

# Luke 5

written and compiled by Gary Kukis

## Luke 5:1–39 Jesus Calls 5 Disciples/Miraculous Healings/Pharisees Question Him

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 5 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** In this chapter, Jesus calls a number of disciples to follow Him. He performs a number of miracles and healings in this chapter, all of which are also object lessons for those who witness them. At the end of Luke 5, the religious types start to become aware that direct interactions with Jesus do not go their way.

*Bible Summary: Simon, James and John left everything and followed Jesus. Jesus forgave and healed a paralytic. The Pharisees asked him about fasting.<sup>1</sup>*

This should be the most extensive examination of Luke 5 available, where you will be able to examine in depth every word of the original text.

## Quotations:

## Outline of Chapter 5:

### Preface Introduction

vv. 1–11	<b>Jesus Calls to Himself His First Four Disciples</b>
vv. 12–16	<b>Jesus Cures a Leper and Gives Him Specific Instructions to Follow</b>
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vv. 27–32	<b>Jesus Calls Levi (aka, <i>Matthew</i>) as a Disciple; Levi's Great Celebratory Feast</b>
vv. 33–39	<b>Jesus Is Questioned About Fasting (as John's Disciples Did); He Answers in Parables</b>

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## Charts, Graphics and Short Doctrines:

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Introduction	<b>Brief, but insightful observations of Luke 5</b> (various commentators)
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Introduction	

<sup>1</sup> From <https://biblesummary.info/luke> accessed September 15, 2019.



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Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

### Definition of Terms

<b>Apostle, Apostles, Apostleship</b>	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); L. G. Merritt ( <a href="#">Apostleship</a> ); Jack M. Ballinger ( <a href="#">Apostleship</a> ); Roy A. Cloudt ( <a href="#">Defined Apostleship</a> ), Got Questions ( <a href="#">What is an Apostle?</a> ).
<b>Church Age</b>	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>David's Greater Son</b>	<i>David's Greater Son</i> is a reference to the Messiah Who would come from the loins of David. In the Davidic Covenant (2Samuel 7), Nathan (speaking on behalf of God) promises the David's son would rule after David dies. Although this is clearly a prophesy about Solomon, Nathan also says, " <b>And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.</b> " (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 <b>The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."</b> ESV (capitalized) Jesus has an exchange with the religious types over this very topic in Matt. 22:41–46. The phrase, <i>David's Greater Son</i> , is not found in the Bible.
<b>Disciple, Disciples</b>	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
<b>Fast, Fasting</b>	A fast is when one sets aside normal and legitimate activities (like eating a meal) in order to attend to spiritual activities (like going to Bible class). Fasting, in the sense of simply going without food, has no spiritual benefit.
<b>Gospels</b>	This is the term applied to the first 4 books of the New Testament. That is because these first 4 books provide us with the good news that Jesus has come to save man. However, strictly speaking, these first 4 books are <i>biographies</i> , two written as firsthand accounts (Matthew and John), one written by an historian who gathered this information by speaking to many witnesses of Jesus (Luke), and the book of Mark appears to be the gospel of Peter (a firsthand witness to the events), but written down by Mark.

Definition of Terms	
<b>Judaism</b>	Judaism is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the OT and Judaism today, although most do not deny a future messiah, do not have a theology which is centered on this messiah.
<b>Kenosis</b>	During the dispensation of the hypostatic union, the doctrine of kenosis tells us that our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life. For further reference: ( <a href="#">Robert McLaughlin</a> ) ( <a href="#">Charles Clough</a> ) ( <a href="#">Josef Cherreguine</a> ) ( <a href="#">Herman Mattox</a> ) ( <a href="#">Joe Griffin</a> )
<b>Levi, Levite</b>	Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the <b>Priesthoods of God and the Priesthoods of Man</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> )
<b>Millennium</b>	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). (Grace Bible Church of Baytown: <a href="#">Millennial Facts, Millennial Life</a> ) (Grace Fellowship Church on the <a href="#">Millennium</a> ) (Maranatha Church on the <a href="#">Doctrine of the Millennium</a> ) (Spokane Bible Church <a href="#">Brief Summary of the Millennium</a> )
<b>The Mosaic Law</b>	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law.</a>) (Maranatha Church on the <a href="#">Mosaic Law</a>).</p>

Definition of Terms	
<b>Omnipotence (of God)</b>	Omnipotence means that God is all powerful. Bearing that in mind, this does not mean that God can act outside of His perfect character. See Grace Notes Essence of God ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Got Questions ( <a href="#">Omnipotence</a> ).
<b>Omniscience (of God)</b>	Omniscience means that God knows everything—whether past present or future, whether actual or possible. See Grace Notes Essence of God ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Grace Bible Church ( <a href="#">Omniscience</a> ); Got Questions ( <a href="#">Omniscience</a> ).
<b>Passover</b>	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the <b>Passover</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); Grace Notes ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Grace Doctrine <a href="#">7 Feasts of Israel</a> ; Maranatha Church <a href="#">Doctrine of the Passover</a> .
<b>Pharisee, Pharisees</b>	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
<b>Priest</b>	During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God.
<b>A Prophet like Moses; a Prophet like unto Moses</b>	Moses promised the people of Israel that God would raise up a prophet like him, and that the people were to listen to Him (Deuteronomy 18:15). This has been traditionally and rightfully understood to be a reference to the Messiah. That Jesus is the fulfillment of this promise is found in Acts 3:22 7:37.
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>The Revealed God (or, the Revealed Lord)</b>	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
<b>Scribe, scribes</b>	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, from a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
<b>Son of Man</b>	<i>Son of Man</i> is a title for Jesus which emphasizes His humanity.

Definition of Terms	
<b>Synagogue;</b> <b>Synagogues</b>	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.  Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. <sup>2</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.
<b>The Temple</b>	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, <b>Description and Measurements (Grace Notes)</b> ; <b>Solomon’s Temple (Redeeming Grace)</b> ; the <b>Temple (Redeeming Grace)</b> .
Some of these definitions are taken from <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

## An Introduction to Luke 5

**Introduction:** Luke 5, like most of the chapters in Luke, is a combination of several historic incidents which took place during the life of Christ (primarily during the 3–4 year public ministry which He had), along with some teaching which He did (which was sometimes based upon the incidents which took place).

For the most part, the events of this chapter *probably* took place at roughly the same time, and in roughly the same chronological order as they are found in this chapter (however, we must bear in mind that not all incidents in Luke’s gospel agree with the order of parallel incidents recorded by Matthew or Mark).

We begin this chapter with Jesus possibly considering the logical need for assistants. We are not told that He is thinking about this; we do know that He is pressed on all sides by a crowd of people, where His back is to the Sea of Galilee. Although He will figure out a way to speak to this crowd of people who are pressing ever closer to Him, that will involve Him relying upon Peter, who is not yet a *called* **disciple**.

The problem was simply that too many people were interested in Jesus, but they kept pushing closer and closer to Him, giving Him no room and nowhere to go.

I believe as a result of this incident that Jesus will call 4 **disciples** in this chapter (only 3 are named by Luke—Peter, James and John—but there are clearly 4 men called by Him in the parallel accounts). When Jesus calls them as His disciples, they drop everything and follow Him.

<sup>2</sup> Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Throughout the **gospels**, it often seems as if Jesus points to a stranger and says, “Hey, you; come follow Me;” and they do. However, this is certainly not the first time that Jesus met Simon (Peter). An incident involving Simon is recorded in the previous chapter.

In this chapter, it is an interesting encounter. Peter (and, apparently John and James) have been fishing all night, but without catching a single thing. Then Jesus repositions Peter’s boat slightly, and he catches so many fish that they overwhelm both boats. Then Jesus said that He would make Simon a fisher of men and Peter left everything to follow Jesus.

The second incident recorded in this chapter (vv. 12–16) is all about Jesus cleansing a leper. Jesus does not tell this leper, “Hey, tell your friends about Me.” Jesus simply sends that leper to the local **priest** in order to follow a ceremony found in Leviticus, when a leper is cleansed.

The third incident has Jesus teaching in a house (or in a courtyard), and He is surrounded by people so that 4 men and a paralyzed man cannot come anywhere near to Jesus for healing. These men want their friend (relative or associate) healed; and they all apparently believed that Jesus could do this.

The men decide to go onto the roof and lower the paralyzed man down before Jesus. Jesus speaks of their faith as saving him. Most importantly, Jesus forgives this man his sins, which apparently causes several religious types, who are there in the crowd observing Jesus, to become quite disconcerted. Jesus therefore poses this question to the religious types: “Is it easier for Me to say, ‘Your sins are forgiven’ or ‘Get up and walk’?” As the people witnessing this ponder that question, Jesus tells the man to stand up and walk, sending him back to his home. It is almost like the misdirection of sleight of hand.

The fourth incident is Jesus calling Levi (Matthew), a tax collector, to follow Him. Levi holds a massive party to celebrate all of these things and Jesus then explains to some religious types why He is hanging out with tax collectors and sinners.

Finally, the fifth incident involves **pharisees** and other religious types questioning the disciples about Jesus and his followers not **fasting** as John the baptizer did with his disciples. Jesus explains this by speaking 4 different parables.

These incidents do not appear to be connected to each other, although it is certainly possible that #5 occurs at Matthew’s party. However, it is equally possible that Jesus gave one parable at one time, and the other three at another. I don’t know that there are any connective words which clearly tie these 5 (or 6) incidents together. These could simply be things which occurred early on in the Lord’s ministry (I say early on, as Jesus calls 5<sup>3</sup> disciples in this chapter).

What Jesus says takes up approximately a third of this chapter. As we move further along in the book of Luke, more and more of each chapter will be given over to Jesus’ teaching.

As I began this chapter, one of the things which struck me—and I should have really noticed this much earlier—is the Lord’s humanity. This is an important factor in this chapter of Luke, and I suspect, in many of them. We tend to emphasize the Lord’s Deity because the unbelieving world (and even some cults) reject that Jesus is God. So often, we put so much emphasis upon this truth that we forget that Jesus is also very human. He is not part-man and part-God—He is not 50% of each. Jesus is fully God and He is fully man. Throughout most (or all) of His life on earth, Jesus *chose* to live as a man, with the very same limitations to which we are subject (although, because Jesus does not have a sin nature, His body is not corrupt—both the body and soul of everyone else are corrupted by the sin nature).

There are things which come with Jesus choosing to function fully as man (I believe that His entire ministry was the humanity of Jesus). He does not call upon His Own **omnipotence** or **omniscience**. All divine traits are

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<sup>3</sup> Luke records 4 men who are called; but we find out in the other gospels that Jesus called 5 men in parallel passages.



available to Jesus, but He sets these things aside and does not use them or depend upon them. I am leaning towards this being the case throughout His entire public ministry.

