

The Gospel According to Luke¹

LAST GENERATION VERSION

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Chapter 1

Introduction

Since many took in hand to compose a narrative concerning the events which have been fully confirmed among us² (just as those who from the beginning delivered them to us² who were becoming eyewitnesses and ministers of the Logos³)³ it occurred also to me, having fully followed everything accurately from the first,⁴ to write them sequentially⁵ for you, most excellent⁶ Theophilus,⁷ 4 so that you may be assured concerning the accuracy of the words about which you were instructed.⁸

Gabriel Appears to Zacharias the Priest

5 It happened in the days of Herod the king of Judea, a certain priest named Zacharias from the course of Abiah,⁹ and his wife from the daughters of Aaron [whose] name was Elizabeth, 6 and they were both just before God, unblameable, walking in all the precepts and statutes of the Master. 7 And they had no child because Elizabeth was barren, and both were well advanced in their days. 8 But it happened, in the performance of his duties in the order of his course before God, 9 according to the custom of the priesthood, [that] his lot fell to burn incense, having entered into the Temple of the Master. 10 And the whole multitude of the people was praying outside at the hour of incense. 11 Yet there

¹ Luke was a Gentile and a physician (Col. 4:14) and Paul's protégé and companion. Consequently, this Gospel bears a Gentile perspective and is placed here as a prelude to Paul's ministry to the Gentiles.

² Luke claimed to have received the information from the original Apostles of Jesus, not merely from Paul.

³ Paul was the first to refer to the Son by the title "the Logos (Word) of God" (Heb. 4:12-16). John's use of this title in his prologue (John 1:1) and in Revelation (19:13) was meant to support Paul's earlier teaching.

⁴ The clause "from the first" refers to the very first announcement by Gabriel concerning the birth of John the Baptist, the forerunner of the Messiah (cf. Mal. 3:1).

⁵ This is the only Gospel account which claims to place the events of Jesus' ministry in the sequence in which they occurred.

⁶ This was a title used of governors and other high-ranking officials (2 Acts 23:26; 2 Acts 24:3; 2 Acts 26:25).

⁷ 1 Acts 1:1

⁸ Theophilus may have had concerns about the accuracy of previous written accounts due to apparent conflicts regarding the sequence of events.

⁹ 1 Chron 24:10 David had divided the sons of Aaron into twenty-four courses. All of the priests were required to serve during the Feasts. However, for the remainder of the year, each of the courses served for eight days (Sabbath through Sabbath) twice a year. The first course began the first week of the month Nisan. Thus the first two courses served before the Passover on the 14th. The third course began the week after the seven days of Unleavened Bread following Passover. Since the course of Abiah was the eighth course, Zacharias was serving the week just prior to Pentecost.

was shown to him a messenger of the Master, having stood from the right side of the altar of incense.¹⁰ 12 And, having seen [him], Zacharias was unsettled and fear fell upon him. 13 But the messenger said to him, "Do not be afraid, Zacharias, because your petition was heard and your wife Elizabeth will bear for you a son and you will call his name John. 14 And there will be for you joy and rejoicing, and many will rejoice at his birth, 15 for he will be great in the sight of the Master. Also, he should not drink wine or intoxicating drink, and he will be filled from the holy Breath from his mother's womb. 16 And he will turn many of the sons of Israel back to the Master their God. 17 And he will go before in His sight, in the breath and power of Elijah, to turn the hearts of the fathers to the children¹¹ and the disobedient to the disposition of the just, to make ready a people having been prepared for the Master." 18 And Zacharias said to the messenger, "How shall I know this, for I am old and my wife is advanced in her days?" 19 And the messenger answering said to him, "I am Gabriel¹² the one having stood before God, and I was commissioned to speak to you and to announce to you these things. 20 And look, you will be mute, unable to speak, until the day these things should occur because you did not believe my words which will be fulfilled in their season." 21 And the people were concerned about Zacharias and were wondering what was delaying him in the Temple. 22 But having come out, he was not able to speak to them and they understood that he had seen a vision in the Temple. And he was motioning to them and was continuing to be mute.

Elizabeth becomes Pregnant

23 So it happened, as the days of his service were completed, [that] he returned to his home. 24 And after these days Elizabeth his wife conceived and hid herself five months saying that, 25 "Thus the Master has done to me in the days which He took notice to remove my reproach among men."

