say to this one, ‘Go!’; and, he goes. And, to another, ‘Come!’; and, he comes. And, to the slave *that is* mine, ‘Do this!’; and, he does *it*.”

9 Now, having heard these things, the Jesus marvelled at him.

And, having turned to the throng which was following Him, He said, “I say to you, not even in the *nation of* Israel have I found such faith!”

10 And, having returned, the ones having been sent to the house⁷ found the slave who was sick⁸ *to be* one who is healthy.

JESUS RAISES THE ONLY SON OF A WIDOW FROM AMONG THE DEAD

11 And, *it* came about that He next was going⁹ to a city, one being called ‘Nain’. And, the Disciple *that were* His were going together with Him – a large enough group¹⁰! Also, a great throng.

12 Now, thus He approached the gate of the city.

And, look!

- One having lastingly died,
 - a son,
 - an only member of kin¹¹ to the mother *that was* his – she herself ¹² a widow,
- was being carried out! And, a throng from the city – a large enough group – was¹³ with her.

⁷ 87% of the Greek manuscripts, including the best line of transmission (f35), have ‘having returned, the ones having been sent to the house’ *instead of* ‘having returned to the house, the ones having been sent’.

⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘who was sick’.

⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘was going’ (imperfect verb) *instead of* ‘went’ (aorist passive verb).

¹⁰ 98.4% of the Greek manuscripts, including the best line of transmission (f35), include the apposition ‘a large enough group’.

¹¹ 99.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘a son, an only member of kin,’ *instead of* ‘an only member of kin, ‘a son,’.

¹² 89% of the Greek manuscripts, including the best line of transmission (f35), do not actually include the verb ‘was’ here, although it is implied.

¹³ 94% of the Greek manuscripts, including the best line of transmission (f35), do not actually include the verb ‘was’ here, although it is implied.

13 And, having seen her, the Lord felt compassion deep inside toward her. And, He said to her, “Stop crying!”

14 And, having gone to the coffin, He touched *it*.

Now, the ones who were carrying *it* stood still.

And, He said, “Young man, I say to you, be awakened!”

15 And, the dead *one* sat up! And, he began to speak!

And, He gave him to the mother *that* was his.

16 Now, fear seized all.

And, they were holding the God in high esteem, saying,

- “A prophet – a great one – has been lastingly raised up¹⁴ among us!” and
- “The God has visited the People *who are* His!”

17 And, the word – *namely*, this *word* – went out in the whole of *the region of* Judea concerning Him, and in all the surrounding *territory*.

JESUS DISPATCHES TO TWO DISCIPLES TO JESUS
TO ASK HIM WHETHER HE WAS ‘THE COMING ONE’

18 And, the disciples *that* were John’s, reported to him concerning all of these *things*.

19 And, having summoned two unnamed ones from among the disciples *that* were his, he sent *them* to the Jesus¹⁵, saying “Are YOU ‘the Coming One’¹⁶; or, might we be expecting another?”

20 Now, having come to Him, the men said, “John, the Baptist, has lastingly dispatched¹⁷ us to You,

saying, “Are YOU ‘the Coming One’; or, might we be expecting another?”

21 Now, at it¹⁸ – *that is*, the hour – He healed many from diseases, and scourgings, and spirits – *that is*, wicked *ones*. And, *as for* blind *ones* – many of *them* – they rejoiced to see.

22 And, responding, the Jesus¹⁹ said to them, “Having gone, report to John the things you saw and heard – namely, that²⁰:

- Blind *ones* are seeing again!
- Lame *ones* are walking around!
- Lepers are being cleansed!
- Deaf *ones* are hearing!
- Dead *ones* are being raised! And,
- beggarly poor ones are being evangelized²¹!²²

23 And, blessed is he, if ever he might not be entrapped in a death trap with respect to Me!”

JESUS IDENTIFIES JOHN THE BAPTIST
AS THE EXTRAORDINARY PROPHESED PROPHET
OF MALACHI 3:1

24 And, after the messengers²³ from John departed, He began to say to the throngs²⁴ concerning John, “What did you lastingly go out²⁵ into the desolate *place* to behold? A reed being shaken by wind?

25 Rather, what did you lastingly go out²⁶ to see? A man having been lastingly clothed in soft clothing? Look! The ones who are in clothing *which* is esteemed and a luxury are in the royal *positions*!