One might compare Jesus to Clark Kent, the secret identify of Superman, where, as Kent, he does not use his super powers (I am drawing an analogy here, so just go with it). Whereas, Clark Kent often takes off his glasses and bursts forth as Superman, Jesus does not appear to do that. In fact, even when He is glorified, I would guess that this was done by the power of God the Holy Spirit and not through any employment of Jesus' innate power.

Particularly at the beginning of this chapter, I consider the events that are taking place and intertwine this with Jesus, in His humanity. *Considering His humanity alone, what might I conclude about these interactions,* is the focus of my thinking early on.

A title or one or two sentences which describe Luke 5.

**Titles and/or Brief Descriptions of Luke 5 (by Various Commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

**Brief, but insightful observations of Luke 5 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

**Fundamental Questions About Luke 5**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

## The Prequel of Luke 5

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

## The Principals of Luke 5

Characters

Biographical Material



Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

## The Places of Luke 5

Place

Description



Chapter Outline

Charts, Graphics and Short Doctrines

## By the Numbers

Item

Date; duration; size; number

By the Numbers	
Item	Date; duration; size; number
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

At this point, we begin to gather up more details on this chapter.

A Synopsis of Luke 5	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

Outlines and Summaries of Luke 5 (Various Commentators)	
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Shmoop tends to be somewhat irreverent. Also, the Shmoop summaries are not much shorter than the chapters themselves. He seems to have a desire, even in a summary, to provide editorial comment.

Shmoop Summary of Luke 5	
<b>GOSPEL OF LUKE CHAPTER 5:1-16 SUMMARY</b>	
Jesus Gets Followers	
1.	Back in Galilee, Jesus teaches sizeable crowds while standing on the shore of the lake of Gennesaret. Matthew and Mark call it "the Sea of Galilee" but Gennesaret is fun to say. Plus, "lake" is a much more accurate translation than "sea."
2.	Jesus sees two docked boats and fishermen washing their nets.
3.	Jesus boards Simon's boat and requests that Simon push off into the water a bit, so Jesus can teach the crowds on the shore while sitting in the boat. Interesting request, Jesus.
4.	After finishing class, Jesus asks Simon to boat into deeper water and lower his nets again.



## Shmoop Summary of Luke 5

5. Simon doubts that they will catch anything, but he addresses Jesus as "Master" (5:5) and is not about to ignore his advice. After all, this is the guy who cured his mother-in-law (recall 4:38).
6. Guess what happens? That's right, they catch so many fish that their nets start to tear.
7. They gesture to their fishing partners in another boat for assistance. Suddenly, both boats are filled with so many fish that they start to sink.
8. Simon (a.k.a. Peter) falls to Jesus's feet and mopes about how lowly he is compared to Jesus.
9. Everyone's just shocked. And by the way, James and John were Simon's fishing partners in the other boat.
10. Jesus responds, "Do not be afraid; from now on you will be catching people" (5:10). Um, creepy?
11. They dock their boats, leave everything, and follow Jesus. Yep—that's it for the fishing adventure.
12. While in one of the cities, a man with leprosy falls down before Jesus and begs him to cleanse him.
13. Following his customary healing procedures, Jesus touches him and—voilà—he's cured. Jesus's willingness to touch a person suffering from leprosy is significant. After all, the Torah explicitly forbids contact with such persons. Got a few minutes and a Red Bull? Go read all the laws governing the treatment of leprosy in Leviticus 13-14.
14. Jesus commands the man not to tell anyone, but to play it cool and do what he's supposed to do according to Moses: show the priest, make the requisite offerings, and do whatever else there is for his purification.
15. Apparently someone has a big mouth, though. Word spreads, and Jesus is officially going viral. Everyone wants to be cured.
16. But Jesus withdraws into the wilderness where he prays.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 5:1-16 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

## GOSPEL OF LUKE CHAPTER 5:17-6:11 SUMMARY

### Jesus Romps Some Highbrows

17. Jesus teaches, and some highbrow professors are there to listen from Galilee, Judea, and even Jerusalem, ivy-league style.
18. Soon enough, four guys come by, carrying a fifth who's lying paralyzed on a mat. They're trying to place the paralyzed man before Jesus, but the crowd's so big that they can't elbow their way through.
19. The solution? They climb up on the roof, remove some tiles, and lower him down right before Jesus. What is this, Mission Impossible?
20. Jesus is impressed by their faith, though: "your sins are forgiven you" (5:20 NRSV).
21. Don't be shy. We might as well recognize that the implied logic is that the man's paralysis is the result of his own wrongful doings. Debate among yourselves how we should react to this on the other side of the Enlightenment. Get ready for a slugfest.
22. The highbrows object that only God is supposed to forgive sins.
23. Jesus then takes it straight to 'em: "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Stand up and walk?'" (5:23). It's a rhetorical question.
24. Jesus tells the man to stand up and walk, which is proof that the Son of Man has the authority to forgive whoever he so chooses. So there.
25. The man stands up and heads for home with his mat in hand, giving God all due props. Jesus: 1, Highbrows: 0.
26. Everyone's out of their minds with shock, and they all give God his props, too. But they're also scared. After all, they've seen things today that run contrary to run-of-the-mill expectations.
27. Next up, Jesus sees a tax collector named Levi.
28. Jesus commands, "Follow me" (5:27), and Levi abandons everything and follows. Hey, it's the trendy thing to do for would-be disciples.
29. Levi throws a big dinner party for Jesus, and a bunch of tax collectors and other shady people are reclining with them.
30. Take a second to adjust your mental image. Both the NRSV and KJV suggest that they are all "sitting"

## Shmoop Summary of Luke 5

at a table (5:29), but this translates the details into more familiar dining-room customs. People in antiquity reclined while they ate, and the Greek is more accurately translated "reclining." This is true of all of the banquet scenes in Luke. We say, when in Bible-land...

31. Anyway, the highbrows object: "Why do you eat and drink with tax collectors and sinners?" (5:30).
32. Jesus responds with a simple truth: "Those who are well have no need of a physician, but those who are sick" (5:31). Jesus clarifies that his purpose is to invite sinful people to turn their lives around.
33. Again, this ruffles the feathers of these highbrows, who raise another objection: fasting and praying are the occupation of the students of John and the Pharisees, but Jesus's followers party hearty.
34. Jesus responds by drawing an analogy. Wedding guests don't refuse to eat while the groom is still with them. How rude that would be? There'll be plenty of time for fasting later when the groom is taken away from them, and the days are coming.
35. P.S. He's talking about himself.
36. Jesus adds two more analogies.
37. First, when you're patching your clothes you can't mix old and new cloth. Why? The old and the new cloth will not jive. Rip. Has anyone ever tried this? Let us know how it goes. (@Shmoop)
38. Second, new wine goes into new wine skins. If it's put into old skins, they'll break, and no one wants to waste their wine.
39. The highbrows lose again.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 5:17-6:11 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This summary could be improved upon.

## A Synopsis of Luke 5 from the Summarized Bible

### Luke 5:1-39

<b>Contents:</b>	Miraculous draught of fishes. Healing of a leper and a paralytic. Call of Matthew. The scribes and Pharisees answered. Parables of the garment and bottles.
<b>Characters:</b>	God, Jesus, Simon, James, John, leper, Moses, Pharisees, scribes, Levi, John the Baptist.
<b>Conclusion:</b>	Jesus Christ has divine power to command the very fishes of the sea; to drive out incurable disease by His Word; to separate sinners from the penalty of their sins, and authority to call whom He will. Those will speed well indeed who will take Him at His word and trust to His ability and efficiency whatever their case.
<b>Key Word:</b>	Faith in Christ, Luke 5:5, Luke 5:12, Luke 5:20, Luke 5:28.
<b>Strong Verses:</b>	Luke 5:24, Luke 5:32.
<b>Striking Facts:</b>	Luke 5:21. The doctrine that Jesus Christ has power to forgive sin has been fully attested, proving that He is God. He appears to be so by what He does in this chapter alone, and human experience through, the centuries witnesses to His deity. Those who charge Him with blasphemy are themselves proven to be blasphemers.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

## The Big Picture (Luke 3–6)

Scripture	Text/Commentary
Luke 3A	The Ministry of John the Herald
Luke 3B	The Genealogy of Jesus
Luke 4A	The Temptation of Jesus
Luke 4B	Jesus Begins His Public Ministry
Luke 5A	Jesus Calls 4 disciples
Luke 5B	Jesus Heals a Leper and a Paralytic
Luke 5C	Jesus Calls Levi
Luke 5D	Jesus Speaks About Fasting
Luke 6A	Jesus and the Sabbath; Healing on the Sabbath
Luke 6B	The 12 Apostles
Luke 6C	Jesus Teaches the Multitudes (which teaching includes the Beatitudes, Loving Your Enemies, Judging and two parables)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Luke 5				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

From [www.biblegateway.com/passage/?search=Luke%205&version=NASB;NKJV;NRSV;CEB;CEV](http://www.biblegateway.com/passage/?search=Luke%205&version=NASB;NKJV;NRSV;CEB;CEV); concept inspired by Dr. Bob Utley.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions:**

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

It took me until v. 22 to figure out how to place the P. Kretzmann Commentary into the translation section. In the Old Testament, his commentary was a part of the translation. However, for the New Testament, Kretzmann writes a commentary section after each section of narrative. I decided to integrate that back into the passage. I may change my mind at a later date and simply put his entire approach into the chapter summary.

After dealing with so many reading errors in the Ferrar-Fenton Bible, I finally found a website which has a clean version of it called the Revised Ferrar-Fenton Bible (they simply call it the **Revised Fenton**). Although I only checked a couple of verses, I did not see any changes. But, it was nice to see all of the text recorded.

I have begun to place the Kukis moderately literal translation at the end of each full verse; and the paraphrase at the end of each passage.

The dictionary of terms is now set up so that one can, by hyperlinks, go back and forth between the first occurrence of a technical theological term and its definition (and links).

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

**Chapter Outline****Charts, Graphics and Short Doctrines**

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

**Jesus Calls to Himself His First Four Disciples**

*Matthew 4:18–22 Mark 1:16–20*

As an aside, in the Lukian narrative, only 3 disciples are named specifically. However, Peter's brother Andrew is named in the other 2 narratives.

Kukis slavishly literal:

**And it was that the crowd was pressing [upon] Him and hearing the Word of the God and He was having stood by the Lake Gennesaret; and He saw ships two having stood by the lake and the fishermen [were] away from them washing the nets.**

Luke  
5:1–2

Kukis moderately literal:

**And it happened that the crowd was pressuring Jesus [lit., *Him*] and hearing the Word of God. He was standing by Lake Gennesaret and He saw two ships by the lake, but the fishermen [were] away from them washing [their] nets.**

## Kukis paraphrase

**It happened that while the crowd was listening to the teaching of the Word of God, they had kept moving in towards Jesus. At this time, He was standing on the shore of Gennesaret, when He saw two ships docked in the lake, but their fishermen were elsewhere washing their nets.**

Here is how others have translated this verse:

**Ancient texts:**

Note: I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>4</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

**Ancient texts:**

Westcott-Hort Text (Greek)	And it was that the crowd was pressing [upon] Him and hearing the Word of the God and He was having stood by the Lake Gennesaret; and He saw ships two having stood by the lake and the fishermen [were] away from them washing the nets.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And it occurred, that a multitude gathered about him, to hear the word of God. And he was standing by the side of the sea of Gennesaret, and he saw two ships standing near the sea, and the fishermen were gone out of them, and were washing their nets.