Gabriel appears to Mary

26 Yet in the sixth month¹³ the messenger Gabriel was sent by God to a city of Galilee which [is] called Nazareth 27 to a virgin, having been betrothed to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. 28 And having entered toward her, he said, "Rejoice, one having been favored! The Master is with you! You have been blessed among women!" 29 But having seen [him], she was perplexed at his word and was wondering what kind of greeting this might be. 30 And the messenger said to her, "Do not fear, Mary, for you found grace with God. And look, you will receive

¹⁰ Rev. 8:3

¹¹ Mal. 4:5-6

¹² Dan. 8:16; Dan. 9:21

¹³ That is the 6th month of Elizabeth's pregnancy, cf. v. 36

in the womb and you will deliver a Son, and you will call His name Jesus.¹⁴ This one will be great and will be called Son of the Highest, and the Master God will give Him the throne of David His father, 33 and He will reign over the house of Jacob unto the ages, and of His Kingdom there will be no end.”¹⁵ 34 But Mary said to the messenger, “How will this be since I do not know a man?” 35 And the messenger answering said to her, “A holy Breath will come over you, and a Power of the Highest will envelop you,¹⁶ by which even the holy Thing which is begotten^{17,18} will be called ‘Son of God.’¹⁹ 36 And look! Elizabeth your kin has received a son in her old age, and this is the sixth month for her, the one called barren, 37 because every word from God [is] impossible to fail.” 38 So Mary said, “See, [I am] a slave of the Master. May it happen to me according to your statement.” And the messenger departed from her.

39 So Mary, having arisen in these days, went unto the mountainous [region] with haste to a city of Judah. 40 And she entered into the house of Zacharias and greeted Elizabeth. 41 And it happened, as Elizabeth heard Mary’s greeting, the baby jumped in her womb and Elizabeth was filled with holy Breath 42 and she exclaimed with a loud voice and

¹⁴ Ἰησοῦς (Yay-soos) the Greek transliteration of Yeshua (Joshua). In the LXX Ἰησοῦς is the name of Joshua the man and the book. In Hebrew it means “salvation.” Jesus was named after Joshua in part because, like the historic Joshua, Jesus was the successor to Moses (Heb. 3:1-6 & 4:8).

¹⁵ Isaiah 9:6-7

¹⁶ Justin Martyr (AD 100-165) wrote concerning this verse: “It is wrong, therefore, to understand the Spirit and the Power of God as anything else than the Word, who is also the first-born of God.” (First Apology, ch. xxxiii); Theophilus of Antioch (AD ?-185) wrote: “but His Word, through whom He made all things, being His Power and His Wisdom, ...” (To Autolycus, Bk. II, ch. xxii); Tertullian of Carthage (AD 155-220) wrote: “Pray, tell me, why the Spirit of God descended into a woman’s womb at all, if He did not do so for the purpose of partaking of flesh from the womb.” (On the Flesh of Christ, XIX); Hippolytus of Rome (AD 170-235) wrote: “Who, then, was in heaven but the Word unincarnate, who was dispatched to show that He was upon earth and was also in heaven? For He was Word, He was Spirit, He was Power. ... Rightly, then, did he say that He who was in heaven was called from the beginning by this name, the Word of God, as being that from the beginning.” (Against Noetus, ch. iv); Lactantius (AD 250-325) wrote: “Therefore the Holy Spirit of God, descending from heaven, chose the holy Virgin, that He might enter into her womb. But she, being filled by the possession of the Divine Spirit, conceived; and without any intercourse with a man, her virgin womb was suddenly impregnated.” (Lactantius, Divine Institutes, Bk. IV, ch. xii).

¹⁷ τὸ γεννώμενον ἅγιον, “holy thing which is begotten” (present, articular, neuter participle). This is a unique expression appearing only here. Note that the present tense of the participle indicates that He already existed as the “holy thing which is begotten” at the time Gabriel made the announcement to Mary prior to her conception.

¹⁸ The Textus Receptus adds “out of you,” implying that the “begetting” indicated in the participle applied to Jesus’ birth from her. But all of the ancient manuscripts and the vast majority of all manuscripts do not have this clause.

