

LUKE 8

NLET

JESUS PROCLAIMS THE KINGDOM OF GOD ACCOMPANIED BY THE TWELVE APOSTLES AND SOME WOMEN

1 And, *it* happened next with nothing intervening that He was travelling through *one* city and village after another, heralding – that is to say, announcing an excellent announcement about the Kingdom of the God. And, the Twelve *were* with Him.

2 And, *there* were women, some who were ones who had been lastingly healed from spirits – *that is*, wicked *ones* – and *from* sicknesses, *including*:

- Mary, the one being called ‘Magdalene,’ from whom demons – seven *of them*! – had lastingly come out, 3 and
- Joanna, wife of Chuza – a steward of Herod, and
- Sosanna¹, and
- other *women* – many *of them*,

who were rendering service to Him² from the things which belonged to them.

JESUS TELLS THE PARABLE ABOUT HEARING THE WORD

4 Now, while a throng – a great *one* – was assembled and *there were* the ones who were travelling from *city* after city to Him, He spoke by way of a parable:

5 “The one who was sowing went out to sow the seed *that was* his³.

And, while he was sowing, on the one hand, it fell alongside the road. And, it was trampled. And, the birds of the Heaven ate it up.

6 And, other *seed* fell on the rock. And, after it was sprouted, it was withered, because it did not have moisture.

7 And, other *seed* fell in the midst of the thorny plants. And, being ones which were growing together *with them*, the thorny plants choked it.

8 And, other *seed* fell into⁴ the ground – *that is*, the good *ground*. And, after it was sprouted, it produced a crop – one hundred times as much!

While saying these things, He was speaking loudly, “The one who has ears to hear, let him hear!”

JESUS EXPLAINS THE PARABLE ABOUT HEARING THE WORD

9 Now, the Disciples *that were* His were inquiring of Him, saying⁵, “We wish *to know* what *the meaning* of the parable – *namely*, this one – *is*.”

10 Now, He said, “To you *it* has been lastingly given to know the Mysteries⁶ of the Kingdom of the God. Now, to the rest, *it has been lastingly given* in parables, in order that, while seeing they might not see; and, while hearing, they might not put *it all* together.

11 Now, this is the parable:

- The seed is the Word of the God.
- 12 Now, the *seeds* alongside the road are the ones who are hearing⁷. Presently the devil comes. And, he is lifting and taking away the Word from the hearts *that are* theirs, in order that, being ones who are not believing, they might not be saved.
- 13 Now, the *seeds* on the rock *are* the ones *who*, whenever they might hear the Word, are accepting it with joy. And, these do not have a root. For a period of time they are believing; and, in a period of trial they withdraw.
- 14 Now, *as for* the *seed* which has fallen into the thorny plants, these are the ones who have heard. And, being ones who are being carried along by cares and wealth and pleasures of the mode of life,

¹ ‘Sosanna’ – 35% of the Greek manuscripts, including the best line of transmission (f35), have this spelling of her name instead of ‘Susanna’.

² 50% of the Greek manuscripts, including the best line of transmission (f35), have ‘to Him’ instead of ‘to them’.

³ 76% of the Greek manuscripts, including the best line of transmission (f35), have ‘his’ instead of ‘his own’.

⁴ 90% of the Greek manuscripts, including the best line of

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

⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’.

⁶ ‘Mysteries’ – in other words, ‘information that one would not know unless the God revealed it.’

⁷ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘are hearing’ instead of ‘have heard’.

they are being choked. And, they are not bringing fruit to perfection.

- 15 Now, *as for* the seed in the good ground, these are such ones who have heard the Word with a heart – *one* of excellent quality and *one* morally good. These are holding *it* fast. And, they are bearing fruit with endurance.

16 While saying these things, He was speaking loudly, “The one who has ears to hear, let him hear!”⁸

JESUS TELLS THE PARABLE OF THE LAMP

Now, no one, having lit a lamp, covers it with a vessel or places *it* under a bed. Rather, upon a lampstand he puts it, in order that the ones who are coming in might see the light.