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Original Aramaic NT<sup>5</sup> Now it happened that when the crowd gathered around him to hear the word of God, and he was standing on the side of the Lake of Genesar. He saw two ships that stood on the shore of the lake and the fishermen who had come down from them and were washing their nets.

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac) .  
IT came to pass when the people gathered around him to hear the word of God, he stood on the shore of the lake of Gennesaret. And he saw two boats standing by the lake; but the fishermen had got out of them, and were washing their nets.

Significant differences:

**English Translations:** I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

**Limited Vocabulary Translations:**

Bible in Basic English Now it came about that while the people came pushing to be near him, and to have knowledge of the word of God, he was by a wide stretch of water named Gennesaret; And he saw two boats by the edge of the water, but the fishermen had gone out of them and were washing their nets.

Bible in Worldwide English The people came close around Jesus to hear Gods word. He was standing by Lake Gennesaret <FI>the Sea of Galilee<FI> . He saw two boats by the water. The fishermen were not in their boats. They were washing their nets.

Easy English **Jesus asks some men to go with him**  
One day, Jesus was standing on the shore of Lake Gennesaret. A crowd was pushing to get near to him. They were listening to him. He was speaking God's message to them.

'Lake Gennesaret' is another name for the 'Sea of Galilee'. The town called Capernaum is on the shore of this lake.

Jesus saw two fishing boats at the edge of the lake. The fishermen had left the boats there and they were now washing their nets.

The fishermen caught fish from the lake with nets. They tied thin rope together to make these. They washed them after they had been out to catch fish. And then they mended them. The nets were then ready for them to use again.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 **Jesus Chooses Some Followers**  
As Jesus stood beside Lake Galilee,[a] a crowd of people pushed to get closer to him and to hear the teachings of God. Jesus saw two boats at the shore of the lake. The fishermen were washing their nets.

God's Word™

Good News Bible (TEV)

The Message

**Push Out into Deep Water**

Once when he was standing on the shore of Lake Gennesaret, the crowd was pushing in on him to better hear the Word of God. He noticed two boats tied up. The fishermen had just left them and were out scrubbing their nets.

NIRV

**Jesus Chooses His First Disciples**

<sup>5</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.



One day Jesus was standing by the Sea of Galilee. The people crowded around him and listened to the word of God. Jesus saw two boats at the edge of the water. They had been left there by the fishermen, who were washing their nets.

New Life Version

### Jesus Calls Simon and James and John

While Jesus was standing by the lake of Gennesaret, many people pushed to get near Him. They wanted to hear the Word of God. Jesus saw two boats on the shore. The fishermen were not there because they were washing their nets.

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

Jesus was standing on the shore of Lake Gennesaret, teaching the people as they crowded around him to hear God's message. Near the shore he saw two boats left there by some fishermen who had gone to wash their nets.

The Living Bible

New Berkeley Version

New Century Version

New Living Translation

### The First Disciples

One day as Jesus was preaching on the shore of the Sea of Galilee,[a] great crowds pressed in on him to listen to the word of God. He noticed two empty boats at the water's edge, for the fishermen had left them and were washing their nets.

The Passion Translation

### The Miracle Catch of Fish

On one occasion, Jesus was preaching to the crowds on the shore of Lake Galilee. [Or "Gennesaret," which is known as Lake Galilee.] There was a vast multitude of people pushing to get close to Jesus to hear the word of God. He noticed two fishing boats at the water's edge, with the fishermen nearby, rinsing their nets.

Unlocked Dynamic Bible

One day, while many people were crowding around Jesus and listening to him teach Yahweh's message, he was standing next to Lake Gennesaret. He saw two fishing boats there at the edge of the lake. The fishermen had left the boats and were washing their fishing nets.

Williams' New Testament<sup>6</sup>

### Partially literal and partially paraphrased translations:

American English Bible

Well, there was an occasion when people were crowded very close to [Jesus] as they listened to the word of God, while he was standing beside Lake GenNesaret. So, noticing two boats that were docked at the lakeside where the fishermen had gotten out and were washing off their nets,...

Beck's American Translation

Breakthrough Version

It happened during the *time* for the crowd to be leaning on Him and to be hearing God's message; He also had stood along Gennesaret Lake. And He saw two boats that have stood along the lake. After the fishermen climbed out of them, they were rinsing the nets.

Common English Bible

### Jesus calls disciples

One day Jesus was standing beside Lake Gennesaret when the crowd pressed in around him to hear God's word. Jesus saw two boats sitting by the lake. The fishermen had gone ashore and were washing their nets.

International Standard V

### Jesus Calls His First Disciples

One day, as the crowd was pressing in on him to listen to God's word, Jesus [Lit. *he*] was standing by the lake of Gennesaret. He saw two boats lying on the shore, but the fishermen had stepped out of them and were washing their nets.

<sup>6</sup> William's New Testament - 1937 by Charles B. Williams.

Len Gane Paraphrase <sup>7</sup>	It came to pass that as the people pressed on him to hear the word of God, he stood by the Lake of Gennesaret, and he saw two ships lying by the lake, but the fishermen were out of them washing their nets.
A. Campbell's Living Oracles	Now it happened, as he stood by the lake Gennesaret, the multitude pressing upon him to hear the word of God; that seeing two barks aground, near the shore, the fishermen having landed to wash their nets,...
New Advent (Knox) Bible	It happened that he was standing by the lake of Genesareth, at a time when the multitude was pressing close about him to hear the word of God; and he saw two boats moored at the edge of the lake; the fishermen had gone ashore, and were washing their nets.
NT for Everyone	<b>The Miraculous Catch of Fish</b> One day, as the crowds were pressing close to him to hear the word of God, Jesus was standing by the lake of Gennesaret. He saw two boats moored by the land; the fishermen had gone ashore and were washing their nets.
20 <sup>th</sup> Century New Testament	Once, when the people were pressing round Jesus as he listened to God's Message, he happened to be standing by the shore of the Lake of Gennesaret, and saw two boats close to the shore. The fishermen had gone away from them and were washing the nets.

**Mostly literal renderings (with some occasional paraphrasing):**

Alpha & Omega Bible	NOW IT HAPPENED THAT WHILE THE CROWD WAS PRESSING AROUND HIM AND LISTENING TO THE WORD OF THEOS ( <i>The Alpha &amp; Omega</i> ), HE WAS STANDING BY THE LAKE OF GENNESARET; AND HE SAW TWO BOATS LYING AT THE EDGE OF THE LAKE; BUT THE FISHERMEN HAD GOTTEN OUT OF THEM AND WERE WASHING THEIR NETS.
Conservapedia Translation	Subsequently, as the crowd pressed against Him to hear God's word, Jesus stood on the shore of Gennesaret's lake. Jesus noticed two boats at the seaside, but their fishermen had left them to wash their nets. ὄχλος is better translated as "crowd" than "people"; "subsequently" is better than the cumbersome "it came to pass" "boats" is more precise than "ships"
Evangelical Heritage V.	<b>The Calling of the First Disciples</b> One time, while the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. [This is the Sea of Galilee.] He saw two boats there along the lakeshore. The fishermen had left them and were washing their nets.
Ferrar-Fenton Bible	<b>The Obedient Fishermen</b> It once occurred that, while He was standing by the Lake of Gennesaret, the crowd pressed around Him, in order to listen to the message of God. And He observed two boats lying at anchor at the lake side; but the fishermen had left them, and were washing their nets:...
Free Bible Version <sup>8</sup> God's Truth (Tyndale)	. It came to pass as the people pressed upon him, to hear the word of God, that he stood by the lake of Gennezareth: and saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets.
Jubilee Bible 2000	And it came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret and saw two ships that were by <i>the shore</i> of the lake, but the fishermen were gone out of them and were washing <i>their</i> nets.

<sup>7</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

<sup>8</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.



Montgomery NT	On one occasion when he was standing by the lake of Gennesaret, the crowd pressed upon him to listen to the word of God. But he saw two fishing-boats on the shore of the lake; the fishermen had disembarked and were washing their nets.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And it came about that as the people pressed upon him to hear the Word of Elohim, he stood by Lake Gennesaret, and saw two ships standing by the lake: but the fishermen had left them, and were washing off their nets.
Weymouth New Testament	On one occasion the crowd was pressing on Him and listening to God's Message, while He was standing by the Lake of Gennesaret. He, however, saw two fishing-boats drawn up on the beach (for the men had gone away from them and were washing the nets),...
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) <sup>9</sup>	One day, as Jesus stood by the Lake of Gennesaret, with a crowd gathered around him listening to the word of God, he caught sight of two boats left at the water's edge by the fishermen now washing their nets.
The Heritage Bible	And it was, that as the crowd was pressing upon him to hear the word of God, he also was standing alongside of the lake of Gennesaret, And saw two boats standing alongside the lake, and the fishers having disembarked from them, were washing the nets.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	<b><i>The Calling of the First Disciples</i></b> (Capernaum)[ Lk.5.1-11 – ] - Mt.4.18-22, Mk.1.16-20 One day as he stood by the Lake of Gennesaret, and the people crowded upon him to listen to the word of God, he noticed two boats lying at the water's edge; the fishermen had come ashore and were washing their nets.
New Jerusalem Bible	Now it happened that he was standing one day by the Lake of Gennesaret, with the crowd pressing round him listening to the word of God, when he caught sight of two boats at the water's edge. The fishermen had got out of them and were washing their nets.
New RSV	Once while Jesus [Gk <i>he</i> ] was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets.
Revised English Bible–1989	One day as he stood by the lake of Gennesaret, with people crowding in on him to listen to the word of God, he noticed two boats lying at the water's edge; the fishermen had come ashore and were washing their nets.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	One day, as Yeshua was standing on the shore of Lake Kinneret, with the people pressing in around him in order to hear the word of God, he noticed two boats pulled up on the beach, left there by the fishermen, who were cleaning their nets.
exeGesés companion Bible	<b><u>THE FIRST DISCIPLES OF YAH SHUA</u></b> And so be it, as the multitude imposes on him

<sup>9</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

to hear the word of Elohim,  
 he stands by the lake of Kinneroth  
 and sees two sailers standing by the lake:  
 but the fishers had turned from them,  
 rinsing their nets:...