¹⁹ He would be called “Son of God” because He existed before entering Mary’s womb, having previously been begotten out of God. (1 Chron. 17:13; Psalm 2:7; Prov. 8:22-25; Prov. 30:1-4). That the one born in Bethlehem existed prior to His human birth is stated plainly in Micah 5:2 (LXX) “And you, Bethlehem, house of Ephratha, are few in number to be reckoned among the thousands of Judah; yet out of you shall One come forth for Me to be a ruler of Israel; and His goings forth were from the beginning, from ancient times.” His “goings forth” refers to His repeatedly being dispatched from God to earth as the “Messenger of the LORD” (cf. Prov. 30:4 & John 3:13). The fact that Logos had already been begotten out of God (John 8:42) is what made the virgin birth necessary. He already had a Father from which He inherited His original divine nature (being “in the form of God” and “equal with God” in kind – Phil. 2:6). But having “emptied Himself” of these things as He descended into the womb of Mary, He then “became in the likeness of men” (v. 7).

said, "Having been blessed [are] you among women, and having been blessed [is] the fruit of your womb! 43 And from where is this to me so that the mother of my Master should come to me? 44 For look, as the sound of your greeting came to my ears, the baby jumped for joy in my womb! 45 And blessed is she who believed that it will be finished that which has been spoken to her from the Master."

The Song of Mary

46 And Mary said, "My soul magnifies the Master 47 and my breath rejoiced over God my deliverer 48 because He looked upon the humiliation of His maid. For look! From now on all generations shall pronounce me blessed 49 because the Mighty One did great things for me, and His name is holy. 50 His mercy is unto generations of generations to those fearing Him. 51 He did mighty things with His Arm.²⁰ He scattered the proud in the thoughts of their hearts. 52 He overthrew rulers from thrones and lifted up the humble. 53 He filled those hungering with goods, and sent away empty those who are rich. 54 He supported Israel His servant, to be reminded of mercy 55 according as He spoke to our fathers, to Abraham and his Seed,²¹ for the age." 56 Yet Mary stayed with her about three months,²² and returned to her home.

The Birth of John the Baptist

57 So Elizabeth's time for her delivery was complete and she delivered a son, 58 and her neighbors and relatives heard that the Master was increasing His mercy with her and they were rejoicing with her. 59 And it happened in the eighth day [that] they came to circumcise the boy, and they were calling him by the name of Zacharias his father. 60 But his mother answering said, "No, but he will be called John!" 61 And they said to her that "There is no one among your relatives who is called by this name." 62 So they were motioning to his father what he wanted him to be called. 63 And having requested a tablet, he wrote relating, "His name is John." 64 Then his mouth was immediately opened, and his tongue, and he was speaking, blessing God. 65 And fear came on all who lived around them, and among the whole mountainous region of Judea these things were being discussed. 66 And all those hearing pondered in their hearts, saying "What therefore will this boy become?" And the hand of the Master was with him.

The Prophecy of Zacharias

67 And Zacharias his father was filled from the holy Breath and prophesied saying: 68 "Blessed [be] the Master, the God of Israel, because He visited and performed release for

²⁰ Exod. 6:6; Deut. 4:34; Jer. 27:5; Jer. 32:17,21; Isa. 40:10; Isa. 53:1-2

²¹ Gal. 3:16

²² That is until Elizabeth's 9th month.

His people, 69 and raised up a horn of deliverance for us in the house of David His servant,²³ 70 as He spoke through the mouth of His holy prophets, those from the age, 71 deliverance from our enemies and out from the hand of all those hating us, 72 to perform mercy for our fathers and to be reminded of His holy Covenant, 73 the oath which He swore to Abraham our father,²⁴ to grant to us, having been rescued out of the hand of our enemies, to be fearlessly serving Him 75 in holiness and justice before Him all the days of our life. 76 And you, little boy, will be called a prophet of the Highest. For you shall go before²⁵ the Face²⁶ of the Master to prepare His paths, 77 to give the knowledge of deliverance to His people in the release from their sins 78 because of the compassions of the mercy of our God, in which the Arising²⁷ out from above²⁸ visited²⁹ us, 79 to appear to those sitting in darkness and the shadow of death, to direct our feet into the way of peace.” 80 So the boy was growing and was strengthening in breath and was in the wilderness until the day of his [public] appearance to Israel.