¹⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘has been lastingly raised up’ (perfect passive verb) instead of ‘has been raised up’ (aorist passive verb).

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus’ instead of ‘the Lord’.

¹⁶ ‘the Coming One’ – one of many designations in the Old Testament for the Savior promised from the beginning. This designation can be found in Psalm 118:26

¹⁷ 92% of the Greek manuscripts, including the best line of transmission (f35), have ‘has lastingly dispatched’ (perfect active verb) instead of ‘has dispatched’ (aorist active verb).

¹⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, at it’ instead of ‘That’.

¹⁹ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, at it’ instead of ‘That’.

²⁰ 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘that’ here.

²¹ ‘are being evangelized’ – This a transliteration of the passive Greek verb *εὐαγγελίζονται*. It means that these poor people had an excellent announcement proclaimed to them.

²² Clearly, the list of divine deeds in this list reflects a very similar list of deeds in Isaiah 35:5-6 which describes things that Elohim would do to save Israel.

²³ ‘messengers’ – The Greek noun here is *ἀγγέλων* from which we get the word ‘angel’. *ἀγγέλων* can be human (as here), heavenly, demonic, or divine (Cf verse 27).

²⁴ 78% of the Greek manuscripts, including the best line of transmission (f35), have the noun ‘throngs’ in the dative case instead of placing in a prepositional phrase. The meaning is the same.

²⁵ 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘did...lastingly go out’ (perfect active verb) instead of ‘did...go out’ (aorist active verb).

²⁶ 85% of the Greek manuscripts, including the best line of

26 Rather, what did you lastingly go out²⁷ to see? A prophet? Yes, I say to you! And, more extraordinary than a prophet!!

27 THIS one is *the one* concerning whom it has been lastingly written, **‘Look! I Myself shall dispatch the messenger that is Mine before Your presence, Who shall fully prepare the Way that is Yours before You.’**²⁸

28 For,²⁹ I say to you, no one is greater in the number of ones born of women than a prophet³⁰ – *namely*, John the Baptist³¹.

JESUS MAKES A STUNNING STATEMENT

ABOUT THE CITIZENS OF HIS COMING KINGDOM

Now, the one who is least in the Kingdom of the God is greater than he!

JESUS NOTES THE VAST DIFFERENCE BETWEEN

THOSE HAVING BEEN BAPTIZED BY JOHN AND

THOSE WHO WERE NOT

29 And, all the People, having heard, – and the tax-collectors – deemed the God right, having been baptized with the Baptism of John.

30 Now, the Pharisees and the Lawyers rendered the determination of the God ineffective for themselves, not having been baptized by him.

JESUS DESCRIBES THE IRRATIONAL REACTION

OF THE PEOPLE OF THAT GENERATION

TO JOHN THE BAPTIST AND HIMSELF

31 So then, to what shall I compare the People of the generation – *namely*, this *one*? And, to what are they

similar? 32 They are similar to little children sitting in the market place and calling to one another.

And, they are saying³², ‘We played the aulos³³ for you; and, you did not not dance. We sang a dirge for you³⁴; and, you did not wail.’

33 For, John the Baptist lastingly came – neither³⁵ eating bread nor drinking wine; and, you are saying, ‘He has a demon!’

34 The Son of the Man lastingly came – eating and drinking; and, you are saying, ‘Look!

- A man,
- a glutton, and
- a wine-tippler,
- a friend of tax collectors and *moral* failures!’

35 And, the Wisdom has been deemed right from the children *that are hers* – all of them³⁶!”

JESUS POINTS OUT THE DIFFERENCE BETWEEN SOMEONE

WHO APPRECIATES HAVING BEEN ACQUITTED OF MUCH

AND SOMEONE WHO DOES NOT REALIZE OF HOW MUCH HE MUST BE ACQUITTED

36 Now, someone of the Pharisees was asking that He might eat with him. And, having entered into the house of the Pharisee, He leaned back.

37 And, look! A woman in the city who was a *moral* failure! And,

- having observed that He was leaning back in the house of the Pharisee,
- having acquired an alabaster vase of perfume, 38 and

transmission (f35), have ‘did...lastingly go out’ (perfect active verb) instead of ‘did...go out’ (aorist active verb).

²⁷ 92% of the Greek manuscripts, including the best line of *transmission (f35), have ‘did...lastingly go out’ (perfect active verb) instead of ‘did...go out’ (aorist active verb).*

²⁸ A reference to Malachi 3:1.