Hebraic Roots Bible  
 The Israel Bible (beta)  
*The Scriptures* 1998

.  
 .  
 And it came to be, while the crowd was pressing upon Him to hear the word of Elohim, that He stood by the Lake of Gennēsar, and He saw two boats standing by the lake, but the fishermen had gone from them and were washing their nets.

Tree of Life Version

### Calling Fishermen at the *Kinneret*

It happened that the crowds were pressing upon *Yeshua* to hear the word of God as He was standing by the Lake of *Kinneret*, when He saw two boats standing beside the lake. Now the fishermen had left them and were washing the nets.

### Expanded/Embellished Bibles:

*The Amplified Bible*  
 An Understandable Version

.  
 Now it happened while Jesus was standing on the shore of Lake Gennesaret [*i.e.*, *Lake Galilee*] that the crowd was pushing closer to Him to hear God's message. He saw two boats [*tied up*] along the shore of the lake, for the fishermen had left them [*there*] and were washing their nets [*i.e.*, *on the beach*].

The Expanded Bible

### Jesus' First Followers

One day while Jesus was standing beside Lake Galilee [<sup>1</sup>the Lake of Gennesaret; <sup>c</sup>another name for the Sea of Galilee], many people were pressing [crowding] all around him to hear the word of God. Jesus saw two boats at the shore of the lake. The fishermen had left them and were washing their nets.

Jonathan Mitchell NT

Now this happened during the [situation, or time, that] the crowd continued pressing close and imposing upon Him in order to be listening to and hearing the Word from God (or: God's thoughts and ideas; God's message), and He Himself was there, standing beside Lake Gennesaret. And He saw two sailing vessels moored at the lakeside (= at the shore), but the fishermen, after disembarking from them, had started washing the nets.

P. Kretzmann Commentary

### **The Miraculous Draught of Fishes and the Call of the First Disciples.** Luke 5:1-11

Preaching on the shore of the sea:

And it came to pass that, as the people pressed upon Him to hear the Word of God, He stood by the Lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

Syndein/Thieme

{The Calling of the Disciples}

And it came to pass {means of indicating chronological progression} while the people crowded up against Him {Jesus} and were listening to the Word of God that He Himself took His stand beside the Lake of Gennesaret {name means 'a harp - it was called the sea of Galilee or the sea of Tiberias. The lake was 12 by 7 miles (20 by 11 km) and 700 feet (210 m) below the Mediterranean Sea}.

He {Jesus} saw/perceived two boats moored by the lake, but the fishermen having disembarked were cleaning their nets.

Translation for Translators

### **Jesus chose some fishermen to be his disciples.**

*Luke 5:1-11*

One day while many people were crowding around him to hear the message from God, Jesus was standing on the shore of Gennesaret Lake, *which is also called Lake Galilee*. He saw two *fishing* boats at the edge of the lake. The fishermen had

The Voice

gone out of the boats and were washing their *fishing nets on the shore*. One of the boats belonged to Simon.

*Picture these events:*

On the banks of Gennesaret Lake, a huge crowd, Jesus in the center of it, presses in to hear His message from God. Off to the side, fishermen are washing their nets, leaving their boats unattended on the shore.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®

*The Call of the Disciples*

Now<sup>1</sup> Jesus was standing by the Lake of Gennesaret,<sup>2</sup> and the crowd was pressing around him<sup>3</sup> to hear the word of God. He<sup>4</sup> saw two boats by the lake, but the fishermen had gotten out of them and were washing their nets.

<sup>1</sup>tn Grk "Now it happened that." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>2</sup>sn The Lake of Gennesaret is another name for the Sea of Galilee. Cf. the parallel in Matt 4:18.

<sup>3</sup>sn The image of the crowd pressing around him suggests the people leaning forward to catch Jesus' every word.

<sup>4</sup>tn Grk "And he." Here καί (kai) has not been translated because of differences between Greek and English style.

New American Bible (2011)

*The Call of Simon the Fisherman.* \* [5:1–11] Mt 4:18–22; Mk 1:16–20.

While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets.

[5:1–3] Mt 13:1–2; Mk 2:13; 3:9–10; 4:1–2.

\* [5:1–11] This incident has been transposed from his source, Mk 1:16–20, which places it immediately after Jesus makes his appearance in Galilee. By this transposition Luke uses this example of Simon's acceptance of Jesus to counter the earlier rejection of him by his hometown people, and since several incidents dealing with Jesus' power and authority have already been narrated, Luke creates a plausible context for the acceptance of Jesus by Simon and his partners. Many commentators have noted the similarity between the wondrous catch of fish reported here (Lk 5:4–9) and the post-resurrectional appearance of Jesus in Jn 21:1–11. There are traces in Luke's story that the post-resurrectional context is the original one: in Lk 5:8 Simon addresses Jesus as Lord (a post-resurrectional title for Jesus—see Lk 24:34; Acts 2:36—that has been read back into the historical ministry of Jesus) and recognizes himself as a sinner (an appropriate recognition for one who has denied knowing Jesus—Lk 22:54–62). As used by Luke, the incident looks forward to Peter's leadership in Luke-Acts (Lk 6:14; 9:20; 22:31–32; 24:34; Acts 1:15; 2:14–40; 10:11–18; 15:7–12) and symbolizes the future success of Peter as fisherman (Acts 2:41).

The Spoken English NT<sup>10</sup>

*Jesus Calls his First Followers (Mt. 4:18-22; Mk 1:16-20)*

One time, Jesus was standing on the shore of Lake Gennesaret,<sup>a</sup> with the crowd pressing in on him and listening to the message of God. And he saw two boats sitting on the lake. The fishermen had gotten out of them, and were washing their nets.

<sup>a</sup> Prn. gen-ness-er-et, another name for Lake Galilee.

Wilbur Pickering's New T.

**By the sea**

Now it happened, as He had come along the Lake of Genesaret, that the multitude

<sup>10</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

crowded Him to hear the Word of God; He saw two boats standing by the lake (the fishermen were out of them, washing their nets).

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament <sup>11</sup>	...[It] becomes but in the+ the crowd to press him and to hear the word [of] the god and He was Having Stood against the lake {of} gennesaret and [He] sees two boats having stood against the lake The but Fishermen from them Coming (Out) washed the nets...
Awful Scroll Bible	Moreover itself came to be, from-within they of the adjoining area to ~stand-over-against Him, to listen to the Word of God, even He was having stood by the lake of Gennesaret. Now He perceived two ships having stood beside the lake, but they of the salty sea being stepped-away from them, washed-out that theirs to cast.
Concordant Literal Version	Now it occurred, as the throng is importuning Him and hearing the word of God, He also was standing beside lake Gennesaret, and he perceived two ships standing beside the lake. Now the fishers, stepping off from them, rinse off the nets."
The Disciple's Bible Orthodox Jewish Bible	. Now it came about that while the multitude was listening to the dvar Hashem and pressing in upon Rebbe Melech HaMoshiach, he had been standing beside Lake Kinneret, And he saw two sirot (boats) having been beside the lake. But the daiyagim (fishermen) had left them and were cleaning the nets.
Rotherham's Emphasized B.	And it came to pass, while the multitude was pressing upon him, and was hearing the word of God, that, he, was standing near the lake of Gennesaret; and he saw two boats placed near the lake, and, the fishers, having gone away, from them, were washing their nets.
Third Millennium Bible	.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
English Standard Version	.
Far Above All Translation <sup>12</sup>	AND IT CAME TO PASS DURING THE [TIME] THE CROWD PRESSED ON HIM TO HEAR THE WORD OF GOD, THAT HE WAS STANDING BY THE LAKE OF GENNESARET : AND HE SAW TWO SHIPS STANDING BY THE LAKE, BUT THE FISHERMEN HAVING GONE OUT FROM THEM WASHED THE NETS.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	<b>The Calling of the First Disciples</b> As the people pressed upon Him to hear the word of God, He stood by the Lake of Gennesaret and saw two boats beside the lake. But the fishermen had gone out of them and were washing their nets.
Modern Literal Version	{Mk 1:16-20 & Mt 4:18-22 & Lk 5:1-11 Sea of Galilee near Capernaum.} Now it happened, while* the crowd jammed against him to hear the word of God, that he was standing by the lake of Gennesaret; and he saw two ships standing <i>empty</i> by the lake, but the fishermen, having stepped away from them, were rinsing their nets.
Modern KJV	.
New American Standard B.	<b>The First Disciples</b>

<sup>11</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

<sup>12</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

Now it happened that while the crowd was pressing around Him and listening to the word of God, He was standing by the lake of Gennesaret; and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets.

New European Version

**The call of the disciples**

Now it came to pass, while the crowd pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret. And he saw two boats standing by the lake; but the fishermen had gone out of them and were washing their nets.

New King James Version

**Four Fishermen Called as Disciples**

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets.

NT (Variant Readings)

Niobi Study Bible

Restored Holy Bible 6.0

Revised Young's Lit. Trans.

And it came to pass, in the multitude pressing on him to hear the word of God, that he was standing beside the lake of Gennesaret, and he saw two boats standing beside the lake, and the fishers, having gone away from them, were washing the nets,...

A Voice in the Wilderness

Updated Bible Version 2.17

Webster's Translation

World English Bible

Young's Updated LT

**The gist of this passage:**

There are multitudes of people pressed against Jesus to hear the Word of God while He is standing near the Lake of Gennesaret. Jesus sees two empty boats, the fishermen having gone away to wash their nets.

Luke 5:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai ( γίνομαι ) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	in, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588



Luke 5:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ochlos (ὄχλος) [pronounced <i>OKH-loss</i> ]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; accusative case	Strong's #3793
epikeimai (ἐπίκειμαι) [pronounced <i>ep-IK-i-mahoe</i> ]	<i>to rest upon (literally or figuratively); to impose, to be instant, to (be) laid (there-, up-) on, to lie (on); to press upon; to apply pressure [upon someone]</i>	present (deponent) middle/passive infinitive	Strong's #1945
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
akoūd (ἀκούω) [pronounced <i>ah-KOO-oh</i> ]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced <i>LOHG-ohss</i> ]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** And it happened that the crowd was pressuring Jesus [lit., *Him*] and hearing the Word of God.

It appears that Jesus was teaching the Word of God; but the people apparently kept moving closer, pressing in on Him.

What I believe the situation is, Jesus, in His humanity, recognizes a need for assistants, helpers—disciples, in fact—to help control such situations. Big guys. Strong guys. The situation described here could use some

security, if you will. I would assert that much that Jesus did was both in the plan of God as well as a logical step for Him.

Let me use this occasion to explain what I mean. Jesus is trying to teach a large crowd of people who are, for the most part, positive towards His message. However, these are people who have sin natures, and many of whom lack common sense. Why press so closely on the Lord, so that He has nowhere to go?