Chapter 2

The Birth of Jesus the Anointed

So it happened in those days [that] a decree went out from Caesar Augustus for the whole territory to be registered. 2 (This registration occurred before the governing of Syria by Quirinius).³⁰ 3 And all were going to be registered, each to his own city. 4 So Joseph also went up from Galilee out of the city of Nazareth unto Judea into the city of David which is called Bethlehem, for him to be from the house and genealogy of David 5 to be registered together with Mary, the woman having been engaged to him being pregnant. 6 But it happened during their being there, the days were completed for her to give birth. 7 And she delivered her first-produced Son and swaddled Him and cradled Him in a feed-trough because there was no place for them in the inn. 8 And there were shepherds in the same vicinity tending and guarding the night-watch over their flock. 9 And look!

²³ 2 Acts 13:22-23,33; Rom. 1:3

²⁴ Gen. 22:15-18; Heb. 6:13-20

²⁵ Mal. 3:1 refers to John the Baptist preparing the way before “*the Messenger of the Covenant.*”

²⁶ The Messenger of the Lord is called “*the Messenger of His [God’s] Face*” in Isa. 63:9 (cf. Exod. 23:20-23; Exod. 33:14-15; Judges 2:1-4).

²⁷ The word Ανατολή literally means an “*arising.*” This is a reference to Zech. 6:12 in the Septuagint (LXX) which reads: ἰδοὺ ἀνὴρ **Ἀνατολή** ὄνομα αὐτοῦ (“*Look! A man, ‘Arising’ is His name.*”). However, this is an interpretation of the Hebrew which reads, “*Look a Man, ‘Branch’ is His name.*” This is in turn a reference to Isaiah 11:1 which reads: “*Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit*” (NASB). In vs. 69, Zacharias proclaimed that God “*raised up a horn of deliverance for us in the house of David His servant.*” Paul expanded on this in 2 Acts 13:22-23,33).

²⁸ Logos came down from heaven to become flesh (John 1:14; John 3:13; John 6:38).

²⁹ This is past tense because Mary was already 3 months pregnant with Jesus, who is the “*Arising*” (the Branch which arose from the root of David).

³⁰ Luke distinguished this registration from the one mentioned by Gamaliel which occurred later under Quirinius (1 Acts 5:37).

A messenger of the Master stood over them and the glory of the Master shined around them and they were overcome with great fear. 10 And the messenger said to them, "Do not fear, for look, I bring good news to you of great joy which will be for all the people, 11 that today a Deliverer was born for you in the city of David who is the Anointed, the Master. 12 And this is the sign to you: You will find the baby, having been swaddled, lying in the feed-trough. 13 And suddenly there became with the messenger a heavenly host praising God and saying, 14 "Glory to God among the highest! And peace upon the land among men, delight!" 15 And it happened, as the messengers departed from them into the sky, the shepherds said to one another, "We should certainly pass through Bethlehem and see this announcement which has occurred which the Master made known to us." 16 And they went hurrying and found both Mary and Joseph and the baby lying in the feed-trough. 17 So having seen, they publicized about the announcement which was spoken to them about this child. 18 And all those having heard wondered about what was declared to them by the shepherds. 19 But Mary was keeping all these declarations, pondering in her heart. 20 And the shepherds returned, glorifying and praising God concerning all which they heard and understood according as was spoken to them.

The Infant Jesus presented to God at the Temple

21 And when the eight days were complete to circumcise the child, His name was called Jesus, (which He also was called by the messenger before He was to be conceived in the womb).³¹ 22 And when the days of their cleansing were fulfilled according to the Law of Moses,³² they brought Him to Jerusalem to be presented to the Master, 23 according as it has been written in the Law of the Master that "every male opening the womb shall be called holy to the Master,"³³ 24 and to offer sacrifice according to what has been written in the Law of the Master, "a pair of turtle-doves or two young pigeons."³⁴ 25 And look, there was a man in Jerusalem Simeon by name, and this man was just and pious, anticipating the consolation of Israel,³⁵ and the holy Breath was upon him. And it had been revealed to him by the holy Breath that he would not see death before he had seen the Anointed of the Master, 27 and he came in the Breath into the Temple. And as the parents were bringing the child Jesus for them to accomplish concerning Him according to what has been the custom of the Law, 28 he also took Him into his arms and blessed God and said,

³¹ Luke 1:31

³² This was 40 days in total. Lev. 12:2-4 (NKJV) "... 'If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised. She shall then continue in the blood of her purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.'"