²⁹ 96% of the Greek manuscripts, including the best line of *transmission (f35), include the conjunction ‘For,’ here. On the basis of 2% the NU omits it.*

³⁰ 86% of the Greek manuscripts, including the best line of *transmission (f35), include ‘than a prophet’ here. On the basis of 2% the NU omits it.*

³¹ 98.5% of the Greek manuscripts, including the best line of *transmission (f35), include ‘namely, John the Baptist’ here. On the basis of 2% the NU omits it.*

³² 86% of the Greek manuscripts, including the best line of

transmission (f35), have ‘And, they are saying’ here. On the basis of 0.5% the NU has ‘which are saying’.

³³ ‘aulos’ – an ancient Greek wind instrument. Though ‘aulos’ is often translated as “flute” or “double flute”, it was usually a double-reeded instrument. Its sound was described as “penetrating, insisting and exciting.”

³⁴ 98% of the Greek manuscripts, including the best line of *transmission (f35), include ‘for you’ here. On the basis of 2% the NU omits it.*

³⁵ 98.5% of the Greek manuscripts, including the best line of *transmission (f35), have ‘neither’ here instead of ‘not’.*

³⁶ 87% of the Greek manuscripts, including the best line of *transmission (f35), have ‘the children that are hers – all of them’ here. On the basis of 1.5% the NU has ‘all the children that are hers’.*

- having taken a stand alongside the feet *that were* His,
- while weeping,

she began to wet the feet *that were* His with the tears³⁷. And, with the hair of her head she was wiping *them* off. And, she was kissing the feet *that were* His. And, she was anointing *them* with the perfume.

39 Now, seeing *this*, the Pharisee – the one having invited him – said in himself, speaking, ‘This One, if He was a prophet, he was knowing who and what kind the woman is who is touching Him; because, she is a *moral* failure!’

40 And, responding, the Jesus said to him, “Simon, to you I have something to say.”

Now, he consented, “Teacher, say *it*.”³⁸

41 Jesus said, “*There* were two debtors to someone. The one was owing five hundred denaria; the other fifty.

42 Now,³⁹ although they did not have *anything* to repay *him*, he was gracious to both.

So then, which of them, tell *Me*⁴⁰, shall love him more?”

43 Now, responding, the Simon⁴¹ said, “I take *it* that *it would be the one* to whom he gave the greater grace.”

Now, the Jesus said to him, “You have thought *it* out straightly.”

44 And, having turned toward the woman, He said to the Simon, “Do you see this, the woman? I entered into the house *that is* YOURS. You did not give water for the feet *that are* Mine⁴².

Now, *THIS woman* with the tears wetted the feet *that are* Mine. And, with the hair of the head⁴³ *that is* hers she wiped them dry!

45 You did not give to me a kiss.

Now, SHE, from the *time* I entered, did not interrupt kissing the feet *that are* MINE!⁴⁴

46 With oil you did not anoint the head that is mine.

Now, SHE with perfume anointed the feet that are Mine!

47 For this reason, I say to you, the *moral* failures *that are* hers – yes, the many – have been lastingly acquitted. Because, she loved much.

Now, to whom little is being acquitted, he loves little.”

48 Now, He said to her, “The *moral* failures *that are* yours have been lastingly acquitted!”

49 And, the ones who were reclining together began to say amongst themselves, “Who is this, who even acquits *moral* failures?!”

50 Now, He said to the woman, “The Faith *that is* yours has lastingly saved you! Go in regard to peace!”

³⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘she began to wet the feet *that were* His with the tears’ here instead of ‘with the tears she began to wet the feet *that were* His’.

³⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, he consented, “Teacher, say *it*.”’ here instead of ‘Now, he, “Teacher, say *it*,” he consented.’

³⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘Now,’ here.

⁴⁰ 97.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘tell Me’ here.

⁴¹ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, responding, the Simon’ here. On

the basis of 0.5% the NU has ‘Responding, Simon’.

⁴² 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘for the feet *that are* Mine’ instead of ‘for Me upon feet’.

⁴³ 78% of the Greek manuscripts, including the best line of transmission (f35), include ‘of the head’ here.

⁴⁴ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘the feet *that are* MINE!’ here. In Greek the emphasis is achieved by placing the genitive (‘*that are* MINE’) before the definite article and noun (‘the feet’). The NU has the usual structure without such emphasis.