Jesus is certainly God, but, under the doctrine of **Kenosis**, He willingly sets aside His divine attributes. Obviously, this is not something which we can fully appreciate, each of us being 100% human and 0% divine<sup>13</sup>. However, we have had examples in the past where, an all-powerful God could have done something, but Jesus did not. For instance, when Jesus was being tempted by Satan. Satan showed Jesus all the kingdoms of the world. Now, since God knows everything all at once, was that really necessary? Let me suggest, yes, that Jesus in His humanity was not fully aware of every kingdom in the world.

It is very hard to find an analogous situation. Right now, the best I can come up with is a Jew in Germany during the second world war—a Jew who might do whatever is necessary to hide His Jewish heritage. His vocabulary, his traditions, even his clothing, is all set aside in favor of appearing to be German. Such a person would be fully aware of his Jewishness and the importance of suppressing it.

In reality, Jesus appears to operate nearly all of the time completely separate from His Deity.

What I am trying to say is, Jesus considers the situation, the crowds, the difficulty in speaking and teaching when so many people are crowding in upon Him; and realizes that He needs assistants. I believe that is *why* we find v. 1 leading us into Jesus choosing some disciples at this point. This uncontrolled crowd of people require some control.

There are other reasons why Jesus needs disciples. His teaching cannot be spread throughout the world apart from having disciples. Jesus will never write anything down; He limits Himself to a very small geographical area, and His earthly ministry would only last 3–4 years. Based upon all of this, there is no reason in the world that we should know anything about Him. However, His disciples will spread the word of salvation by faith alone in Christ alone. They will also teach **Church Age** doctrine.

Luke 5:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αυτος (αὐτός) [pronounced <i>ow-TOSS</i> ]	<i>he; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
ἐν (ἐν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i> ]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; nominative	Strong's #2476

<sup>13</sup> We have the filling of the Holy Spirit and the indwelling of God the Father and God the Son, but that does not make us divine.

Luke 5:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
limnê (λίμνη) [pronounced LIM-nay]	lake, pond; body of water	feminine singular noun, accusative case	Strong's #3041
Gennêsaret (Γεννησαρέτ) [pronounced ghen-nay-sar-ET]	<i>a harp; transliterated Gennesaret, Kinnereth</i>	proper noun/location	Strong's #1082

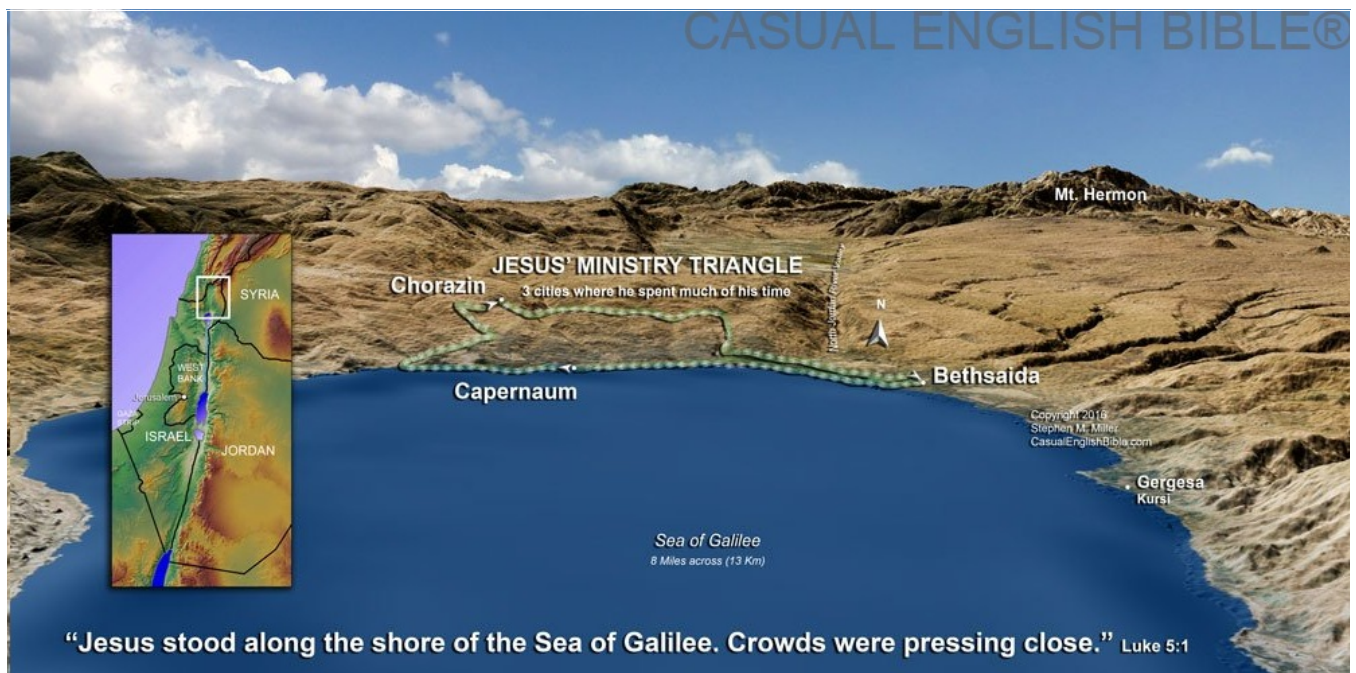
This lake is also called the sea of Galilee or the sea of Tiberias The lake 12 by 7 miles (20 by 11 km) and 700 feet (210 m) below the Mediterranean Sea. This can also refer to a very lovely and fertile region on the Sea of Galilee.. Thayer and Strong definitions only.

**Translation:** He was standing by Lake Gennesaret...

At the time, Jesus was standing at the Lake—also known as the Sea of Galilee.

I believe that the name here is a Greek transliteration of the Hebrew name *Kinnereth*.

There are two verbs in this verse which are difficult to translate. There is the imperfect of *to be* (the imperfect





indicates continues action in past time); but it is followed by a perfect participle of *to stand*. A perfect tense indicates an action in the past which has present-day results or affects.

So, what appears to be the case is, Jesus is somewhat trapped by the crowd at the shore of the Sea of Galilee.

**Jesus' Ministry on the Sea of Galilee** (Luke 5:1); from the [Casual English Bible](#); accessed September 3, 2021.

Luke 5:1 **And it happened that the crowd was pressuring Jesus [lit., *Him*] and hearing the Word of God. He was standing by Lake Gennesaret...**

We have just begin Luke 5 and Jesus is teaching at the shore of Galilee.

Jesus, when in Nazareth, was pressed in on all sides by a crowd who wanted to harm Him. But here, this is a friendly crowd, but they are moving too close to Him. Their movements so close to Him make His attempt to teach difficult.

The difference in the crowds now is, Jesus has both cast out a demon and healed a woman (Simon's mother-in-law) (Luke 4:31–44). So people are flocking to Him, not just for His teaching, but for what He can do for them.

Luke 5:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶδō (εἶδω) [pronounced <i>I-doh</i> ]	<i>to see, to perceive, to discern, to know</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1492
πλοῖον (πλοῖον) [pronounced <i>PLOY-on</i> ]	<i>a ship, boat, vessel; a sailor</i>	neuter plural noun, accusative case	Strong's #4143
δύο (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
ἵστημι (ἵστημι) [pronounced <i>HIHS-tay-mee</i> ]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	neuter plural, perfect active participle; accusative case	Strong's #2476
παρά (παρά) [pronounced <i>paw-RAW</i> ]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
τὴν (τὴν) [pronounced <i>tayn</i> ]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
λίμνη (λίμνη) [pronounced <i>LIM-nay</i> ]	lake, pond; body of water	feminine singular noun, accusative case	Strong's #3041

**Translation:** ...and He saw two ships by the lake,...

While He is teaching, Jesus sees that there are two ships nearby, anchored (they are not moving). He is very observant, and His senses appear to be open at all times for the intake of any change of circumstances.

Jesus has normal human knowledge of what He is seeing. What better men to call than some big, strong fishermen, who made a living using their bodies and muscles? Crowd control. This had become a necessity for the Lord.

**Illustration:** There have been famous people throughout our history who were loved and adored by their fans (for instance, the Beatles); but their fans were dangerous to them in large numbers.

As God, Jesus could have drawn millions of people to Him, held them at some reasonable distance, and teach in a way that the entire crowd could hear and understand Him. But Jesus speaks to these people as a man, from His human spirit, in accordance to the limitations of being a human being.

Luke 5:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
halieus (ἄλιεύς) [pronounced hal-ee-YOOS]	<i>fisherman, fisher; sailor</i>	masculine plural noun, nominative case	Strong's #231
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; ablative/genitive case	Strong's #846
plunō (πλύνω) [pronounced PLOO-no]	<i>to wash [plunge, launder]: with reference to clothing; figuratively of those who by faith so appropriate the results of Christ's expiation as to be regarded by God as pure and sinless</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4150
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
diktuon (δίκτυον) [pronounced DIK-too-on]	<i>net, seine</i>	neuter plural noun, accusative case	Strong's #1350

**Translation:** ...but the fishermen [were] away from them washing [their] nets.

The fishermen for these boats are away from the ships washing their nets. Let me suggest that this shows an attention to detail as well as a dedication to their craft of fishing.

Jesus takes note that there is no indication that these men have caught anything; but He sees the boat as being the perfect amphitheater for His teaching this crowd.

Luke 5:2 ...and He saw two ships by the lake, but the fishermen [were] away from them washing [their] nets.

Luke 5:1–2 It happened that while the crowd was listening to the teaching of the Word of God, they had kept moving in towards Jesus. At this time, He was standing on the shore of Gennesaret, when He saw two ships docked in the lake, but their fishermen were elsewhere washing their nets.

Jesus, as a man, was aware of the crowds—even friendly ones—could make it difficult for Him to teach. Jesus was also fully aware of His circumstances and was flexible and an original thinker. In other words, Jesus, His mind working all of the time, used what God provided Him with.

These first two verses speak to the environment in which the Lord has found Himself. The people who surround Him are not hostile to Him; they want to hear Him teach. However, given the circumstance, with the crowd fully surrounding Him and His back to the water of Galilee, Jesus looks around and makes an assessment of the situation.