³³ Exod. 13:2 This law applied only to a first-produced male.

³⁴ Lev. 12:8

³⁵ Isaiah 40 begins with "Console, console My people says God, ..."

29 "Now, Sovereign Master, You are releasing your servant in peace according to your declaration 30 since my eyes saw your deliverance 31 which You prepared in the presence of all the people, 32 a light for revealing of the nations and the glory of Your people Israel." 33 And Joseph and His mother were wondering concerning what was being said about Him. 34 And Simeon blessed them and said to Mary His mother, "Look, this one is appointed for the fall and rising of many in Israel and for a sign being disputed. 35 Yet of you also, a sword will pierce your own soul by which the thoughts of many hearts might be revealed." 36 There was also Hannah, a prophetess, daughter of Phanuel of the tribe of Asher, who having advanced many days, having lived seven years with a husband from her virginity, 37 and she was a widow of eighty-four years [old] who was not leaving from the Temple, serving with fasting and prayers night and day. 38 And in the same hour, having stood by, she was giving thanks to the Master and was talking about Him to all those anticipating the redemption in Israel.³⁶ 39 And when they completed everything according to the Law of the Master, they returned to Galilee unto Nazareth their own city. 40 So the child was growing and becoming strong in breath, being filled with wisdom, and the grace of God was upon him.

At Twelve Years old, Jesus remained at the Temple

41 And His parents were going annually to Jerusalem for the Feast of Passover. 42 And when He reached twelve years, having gone up to Jerusalem according to the custom of the Feast 43 and having completed the days,³⁷ during their return the child Jesus remained in Jerusalem and Joseph and His mother did not know. 44 But supposing Him to be among the caravan, they went a day's journey. And they were looking for Him among their relatives and acquaintances. 45 And having not found Him, they returned to Jerusalem looking for Him. 46 And it happened, after three days, they found Him in the Temple, seated among the teachers and listening to them and questioning them.³⁸ 47 Yet all those listening to Him were amazed at His understanding and answers. 48 And having seen Him, they were astonished. And His mother said to Him, "Child, why did you do this to us? Look, your father³⁹ and I, being agonized, were searching for You!" 49 And He said to them, "Why were you searching for Me? Had you not understood that it is necessary for Me to be among My Father's⁴⁰ things?"⁴¹ 50 And they did not understand the statement which He said to them. 51 And He went down with them and came to

³⁶ Isaiah 43:1; Isa. 52:9

³⁷ The Passover preceded the seven-day Feast of Unleavened Bread, making eight days in total (Lev. 23:5-9).

³⁸ The discussion likely concerned the meaning of Passover. 21 years later Jesus was tried and sentenced to death at the Temple on Passover.

³⁹ It was not improper for Mary to refer to Joseph as Jesus' father, since by marrying her, he became Jesus' father.

⁴⁰ While not disrespecting Joseph, Jesus acknowledged His true Father. Even at the young age of twelve, Jesus understood that He was the Son of God and that He had a mission to complete (cf. Psalm 2:7-9).

⁴¹ John 2:16

Nazareth and was being submissive to them. And His mother was keeping all these statements in her heart. 52 And Jesus was advancing in wisdom and maturity and in favor with God and men.