JESUS TELLS THE PARABLE OF HIDDEN THINGS

17 For, *there* is not a hidden *thing* which shall not come to be manifest. Neither *is there* a concealed *thing* which shall not be made known⁹ and might come to end in being a manifest *thing*.

18 So then, be aware of how you are hearing. For, who, if ever he might have, he¹⁰ shall be given *more* to him. And, who, if ever he¹¹ might not have, even what he seems to have shall be lifted and taken away from him.

JESUS ANNOUNCES WHO HIS MOTHER AND BROTHERS ARE

19 Now, the mother and the brothers *that were* His were coming near¹² to Him. And, they were not able to meet together with Him on account of the throng.

20 And,¹³ it was announced to Him, *some* saying¹⁴, “The mother *that is* Yours and the brothers *that are* Yours have lastingly stood outside, wishing to see You.”

21 And, responding, the Jesus said to them, “A mother *that is* Mine and brothers *who are* Mine are THESE, the ones who are hearing the Word of the God and are doing it¹⁵.”

JESUS CALMS THE WIND AND WATER

22 And,¹⁶ *it* happened during one of the days *that* both He and the Disciples *that were* His stepped into a boat. And, He said to them, “Let us go over to the other side of the lake.” And, they put out to sea.

23 Now, while they were sailing, He fell asleep.

And, a furious storm came down into the lake. And, they were filling up. And, they were in dire peril.

24 And,¹⁷ having come to *Him*, they aroused Him, saying, “Master! Master! We are being utterly destroyed!”

Now, having been roused, He rebuked the wind and the surf of the water. And, they calmed down. And, a stillness of the sea occurred.

25 Now, He said to them, “Where is¹⁸ the Faith *that is* yours?”

Now, having been frightened, they marvelled, saying to one another, “So then, who is this One, that He even gives orders to the wind – and to the water; and, they are hearkening to Him?!”

⁸ 55% of the Greek manuscripts, including the best line of transmission (f35), include the sentence ‘While saying these things, He was speaking loudly, “The one who has ears to hear, let him hear!”’.

⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall not be made known’ (future passive indicative) instead of ‘might by no means be made known’ (aorist passive subjunctive) with firm denial.

¹⁰ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘who, if ever he might have, he’ instead of ‘whoever might have’.

¹¹ 66% of the Greek manuscripts, including the best line of transmission (f35), have ‘who, if ever he’ instead of ‘whoever’.

¹² 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘were coming near’ (a plural verb). On the

basis of 1% the NU has ‘was coming near’ (a singular verb) and thereby introduces an obvious grammatical error.

¹³ 74% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ instead of ‘Now,’.

¹⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’. On the basis of 0.5% the NU omits it.

¹⁵ 78% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘it’.

¹⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ instead of ‘Now’.

¹⁷ 32% of the Greek manuscripts, including the best line of transmission (f35), have ‘And,’ instead of ‘Now’.

¹⁸ 93% of the Greek manuscripts, including the best line of transmission (f35), include the verb ‘is’.

JESUS CASTS OUT A LEGION OF DEMONS

26 And, they sailed *from the high sea* to the area of the Gadarene's¹⁹, which is on the opposite coast of the region of Galilee.

27 Now, when He had come out *of the boat* onto the land, a man came to confront Him²⁰, someone from the city, who had²¹ a demon for quite enough periods of time. And, ²² he was not putting an outer garment on himself²³. And, he was not remaining at home; rather, in the tombs.

28 Now, having seen the Jesus and²⁴ having raised a cry, he fell before Him. And, with a great sound it said, "What *relationship is there between* me and you, Jesus, Son of the God – the most high God? I am begging You, *that* You might not torture me!" 29 For, He had commanded the spirit – *namely*, the unclean *one* – to come out from the man.

For, during many periods of time it had snatched him and carried him away. And, he was being bound with chains and shackles, being one who was guarded. And, breaking the bonds asunder, he was being driven by the demon into the desolate places.

30 Now, the Jesus asked him, saying²⁵, "What is your name?"

Now, he said, "'Legion'²⁶!" Because, many demons entered into him.