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Jesus is going to teach His disciples a scale of values here. It is important that you have a job and that you do your job; and it is important that you eat and your family eats; but there is something more important than that: *the teaching of the Word of God.*

**And walking onto one of the ships, which [ship] was of Simon, He asked him from the ground to put out [to sea] a little. And sitting out from the ship He was teaching the crowds.**

Luke  
5:3

**After stepping onto one of the ships—[the one] which was Simon's—Jesus [lit., He] asked him to put [the ship] [out to sea] a little, away from the shore. Then, sitting out [away from the crowd, in] the boat, Jesus [lit., He] began [again] to teach the people [lit., crowds].**

**After boarding Simon's boat, Jesus asked Simon to put the boat out a little ways into the sea, away from the shoreline. Then Jesus began to teach the people some more Bible doctrine.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) **And walking onto one of the ships, which [ship] was of Simon, He asked him from the ground to put out [to sea] a little. And sitting out from the ship He was teaching the crowds.**

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) **And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.**

V. Alexander's Aramaic T.

James Murdock's Syriac NT **And one of them belonged to Simon Cephas: and Jesus entered and sat in it. And he told them to draw off a little from the shore, into the sea: and he seated himself, and taught the multitude from the ship.**

Original Aramaic NT

**And one of them belonged to Shimeon Kaypha, and Yeshua went up and sat down in it, and he said to take it out a little from the land into the water, and he sat down and he taught the crowds from the ship.**

Plain English Aramaic Bible

Lamsa Peshitta (Syriac) One of them belonged to Simon Peter; so Jesus went up and sat in it, and he asked to row it a little way from the shore to the water. And he sat and taught the people from the boat.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he got into one of the boats, the property of Simon, and made a request to him to go a little way out from the land. And being seated he gave the people teaching from the boat.
Bible in Worldwide English	Jesus got into one of the boats. It was Simons boat. Jesus asked him to put the boat out into the water a little way from the land. Then he sat down in the boat and taught the people.
Easy English	One of the boats belonged to Simon. Jesus climbed into it. He asked Simon to push it away from the shore. Jesus sat in the boat and he started to teach the people. 5:3The boat was a good place for Jesus to sit. The people on the shore could see and hear him.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	He climbed into the boat that was Simon's and asked him to put out a little from the shore. Sitting there, using the boat for a pulpit, he taught the crowd.
NIRV	He got into the boat that belonged to Simon. Jesus asked him to go out a little way from shore. Then he sat down in the boat and taught the people.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	Stepping into one of the boats, Jesus asked Simon, its owner, to push out a little into the water, so that he could sit in the boat and speak to the crowds from there.
New Berkeley Version	.
New Century Version	.
New Living Translation	Stepping into one of the boats, Jesus asked Simon, [ <i>Simon</i> is called "Peter" in 6:14 and thereafter.] its owner, to push it out into the water. So he sat in the boat and taught the crowds from there.
The Passion Translation	Jesus climbed into the boat belonging to Simon Peter and asked him, "Let me use your boat. Push it off a short distance away from the shore so I can speak to the crowds."
Unlocked Dynamic Bible	Jesus stepped into one of the two boats. (This boat belonged to Simon.) Jesus asked Simon to push the boat out a short distance from the shore. Jesus sat in the boat and continued to teach the crowds from there.
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	[Jesus] got into one of the boats that belonged to Simon, and he asked him to pull a short distance from the land. Then he sat down and he started teaching the crowds from the boat.
Beck's American Translation	.

Breakthrough Version	When He climbed on board into one of the boats that was Simon's, He asked him to take Him out a little bit away from the land. After He was seated, He was teaching the crowds out of the boat.
Common English Bible	Jesus boarded one of the boats, the one that belonged to Simon, then asked him to row out a little distance from the shore. Jesus sat down and taught the crowds from the boat.
International Standard V	So Jesus [Lit. <i>he</i> ] got into one of the boats (the one that belonged to Simon) and asked him to push out a little from the shore. Then he sat down and began to teach the crowds from the boat.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	...he went aboard one of them, which was Simon's; and desiring him to put off a little from the land, sat down, and taught the people out of the bark.
New Advent (Knox) Bible	And he went on board one of the boats, which belonged to Simon, and asked him to stand off a little from the land; and so, sitting down, he began to teach the multitudes from the boat.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus boarded one of the boats, which was Simon's, and urged him to drift away a bit from the shore. Jesus was then seated, and taught the crowd from the boat.
Evangelical Heritage V.	Jesus got into one of the boats, which belonged to Simon, and asked him to put out a little from the shore. He sat down and began teaching the crowds from the boat.
Ferrar-Fenton Bible	...so entering one of the boats which belonged to Simon, He asked him to push off a little from the land. And, sitting down, He taught the people from the boat.
Free Bible Version	Jesus got into a boat, the one that belonged to Simon, and asked him to push it out into the water, just offshore. Then Jesus sat down in the boat and taught the people from there.
God's Truth (Tyndale)	And he entered into one of the ships, which pertained to Simon, and prayed him, that he would thrust out a little from the land. And he sat down and taught the people out of the ship.
Jubilee Bible 2000	And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	He entered into one of the ships, that was Simon's and asked him if he would cast off a little from the land. Then he sat down and taught the people out of the ship.
Weymouth New Testament	.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And embarking into one of the boats, which was Simon's, he asked him to put out a little from the land, and sitting down, he taught the crowd out of the boat.
New American Bible (2002)	.
New American Bible (2011)	.

New English Bible–1970	He got into one of the boats, which belonged to Simon, and asked him to put out a little way from the shore; then he went on teaching the crowds from his seat in the boat.
New Jerusalem Bible	He got into one of the boats -- it was Simon's -- and asked him to put out a little from the shore. Then he sat down and taught the crowds from the boat.
New RSV	.
Revised English Bible–1989	He got into one of the boats, which belonged to Simon, and asked him to put out a little way from the shore; then he went on teaching the crowds as he sat in the boat.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He got into one of the boats, the one belonging to Shim'on, and asked him to put out a little way from shore. Then he sat down and taught the people from the boat.
exeGesés companion Bible	...and he embarks into one of the sailers which is to Shimon, and asks him to launch out a little from the land: and he sits and doctrinates the multitude from the sailer.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And entering into one of the boats, which belonged to Shim'on, He asked him to pull away a little from the land. And He sat down and was teaching the crowds from the boat.
Tree of Life Version	Getting into one of the boats, Simon's boat, <i>Yeshua</i> asked him to push out a ways from the land. Then sitting down, He taught the crowds from the boat.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	So, He entered one of the boats that belonged to Simon [ <i>i.e.</i> , <i>Peter</i> ], and asked him to launch out a short distance from shore. Then He sat down and taught the crowds from the boat.
The Expanded Bible	Jesus got into one of the boats, the one that belonged to Simon [ <sup>c</sup> Peter], and asked him to push off a little from the land [shore]. Then Jesus sat down and continued to teach the people from the boat.
Jonathan Mitchell NT	So, stepping into one of the boats (or: ships; sailing vessels) – which was Simon's, He asked him to pull away (or: lead back upon [the water]) from the land a little. So, upon sitting down, He began teaching the crowds, from out of the sailing vessel.
P. Kretzmann Commentary	And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. Jesus had left the city of Capernaum on a certain day, with the intention of walking along the shore of the lake, Matt. 4:18; Mark 1:16. But it was impossible for Him to avoid the crowds that gathered whenever His presence was announced by someone that saw Him. Here a multitude pressed upon Him, whose eagerness for the Word of God is mentioned. They wanted to hear this man speak that preached with such authority. If they had but been as eager for the salvation which He offered in His preaching! Jesus was standing on the shore of the lake, but the growing crowds were hemming Him in on all sides, making it impossible for Him to address the people in an effective manner. As He then looked around for some way of meeting the situation, He saw two fishing-boats standing along the shore. They may just have come in and had barely been fastened by the fishermen who, after having disembarked, were washing their nets. Jesus, having known the men before, did not hesitate to enter into one of the two boats, the one belonging to



Syndein/Thieme	Simon. He then asked the owner to put out to some distance, a matter of a rod or so, from the shore. And then, having sat down, Jesus taught the people from the boat. From this elevated position He had command of the audience and could speak to all of them without difficulty. Jesus was ever ready and eager to preach the Gospel of the salvation of mankind. Not only in the schools, but out under the open sky, wherever He stood or walked and had opportunity of any kind. He preached the Word of God. God's Word fits in all places and at all times. Nothing is more necessary for men, nothing more urgent than, the preaching of the Word. <b>And, having gone on board one of the boats . . . the one which was Simon's . . . He requested him to put out a little from the land. Then, having sat down He taught the crowds from the boat.</b>
Translation for Translators	{Note: Jesus came to the earth for many purposes of God. But one was to teach the Word to those who were positive to the teaching of bible doctrine.}. <b>Jesus got in that boat and asked Simon to push the boat a little bit away from the shore so that he could speak to the crowd more easily. Jesus sat in the boat and taught the people who were on the shore.</b>
The Voice	<b>Jesus gets into one of the boats and asks its owner, Simon, to push off and anchor a short distance from the beach. Jesus sits down and teaches the people standing on the beach.</b>

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. NET Bible®	. <b>He got into<sup>5</sup> one of the boats, which was Simon's, and asked him to put out a little way from the shore. Then<sup>6</sup> Jesus<sup>7</sup> sat down<sup>8</sup> and taught the crowds from the boat.</b> <small><sup>5</sup>tn Grk "Getting into"; the participle ἐμβάς (embas) has been translated as a finite verb due to requirements of contemporary English style. <sup>6</sup>tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. <sup>7</sup>tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity. <sup>8</sup>tn Grk "sitting down"; the participle καθίσας (kathisa") has been translated as a finite verb due to requirements of contemporary English style.</small>
New American Bible (2011) The Passion Translation The Spoken English NT Wilbur Pickering's New T.	. . . . . <b>So He got into one of the boats, which was Simon's, and asked him to put out a little from the land.<sup>1</sup> Sitting down He began to teach the crowds from the boat.</b> (1) Peter had already spent time with Jesus, so this was natural.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<b>...Embarking but to one [thing] [of] the boats Which was [of] simon [He] asks him from the earth to launch [thing] little Sitting (Down) but from the boat [He] taught the crowds...</b>
Awful Scroll Bible	<b>Thereupon being stepped-from-within onto one of the ships, which was Simon's, He asked him to be brought- it -through-by a little from the land. Then being sat-down to instruct, He remains to teach from the ship they of the adjoining area.</b>
Concordant Literal Version	<b>Now, stepping into one of the ships, which was Simon's, He asks him to be backing up slightly from the land. Now, being seated, He taught the throngs out of the ship."</b>
The Disciple's Bible Orthodox Jewish Bible	. <b>And embarking into one of the sirot which was Shimon's, Rebbe Melech HaMoshiach asked Shimon to put out from the land a little; and having sat down, from the sirah (boat) to the multitudes Rebbe Melech HaMoshiach was saying shiurim.</b>

Rotherham’s Emphasized B. **And, entering into one of the boats, which was Simon’s, he requested him, to put off from the land, a little; and, taking a seat, out of the boat, began he teaching the multitudes.**

Third Millennium Bible .

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation .

Charles Thompson NT **So, going on board one of them, which belonged to Simon, he desired him to put off a little from the land. And sitting down, he taught the people from the vessel.**

Context Group Version .

English Standard Version .

Far Above All Translation .

Green’s Literal Translation .

Literal New Testament .

Modern English Version **He entered one of the boats, which was Simon’s, and asked him to thrust it out a little from the land. Then He sat down and taught the people from the boat.**

Modern Literal Version **Now he stepped onto one of the ships, which was Simon’s, and asked him to set-sail a few feet from the land. And he sat down and was teaching the crowds out of the ship.**

Modern KJV .