Chapter 3

The Ministry of John the Baptist

So in the fifteenth year⁴² of reign of Tiberius Caesar, Pontius Pilate governing Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, 2 during the high-priesthood of Annas and Caiaphas, the declaration of God came upon John, the son of Zacharias, in the wilderness. 3 And he went into the whole region of the Jordan proclaiming the immersion of repentance for the release from sins,⁴³ 4 as it has been written in the scroll of sayings of Isaiah the prophet, *“The voice of one imploring in the wilderness, ‘Prepare the road for the Master, make straight the path for Him. 5 Every ravine will be filled and every mountain and hill shall be lowered and the crooked shall become straight and the rough places smooth, 6 ... and all flesh will see the deliverance of God’.”*⁴⁴ 7 Then he was telling the crowds coming out to be immersed by him, *“O offspring of snakes! Who taught you to flee from the impending wrath? 8 Produce, then, fruits worthy of repentance! And you should not say among yourselves, ‘We have Abraham as our father,’ for I tell you that God is able to raise up children for Abraham from these stones. 9 Yet the axe is already outstretched toward the base of the trees. Every tree, then, not producing good fruit is cut down and thrown into the fire.”* 10 And the crowds were inquiring of him saying, *“What then shall we do?”* 11 So answering he says to them, *“Let the one who has two coats give to the one who has none, and let the one having food do likewise.”* 12 But tax collectors also came to be immersed and said to him, *“What shall we do?”* 13 So he said to them, *“Impose no more than what had been required of you.”* 14 Yet those serving [militarily] were questioning him saying, *“What shall we also do?”* And he said to them, *“You should not intimidate or extort anyone, and be content with your provisions.”* 15 So with all the people supposing and considering in their hearts about John, whether he might be the Anointed, 16 John answered saying to all, *“I indeed immerse you in water, but one stronger than I is coming of whom I am not worthy to loosen the strap of His sandals! He will immerse*

⁴² Luke counted the reign of Tiberius from when he was made co-emperor with Augustus. This was in AD 12 according to the Roman historian, Suetonius, which was two years before Augustus’ death. John began baptizing during Tiberius’ 15th year which was the year AD 26 on the Julian and Gregorian calendars.

⁴³ Compare Acts 2:38

⁴⁴ Isa. 40:3-5 followed in vss. 6-11 by John’s message which is not contained in the Gospels, including the command to John: *“Lift up your voice with strength, Lift it up, be not afraid; Say to the cities of Judah, ‘Behold your God!’”*

you in the holy Breath⁴⁵ and fire.⁴⁶ 17 His winnowing-fork is in His hand and He will clean out His threshing-floor, and will gather the grain into His barn, but He will burn up the chaff with unquenchable fire. 18 Then, indeed, exhorting about many different things, he was proclaiming to the people. 19 (But Herod the Tetrarch, being exposed by him concerning Herodias the wife of Philip his brother, and concerning the wickedness which Herod did, 20 added also this to it all – he locked John in the prison).

Jesus' Immersion by John

21 Then it happened, during all the people [coming] to be immersed, and Jesus also having been immersed, and praying, the heaven opened 22 and the holy Breath descended upon Him in an appearance as if a physical dove.⁴⁷ And a voice came out of heaven, saying, "You are My Son, the Beloved, I delighted in You!"⁴⁸

Jesus' Maternal Ancestry through Heli, Mary's Father

23 And Jesus Himself was beginning about thirty years,⁴⁹ being (as though legally⁵⁰ a son of Joseph) from Heli, 24 from Matthat, from Levi, from Melchi, from Jannai, from Joseph, 25 from Mattathias, from Amos, from Nahum, from Hesli, from Naggai, 26 from Maath, from Mattathias, from Semein, from Josech, from Joda, 27 from Joanan, from Rhesa, from Zerubbabel, from Shealtiel, from Neri, 28 from Melchi, from Addi, from Cosam, from Elmadam, from Er, 29 from Joshua, from Eliezer, from Jorim, from Matthat, from Levi, 30 from Simeon, from Judah, from Joseph, from Jonam, from Eliakim, 31 from Melea, from Menna, from Mattatha, from Nathan, from David, 32 from Jesse, from Obed, from Boaz, from Salmon, from Nahshon, 33 from Amminadab, from Admin, from Ram, from Hezron, from Perez, from Judah, 34 from Jacob, from Isaac, from Abraham, from Terah, from Nahor, 35 from Serug, from Reu, from Peleg, from Heber, from Shelah,⁵¹ 36 from

⁴⁵ Acts 2:38

⁴⁶ The immersion in "fire" is the destruction of the "chaff" in the fire of Gehenna as indicated in the next verse. (cf. Luke 12:49)

⁴⁷ With this language Luke indicated that the holy Breath was not actually a literal dove, but only had this appearance.