31 And, it was begging²⁷ Him that He might not command them to depart to the Abyss.

32 Now, there *there* was a herd of swine – a considerable number *of them* – which were being fed on the hill. And, they were begging²⁸ Him that He might permit them to enter them. And, He permitted them.

33 Now, the demons, having come out from the man, entered into the swine. And, the herd rushed headlong down the overhanging cliff into the sea. And, they were being drowned.

34 Now, having seen the things which had lastingly happened²⁹, the ones who were herding *the swine* fled. And, they announced it in the city and in the countryside.

35 Now, they went out to see the things which had lastingly happened. And, they came to the Jesus. And, they found

- one who was seated,
- the man from whom the demons had lastingly gone out³⁰,
- one who had been lastingly clothed, and
- one who was of sound mind

beside the feet of the Jesus. And, they were frightened *by it*.

36 Now, also³¹ the ones who saw how the one having been demonized was saved reported *it*.

37 And, quite all *of* the multitude of the surrounding region of the Gadarene's³² asked Him to depart from

¹⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'Gadarene's'. On the basis of 0.3% the NU has 'Geresene's'.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'Him'.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have the relative clause beginning 'who had...' Instead of a participial phrase beginning 'having...'.

²² 98.6% of the Greek manuscripts, including the best line of transmission (f35), has 'for quite enough periods (plural) of time. And,'. On the basis of 0.7% the NU has 'And, for quite enough period of time...', attaching a period of time to his nakedness.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), have 'was not putting...on' (imperfect verb) instead of 'did not put on an outer garment' (aorist verb).

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'and'.

²⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the participle 'saying'.

²⁶ 'Legion' – the principle unit of the Roman army, consisting of 3,000 to 6,000 foot soldiers, with cavalry.

²⁷ 86% of the Greek manuscripts, including the best line of transmission (f35), have 'it was begging' instead of 'they were begging'.

²⁸ 91.5% of the Greek manuscripts, including the best line of transmission (f35), have 'they were begging' (imperfect verb) instead of 'they begged' (aorist verb).

²⁹ 82% of the Greek manuscripts, including the best line of transmission (f35), have 'the things which had lastingly happened' (plural perfect participle) instead of 'the thing which had happened' (singular perfect participle).

³⁰ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'had lastingly gone out' (perfect verb) instead of 'had gone out' (aorist verb).

³¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also'.

³² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'Gadarene's'. On the basis of 0.5% the

them. Because, by a fear – a great *fear* – they were being constrained.

Now, He, having stepped into the³³ boat, turned back.

JESUS COMMISSIONS

THE MAN WHO HAD THE LEGION OF DEMONS

38 Now, man from whom the demons had lastingly gone out was begging to be with Him.

Now, the Jesus³⁴ set him free, saying, 39 “Be returning to the house *that is* yours. And, set out in detail such things as the God did for you!”

And, he departed, heralding throughout the whole of the city such things as the Jesus did for him.

JESUS GOES TO AWAKEN

A TWELVE YEAR OLD GIRL WHO HAD DIED

40 Now, it came about that³⁵, after the Jesus returned³⁶, the throng received Him favorably. For, all of *them* were ones who were expecting Him.

41 And, look! A man – for whom was a name, ‘Ja-eiros³⁷’ – came! And, he³⁸ was a ruler of the synagogue.

And, having fallen at the feet of the Jesus, he was beseeching Him to enter into the house *that was* his.

42 Because, *there* was an only daughter in relation to him, about twelve years *old*; and, this *girl*³⁹ was dying.

JESUS HEALS A WOMAN WHO BLED FOR TWELVE YEARS

Now, while He was going, the throng was pressing Him closely.

43 And, a woman,

➤ one being with a flow of blood for years – twelve *years!*

➤ who, although having lavished the whole of her livelihood on physicians, by⁴⁰ none was she healed,

➤ having come up behind *Him*

touched the fringe of the outer garment *that was* His.

And, at that very moment the flow of the blood *that was* hers stopped!