New American Standard B. **And He got into one of the boats, which was Simon’s, and asked him to put out a little way from the land. And He sat down and began teaching the people [Lit crowds] from the boat.**

New European Version .

New King James Version .

NT (Variant Readings) .

Niobi Study Bible .

Restored Holy Bible 6.0 .

Revised Young’s Lit. Trans. **...and having entered into one of the boats, that was Simon’s, he asked him to put back a little from the land, and having sat down, was teaching the multitudes out of the boat.**

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster’s Translation .

World English Bible .

Young’s Updated LT .

**The gist of this passage:** Jesus gets into one of these boats—Simon’s—and he asks for the boat to be put a little further out into the water. Then He sat down at taught from there.

Luke 5:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
embainô (ἐμβαίνω) [pronounced em-BAhee-no]	going into, stepping [in, into], walking [on, into], entering; the one embarking [on a vessel], taking ship	masculine singular, aorist active participle; nominative case	Strong’s #1684
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161



Luke 5:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong's #1520
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
plōion (πλοῖον) [pronounced PLOY-on]	<i>a ship, boat, vessel; a sailor</i>	neuter plural noun, accusative case	Strong's #4143

**Translation:** After stepping onto one of the ships...

Jesus was pressed in from all sides and was on the shore of the Sea of Galilee. The people kept moving in closer. He really had nowhere to go. His ability to teach was overwhelmed by these crowds.

There are the two boats parked a little offshore, and Jesus boards one of the ships.

Although this is not specifically stated, I suspect that Jesus has already spoken to Peter on a previous occasion, and that He was aware that this was Peter's boat (Peter's given name at birth is *Simon*). Simon is not yet a called-disciple of Jesus. In fact, no disciples seem to have been called yet. Jesus public ministry has barely begun. This incident might not be much more than a month or two later from His public declaration in Nazareth.

Jesus makes an estimation of the situation. There are many people here; they want to hear Him speak, and it is clear that He cannot teach them from the midst of this crowd which is pushing in against Him, with the sea is directly behind Him.

For any given appearance, there will be people showing up who want Jesus to heal them or a loved one; and they may be pushing forward and they may be calling out the Lord's name. So, generally speaking, Jesus, early on in His ministry, is finding out that there are less than ideal circumstances for His teaching ministry.

There was actually a problem with the power that He had revealed. Jesus was there to teach and He also healed; but sometimes, the people who wanted healing did not necessarily want the teaching. And for the crowd there, they may have wanted to see others healed more than listen to the Lord teach. My point is, this situation was getting out of control and Jesus needed a solution. He needed for the crowd to be at arm's length, so to speak.

He looks the situation over, and thinking in His humanity(which is where the Lord thinks), He comes to a solution: "It is better for Me to teach this large number of people from a boat offshore, so that they are not encroaching on My space." His interaction with Simon suggests that He knows that He can impose upon Simon right here, even though their previous interaction was limited (the **Apostle** John has a very interesting story regarding Simon being introduced to Jesus as the **Messiah**, early on).

I was a teacher in a previous life<sup>14</sup>, and found it important to learn some student's names from the very beginning. Sometimes, this allowed me to get their attention or, at times, to use their names during a lecture. For a high

<sup>14</sup> Don't misunderstand me; that is just an expression. I don't believe in reincarnation.

school teacher, you might teach for a month or more before you know every person's name (the name-learning process took me at least a month).

Jesus has a different situation, but He does need to call upon someone (Simon) for a favor; for some help.

In the previous two verses, I suggested that Jesus may want to choose some men to accompany Him as permanent disciples. We do not know at what point Jesus began to consider calling specific men to be there with Him as His disciples, but this need may have become apparent in vv. 1–3.

Luke 5:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced <i>hoh</i> ]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
Simôn (Σίμων) [pronounced <i>SEE-mohn</i> ]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, genitive/ablative case	Strong's #4613

**Translation:** ...—[the one] which was Simon's—...

The ship that Jesus boards is Simon Peter's.

As an aside, you will notice that Luke, the author of this biography, says virtually nothing, so far, of Jesus calling His disciples. Simon Peter is named twice in two separate narratives, but not as a special person, a called disciple; but simply as a person who was there, a person that Jesus obviously knew (Jesus goes into Simon's house, He boards Simon's boat—so this suggests some familiarity). Therefore, this is not the first time that Jesus has encountered Simon Peter. Back in Luke 4, Jesus came to his home and healed his mother-in-law (Luke 4:38–39). Therefore, it is not unreasonable for Jesus to make a request of Simon. It is even possible that Simon made the offer, "If there is anything that you need, Lord..."

How well Jesus knows Simon or knows about him is a matter of conjecture. In my opinion, Jesus was able to take a very quick read of those whom He met. In just a few minutes of conversation, Jesus knew the measure of any man to whom He spoke. This is not because Jesus was omniscient; but because He was able to evaluate people through conversation and by watching their expressions. Also, the Jewish people tended to be very demonstrative in the actions, so, in many cases, figuring out what a person was thinking was as simple as looking at them.

Here, at this time, Jesus is going to give Simon direction, and Simon will do what Jesus tells him to do.

Now, if the men were washing the nets but Simon is on the ship, this suggests that Simon is in charge and that this is his ship.

Simon Peter was not yet a disciple of Jesus—he was on his fishing boat, overseeing his men washing the nets—and Jesus was attempting to teach a crowd of people right there on shore. Jesus is comfortable making this request of Simon, and Simon readily agrees to it.

Bear in mind (based upon what is upcoming), Simon could have been in a lousy mood based upon having a lousy day at sea.

Luke 5:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erōtaō (ἐρωτάω) [pronounced air-o-TAW-oh]	to ask [someone about something], to ask a question; to ask, to request	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2065
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
apó (ἀπό) [pronounced aw-PO]	from, away from, by	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	of the; from the	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; genitive/ablative case	Strong's #1093
epanagō (ἐπανάγω) [pronounced ep-an-AG-oh]	to put out to sea, to launch; to lead up upon; a ship upon the deep, to put out; to lead back; to return	aorist active infinitive	Strong's #1877
oligos (ὀλίγος) [pronounced ol-EE-gos]	little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat	masculine singular adjective, accusative case	Strong's #3641

**Translation:** ...Jesus [lit., He] asked him to put [the ship] [out to sea] a little, away from the shore.

Then Jesus asks Simon Peter to put the boat further out into the sea, but only a little more. He is moving a small distance from the shore. He would be far enough off shore, that no one would try to walk through the shallow water to get on the boat.

As an aside, the Koine Greek language is notorious for leaving out direct objects which we might put in ourselves. In vv. 3c and 4 there is no word for *boat*, but that is the implication in both places. Very strict translations will follow the Greek convention; and more free wheeling translations will add the word *boat* (*ship*, *vessel*) into their translation.

Jesus was being crowded in by all of the people, so He is setting up some distance between Himself and the crowds, but for the purpose of teaching them. So He is not telling Peter, "Get Me out of here," but "Move Me a little further away from shore."

Simon Peter apparently understands and does exactly as the Lord asks. He does *not* say, "Listen, this is my boat and I decide what goes on here. Not You." So Simon recognizes the Lord's authority here. He is not yet a disciple of Jesus; but they have spoken and interacted previously.

Jesus may be considering a number of options at this point, even while teaching (if you have ever taught before, you know that, from time to time, you are going to be thinking about things which are not directly related to the subject matter that you are teaching).

So, Jesus is going to be teaching (v. 3d), but He is also going to be considering Simon here, who has given him obedience; and who might be of help to the Lord in the near future in His ministry.

I would assume that this portion of Luke is taking place during the Lord's first year of public ministry, and that He has seen firsthand that He could use some help and that this man, Simon, might be very useful in that regard.

I do not think that we ought to gloss over the very human side of what is taking place here. Jesus knows, for several different reasons, that having a specific group of men with Him could be very helpful.

As an aside, we do not know exactly how the Lord sets His Deity aside or when that takes place, or whether this was determined in eternity past, so that Jesus begins from the beginning did not make use of His Deity.

He must decide, at some point, that He requires assistance; and He must know from the Scriptures Who He is. God the Father chose 12 tribes to represent Him on earth (actually, 13)—should Jesus not do the same?

Whereas, the doctrine of Kenosis helps us to grasp more readily what is happening here, there are certainly many unanswered questions. The chief question to me is, when did Jesus decide not to use the resources of His Deity and was that decision in effect all of His human life? Did Jesus become born into the world already having made this choice? That is, did His Deity make this choice, and His humanity agree to it (at whatever point the Lord's humanity could think well enough to make decisions).

Along the same lines, at what point did His humanity realize that He was God? Because Jesus is unique in human history, there are a number of things which we do not understand. We all know what it is like to be human and very limited—but none of us have any idea what it means to be God. We only understand God as the Scriptures reveal Him to us; but it is more difficult to understand what it means to be simultaneously ignorant and omniscient. We only understand half of that; but we are certainly at a loss when it comes to understanding how these two characteristics exist within the same Person.

Back to the narrative:

Luke 5:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathizô (καθίζω) [pronounced <i>kath- EED-zoh</i> ]	<i>sitting [down, down with] and the implication can be abiding, continuing with, remaining, staying; further: causing to sit as a judge; appointing a judge</i>	masculine singular, aorist active participle; nominative case	Strong's #2523
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ploion (πλοῖον) [pronounced <i>PLOY-on</i> ]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun, genitive/ablative case	Strong's #4143
didaskô (διδάσκω) [pronounced <i>did-AS- koh</i> ]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1321

Luke 5:3d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun; accusative case	Strong's #3793

**Translation:** Then, sitting out [away from the crowd, in] the boat, Jesus [lit., He] began [again] to teach the people [lit., crowds].

Then Jesus sits on the boat—on the edge or somewhere near the edge—and He teaches the people from there.

There are quite a number of times when Jesus sits and teaches, and I must admit, I do not get this. When I was a teacher, unless I was particularly tired, I taught from my feet nearly always. I also moved about. Perhaps I acted in part in accordance with the conventions of the teaching community; and perhaps Jesus was teaching according to the conventions of His era. I know that this is a minor thing, but teaching from a standing position seems far more natural to me.

There are some logistical nuances which are not examined here. There had to be considerable ambient noise, from the water, the ship, the waves, the people, the birds—and there must be a considerable crowd to cause Jesus to do what He has done here. If there were 10 people, then Jesus could easily instruct them from where He was standing. But they have crowded Him so much that, there must be at least 100 people there—maybe 1000. I would assume that most of the crowd was positive toward Jesus and His teaching—that is why they are there.