⁴⁸ The voice from heaven identified Jesus as the "Son" who was begotten by God Himself (Psalm 2:7; John 1:14).

⁴⁹ He was beginning His 30th year, having completed 29 years.

⁵⁰ While Matthew gave Jesus' royal (legal) ancestry from His adoptive father Joseph who was a descendant of David through Solomon, Luke gave his actual maternal genealogy from David's son, Nathan, from whom Mary's father, Heli, descended. Luke supplied what Matthew omitted, showing that Jesus was indeed from David's own loins as the Davidic Covenant requires (cf. 1 Chron. 17:11; Psalm 132:11; Acts 2:30).

⁵¹ Most Greek copies of Luke add a second "from Cainan" here in addition to the one in verse 37. John Gill's Commentary notes the following: "This Cainan is not mentioned by Moses in Gen. 11:12 nor has he ever appeared in any Hebrew copy of the Old Testament, nor in the Samaritan version, nor in the Targum; nor is he mentioned by Josephus, nor in 1Chr. 1:24 where the genealogy is repeated; nor is it in Beza's most ancient Greek copy of Luke: it indeed stands in the present copies of the Septuagint, but was not originally there; and therefore could not be taken by Luke from thence, but seems to be owing to some early negligent transcriber of Luke's Gospel, and since put into the Septuagint to give it authority." The 'Beza' Greek copy of Luke which Gill referenced above (Codex Bezae Cantabrigiensis) is dated to about AD 450. A much earlier

Arphaxad, from Shem, from Noah, from Lamech, 37 from Methuselah, from Enoch, from Jared, from Mahalaleel, from Cainan, 38 from Enosh, from Seth, from Adam, from God.⁵²

Chapter 4

The 40-Day Temptation in the Wilderness

So Jesus, being full of the holy Breath, returned from the Jordan and was being led in the Breath into the wilderness ² for forty days, being tested by the Devil. And He did not eat anything during those days, and having completed them, He was hungry. ³ And the Devil said to Him, "If You are the Son of God, command this stone so that it may become bread." ⁴ And Jesus answered him saying, "**It has been written that 'Man shall not live on bread alone, but on every statement of God'.**"⁵³ ⁵ And having led Him into a high mountain, the Devil showed Him all the kingdoms of the inhabited earth in an instant of time. ⁶ And the Devil said to Him, "I will give to You all this authority and their glory which has been given to me, and to whomever I choose I give it. ⁷ If You then may bow before me, everything will be Yours." ⁸ And Jesus, answering him, said, "**Depart behind Me, Satan! For it has been written, 'You shall worship the Master your God, and Him alone you shall serve'.**"⁵⁴ ⁹ And he led Him into Jerusalem and stood Him on the upper corner of the Temple and said to Him, "If You are the Son of God throw Yourself down from here, ¹⁰ for it has been written that 'His messengers will be given charge concerning you to protect you,' ¹¹ and that 'on their hands they will lift you lest you should strike your foot against a stone'."⁵⁵ ¹² And Jesus, answering, said to him that, "**It has been declared, 'You shall not test the Master your God'.**"⁵⁶ ¹³ And having completed every test, the Devil withdrew from Him until an appointed time.⁵⁷

At the Synagogue in Nazareth

¹⁴ And Jesus returned in the power of the Breath into Galilee. And His fame went out throughout the whole region. ¹⁵ And He was teaching in their synagogues, being honored by everyone. ¹⁶ And He went into Nazareth where He had been raised, and went into the synagogue on the day of the Sabbaths, according to what had been His practice, and He stood up to read. ¹⁷ And the scroll of Isaiah the prophet was given to

manuscript of Luke, P75 which is now considered to be the oldest, was subsequently discovered and dated to about AD 175-225. It also does not contain the second Cainan. For these reasons the LGV does not include it in the text.

⁵² While most translations add "son of" to all of the previous names, this is not in the Greek text. Consequently, Luke did not call Adam the "son of God" as in most translations. This statement cannot rightly be used to claim that all humans are "sons of God."