45 And, the Jesus said, “Who *is* the one who touched Me?”

Now, while all were denying *it*, the Peter and the ones with him⁴¹ said, “Master, the throngs are confining You. And, they are pressing forcibly against You. And, You say, ‘Who *is* the one who touched Me?’”⁴²

46 Now, the Jesus said, “Someone touched Me! For, I, for My part, knew power having gone out⁴³ from Me.”

47 Now, the woman, seeing that she had not escaped notice, while trembling, came. And, having fallen before Him, reported to Him⁴⁴ on account of which reason she touched Him before all the People and how she was healed at that very moment.

48 Now, the Jesus said to her, “Be courageous⁴⁵, daughter! The Faith *that is* yours has lastingly saved you. Be going with peace!”

JESUS AWAKENED THE DEAD TWELVE YEAR OLD GIRL

NU has ‘Geresene’s’.

³³ 92% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’.

³⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the articulated name ‘the Jesus’ here.

³⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘it came about that’ here.

³⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘after the Jesus returned’ here instead of ‘when the Jesus returned’.

³⁷ ‘Ja-eiros’ – 93% of the Greek manuscripts, including the best line of transmission (f35), have this spelling of his name instead of ‘Jairus’.

³⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘he’ here instead of ‘this one’.

³⁹ The best line of transmission (f35), has ‘this girl’ here. The NU has she. The difference involves a little accent above a letter in the word. The gender is in the form.

⁴⁰ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘by’ here instead of ‘from’.

⁴¹ 86% of the Greek manuscripts, including the best line of transmission (f35), include ‘and the ones with him’ here. On the basis of 5% the NU omits these words.

⁴² 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘And, You say, “Who *is* the one who touched Me?”’ here. On the basis of 1.5% the NU omits these words.

⁴³ 99.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘having gone out’ (aorist participle) here instead of ‘having lastingly gone out’ (perfect participle).

⁴⁴ 93% of the Greek manuscripts, including the best line of transmission (f35), include ‘to Him’ here.

⁴⁵ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include ‘Be courageous’ here. On the basis of 1.5% the NU omits these words.

49 While He was speaking, someone from the ruler of the synagogue comes, saying to him⁴⁶, “The daughter *that is* yours has lastingly died. Stop troubling⁴⁷ the Teacher.”

50 Now, the Jesus, having heard *this*, responded, to him saying⁴⁸, “Stop fearing! Only, continue to believe⁴⁹; and, she shall be saved.

51 Now, having gone into the house, He did not permit *any* to enter, no one⁵⁰ except

- Peter and
- John and
- Jacob⁵¹ and
- the father of the child and
- the mother.

52 Now, they were all wailing and beating *their breasts because of* her.

Now, the Jesus said, “Stop wailing! ⁵²She did not die. Rather, she is sleeping.”

53 And, they were laughing *scornfully* at Him, knowing that she died.

54 Now, He, casting all outside and⁵³ having seized the hand *that was* hers, spoke loudly, saying, “The child, be awakened⁵⁴!”

55 And, the spirit *that was* hers turned back And, at that very moment she woke up!

And, He arranged for her *that she* be given *something* to eat.

56 And, the parents *that were* hers were perplexed.

Now, the Jesus exhorted them *that they* tell no one the *thing that* had lastingly happened.

⁴⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include ‘to him’ here.

⁴⁷ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘Stop troubling’ here instead of ‘No longer trouble’.

⁴⁸ 91% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘saying’ here.

⁴⁹ 99.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘continue to believe’ (present imperative) here instead of ‘believe’ (aorist imperative).

⁵⁰ 94.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘He did not permit any to enter, no one...’ here. On the basis of 1% the NU has ‘He did not permit to enter

anyone with Him...’.

⁵¹ ‘Jacob’ – The Greek name here is Ἰακωβον Clearly it should be transliterated as ‘Jacob’ instead of ‘James’.

⁵² 88.6% of the Greek manuscripts, including the best line of transmission (f35), do not begin this sentence with ‘For,’.

⁵³ 78% of the Greek manuscripts, including the best line of transmission (f35), include ‘casting all outside and’ here. On the basis of 1.5% the NU omits these words.

⁵⁴ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘be awakened’ (present passive imperative) here instead of ‘Be awake’ (present active imperative).