⁵³ Deut. 8:3

⁵⁴ A paraphrase of Deut. 6:13 and the first of the Ten Commandments

⁵⁵ Psalm 91:11-12

⁵⁶ Deut. 6:16

⁵⁷ John 14:30

Him. And having unrolled the scroll, He found the place where it has been written, 18 *“The Breath of the Master [is] upon Me, on which account He anointed Me to proclaim good news to the poor; He has commissioned Me to heal those having been crushed in heart, to proclaim liberty⁵⁸ to the captives, and sight to the blind, to set free the oppressed, 19 to proclaim the appointed Year⁵⁹ of the Master.”*⁶⁰ 20 And having rolled up the scroll, He handed it to the attendant and sat down. And the eyes of everyone in the synagogue were staring at Him. 21 So He began to say to them that *“Today this Scripture has been fulfilled in your hearing.”* 22 And all were acknowledging Him and were wondering concerning the words of grace issuing out of His mouth. And they said, “Is this not Joseph’s son?” 23 And He said to them, *“Surely you will speak to Me this parable, ‘Healer, cure yourself! Whatever we heard having occurred in Capernaum, do also here in your home-province.’”* 24 Then He said, *“Truly I tell you that not one prophet is accepted in his own home-province. 25 Yet truthfully, I tell you, many widows were in Israel in the days of Elijah when the sky was shut for three years and six months, as the famine became great over the whole land. 26 And Elijah was not sent to one of them except to a widow woman in Sarepta of Sidon. 27 And there were many lepers in Israel with Elisha the prophet, and none of them were cleansed except Naaman the Syrian.”* 28 And hearing these things, everyone in the synagogue was filled with anger 29 and rising up, they threw Him out of the city, and brought Him to the ledge of a mountain on which their city had been built to throw Him down. 30 But He, having slipped through their midst, was escaping.

At the Synagogue in Capernaum

31 And He went down to Capernaum, a city of Galilee, and He was teaching them during the Sabbaths. 32 And they were astonished concerning His teaching because His message was with authority. 33 And a man was in the synagogue having an unclean breath of a demon. And it proclaimed in a loud voice, “Aha! What [is it] to us and to You, Jesus, Nazarene? Did You come to destroy us? I have perceived who You are, the holy One of God!” 35 And Jesus rebuked it, saying, *“Be silent and come out of him!”* And the demon having thrown him into their midst, came out from him without harming him. 36 And amazement occurred over all, and they were discussing with one another saying, “What saying is this, since with authority and power He commands the unclean breaths and they come out?” 37 And reports were going out concerning Him unto the whole surrounding region.

⁵⁸ Lev. 25:10

⁵⁹ The ultimate (120th) Year of Jubilee (Lev. 25:8-13) is the 6,000th year from creation. See 2 Peter 3:1-10 (footnotes) & Heb. 4:1-11 (footnotes).

⁶⁰ Isa. 61:1-2

At Simon Peter's House

38 So having arisen out of the synagogue, He entered into the home of Simon. But Simon's mother-in-law was being oppressed with a great fever. And they asked Him concerning her. 39 And having stood over her, He rebuked the fever and it left her. So having stood up immediately, she was serving them. 40 Then at the setting of the sun, all, as many as had sick-ones with various illnesses, brought them to Him. So having placed His hands on each of them, He healed them. 41 Yet even demons were coming out from many, calling out and saying that "You are the Anointed, the Son of God!" And rebuking them, He did not allow them to speak because they had perceived Him to be the Anointed. 42 Then daytime having come, having gone out He went into a desolate place. And the crowds were seeking Him, and they came to Him and were imploring Him not to leave from them. 43 But He said to them that **"It is necessary to Me to proclaim the Kingdom of God in other cities also, since I have been commissioned for this."** 44 And He was proclaiming in the synagogues of Galilee.⁶¹

Chapter 5

But it happened, with a crowd pressing in upon Him to hear the word of God, and He was standing beside lake Gennesaret, 2 He also saw two boats having stood beside the lake. But the fishermen, having stepped from them, washed their nets. 3 So stepping into one of the boats, which was Simon's, He asked him to push out from the land a bit. And having sat down, He was teaching the crowd from the boat. 4 But as He finished speaking, He said to Simon, launch out into the deep and lower your nets for a catch. 5 And Simon answering said to Him, "Teacher, having worked through the whole night we caught nothing. Yet on your command, I will lower the net. 6

⁶¹ Alexandrian manuscripts have "Judea."