By stepping onto Peter's boat, Jesus places Himself further from them. What occurs to me is, they are able to hear Him, but how? Was all nature silenced so that Jesus could teach? Or was it possible for others to hear Him due to some supernatural means? Obviously, this particular aspect is not addressed here. Perhaps Jesus had the perfect voice for communication, no matter what the venue. I would assume that Jesus had a wonderful voice to teach and communicate, even to a large crowd like this. The boat may have even acted as an amphitheater, multiplying the sound of the Lord's voice.

Setting aside these issues of communication, Jesus was giving the people here what they had desired since trusting in the **Revealed God**—truth.

Luke 5:3 After stepping onto one of the ships—[the one] which was Simon's—Jesus [lit., He] asked him to put [the ship] [out to sea] a little, away from the shore. Then, sitting out [away from the crowd, in] the boat, Jesus [lit., He] began [again] to teach the people [lit., crowds].

Jesus stepped onto Simon Peter's fishing vessel, and asked for the boat to be moved a little further out into the water. Then He sat down and taught the people from the boat. He was no longer crowded on 3 sides with His back to the sea.

Luke 5:3 After boarding Simon's boat, Jesus asked Simon to put the boat out a little ways into the sea, away from the shoreline. Then Jesus began to teach the people some more Bible doctrine.

Jesus was pushed in from all side by a large crowd, and behind Him was the sea of Galilee. So He had Simon Peter take Him out a little ways from shore and He taught the crowd from there (Luke 5:1–3).

**And as He stopped speaking, He said face to face with the Simon, "Launch [this boat] into the deep and lower the nets of yours for a haul."**

Luke  
5:4

**Once Jesus [lit., He] stopped speaking, He said directly to Simon, "Launch [your boat] into the deep [waters] and [then] lower your nets for a haul [of fish]."**

**Once Jesus had completed teaching, He turned to Simon Peter and said, "Now launch your board into the deeper waters, so that you might lower your nets in order to catch some fish."**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And as He stopped speaking, He said face to face with the Simon, "Launch [this boat] into the deep and lower the nets of yours for a haul."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And when he ceased from speaking, he said to Simon: Launch out into the deep, and cast your net for a draught.
Original Aramaic NT	And when he had ceased speaking, he said to Shimeon, "Take to the deep and cast your nets for a catch."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	When he was through speaking, he said to Simon, Row out to the deep, and cast your net for a catch.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	When he stopped talking, he said to Simon, Put the boat out into deep water and let down your nets to catch some fish.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	When Jesus finished speaking, he said to Simon, "Take the boat into the deep water. If all of you will put your nets into the water, you will catch some fish."
God's Word™	.
Good News Bible (TEV)	When he finished speaking, he said to Simon, "Push the boat out further to the deep water, and you and your partners let down your nets for a catch." To understand the thinking of some translators who appear to play fast and loose (here, we have the addition of the words <i>your partners</i> ). However, what the translator is doing here is recognizing that the verb is in the plural, and therefore implied a plural subject (such as, <i>you, Peter, and your partners</i> ).
<i>The Message</i>	When he finished teaching, he said to Simon, "Push out into deep water and let your nets out for a catch."
NIRV	.



New Life Version .  
 New Simplified Bible .

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study .  
 Contemporary English V. When Jesus had finished speaking, he told Simon, "Row the boat out into the deep water and let your nets down to catch some fish."  
 The Living Bible When he had finished speaking, he said to Simon, "Now go out where it is deeper and let down your nets and you will catch a lot of fish!"  
 New Berkeley Version .  
 New Century Version .  
 New Living Translation When he had finished speaking, he said to Simon, "Now go out where it is deeper, and let down your nets to catch some fish."  
 The Passion Translation Jesus sat down and taught the people from the boat. When he had finished, he said to Peter, "Now row out to deep water to cast your nets and you will have a great catch."  
 Unlocked Dynamic Bible .  
 William's New Testament When He stopped speaking, He said to Simon, "Push out into deep water, and set your nets for a haul."

### Partially literal and partially paraphrased translations:

American English Bible And when he had finished speaking, he said to Simon:  
 'Now, pull out to where it's deep and let down your nets for a catch.'  
 Beck's American Translation .  
 Breakthrough Version As He stopped speaking, He said to Simon, "Take us out into the deep *area* and lower your nets for a catch."  
 Common English Bible When he finished speaking to the crowds, he said to Simon, "Row out farther, into the deep water, and drop your nets for a catch."  
 International Standard V When he had finished speaking, he told Simon, "Push out into deep water, and lower your nets for a catch."  
 Len Gane Paraphrase .  
 A. Campbell's Living Oracles .  
 New Advent (Knox) Bible When he had finished speaking, he said to Simon, Stand out into the deep water, and let down your nets for a catch.  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament When he had finished speaking, he said to Simon: "Push off into deep water, and throw out your nets for a haul."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .  
 Christian Standard Bible .  
 Conservapedia Translation Upon finishing preaching, Jesus said to Simon, "Head out where it is deep, and lower your nets for a catch." "epanagō" is best translated as "head out" here; "draught" can be better translated as "catch" today for "agra".  
 Evangelical Heritage V. .  
 Ferrar-Fenton Bible Then when He had finished speaking, He said to Simon, "Row out into the depth, and throw out your nets for a haul."  
 Free Bible Version .  
 God's Truth (Tyndale) When he had left speaking, he said unto Simon: Launch out into the deep, I and let slip your nets to make a draught.

Jubilee Bible 2000	Now when he had left speaking, he said unto Simon, Launch out into the deep and let down your nets for a catch.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	When he finished speaking, he told Simon, "Go out further into deeper water, and lower your nets for a catch."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	After he had finished speaking, he said to Simon, "Put out into deep water and lower your nets for a catch." [5:4–9] Jn 21:1–11.
New English Bible–1970	.
New Jerusalem Bible	When he had finished speaking he said to Simon, 'Put out into deep water and pay out your nets for a catch.'
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When he had finished speaking, he said to Shim'on, "Put out into deep water, and let down your nets for a catch."
exeGesés companion Bible	And he pauses speaking, and says to Shimon, Launch out into the depths and lower your nets for a catch.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And when He ceased speaking, He said to Shim'on, "Pull out into the deep and let down your nets for a catch."
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When He had finished speaking, He said to Simon [Peter], "Put out into the deep water and lower your nets for a catch [of fish]."
An Understandable Version	.
The Expanded Bible	When Jesus had finished speaking, he said to Simon, "Take the boat into deep water, and put [let down] your nets in the water to catch some fish."
Jonathan Mitchell NT	Now as He ceases [the] session of speaking, He says to Simon, "Pull away again on [the lake], into the deep, and you men lower your nets into a catch."
P. Kretzmann Commentary	<b>Verses 4-7</b> The miraculous draught: Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.
Syndein/Thieme	.
Translation for Translators	After he finished speaking <i>to them</i> , he said to Simon, "Push the boat out to where the water is deep. Then let your nets down <i>into the water</i> to catch <i>some fish!</i> "

The Voice After speaking for a while, Jesus speaks to Simon.  
**Jesus:** Move out into deeper water, and drop your nets to see what you'll catch.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. Jesus Brings Simon a Great Catch of Fish. Now You Will Be Catching People  
 And when He ceased speaking, He said to Simon, "Put-out into the deep [water] and lower [This command is plural, referring to Simon and his crew.] your nets for a catch".

NET Bible® When he had finished speaking, he said to Simon, "Put out into the deep water and lower<sup>9</sup> your nets for a catch."  
<sup>9th</sup> Or "let down." The verb here is plural, so this is a command to all in the boat, not just Peter.

New American Bible (2011) .  
 The Passion Translation .  
 The Spoken English NT .  
 Wilbur Pickering's New T. **A miraculous catch**  
 When He had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch".

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...as but [He] stops Speaking [He] says to the simon launch! {it} to the deep and lower! the nets [of] you\* to catch...

Awful Scroll Bible Moreover as Himself desisted speaking, He said with respects to Simon, "Be brought- it -up-amidst into the deep, and be lowered that you all's to cast for a catch."

Concordant Literal Version Now as He ceases speaking, He said to Simon, "Back up into the depth, and lower your nets for a catch."

The Disciple's Bible .  
 Orthodox Jewish Bible And when he stopped speaking, Rebbe, Melech HaMoshiach said to Shimon, Put out into the deep (water) and let down your nets for a catch.

Rotherham's Emphasized B. .  
 Third Millennium Bible .

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then when He ceased speaking, He said to Simon, "Put out into the deep [water] and let down your<sub>p</sub> nets for a catch."

Charles Thompson NT .  
 Context Group Version .  
 English Standard Version .  
 Far Above All Translation .  
 Green's Literal Translation .  
 Literal New Testament **AND WHEN HE CEASED SPEAKING HE SAID TO SIMON, PUT OFF INTO THE DEEP AND LET DOWN YOUR NETS FOR A HAUL.**

Modern English Version When He had finished speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."

Modern Literal Version Now as he ceased speaking, he said to Simon, Set-sail into the deep and lower your\* nets \*for a catch.

Modern KJV .  
 New American Standard B. When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch."

New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And when he left off speaking, he said unto Simon, 'Put back to the deep, and let down your nets for a draught;'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

**The gist of this passage:** When Jesus was done speaking, He told Simon to let down his nets again.

Luke 5:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; about; in such a way; even as</i>	comparative particle	Strong's #5613
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
παύō (παύω) [pronounced POW-oh]	<i>to stop, to pause; in the middle voice, it means to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end (Luke 8:24 Acts 20:1)</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #3973
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle; nominative case	Strong's #2980
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Simōn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, accusative case	Strong's #4613

**Translation:** Once Jesus [lit., He] stopped speaking, He said directly to Simon,...

Interestingly enough, we do not focus on what the Lord taught this crowd (and it is quite reasonable that Jesus repeated His sermons or the material in His sermons from time to time). As an aside, it wasn't that Jesus was unable to formulate a new set of sermons; but that his audience changed, so that He would often teach new audience what He had taught previously to another audience (compare the sermon on the mount to the sermon on the plain).

In any case, Luke does not tell us what Jesus was teaching. Instead, we focus upon what Jesus says to Simon.

Jesus has been teaching the crowds from Simon's (Peter's) boat.

Let me suggest that, leaving out the content of Jesus' sermon was an intentional edit (if not by Luke,<sup>15</sup> then by God the Holy Spirit).

At this point, I envision Simon, during Jesus' message, to be thinking about the work he has done so far that day (and the previous night) which has been futile. He had caught no fish at all; and I don't believe that he heard much of what Jesus was saying. Jesus, in order to reach Peter, sometimes gave him object lessons instead.

The fact that Simon does not remember what is being taught is reflected in the missing sermon at this point. If Luke had interviewed Simon directly, it makes sense that much of what we read is the result of that interview (along with many other interviews). Throughout the book of Luke, we often see the incidents which take place through the eyes of someone that Luke interviewed. That means, we read about what that person remembered; and what that person did not hear is, accordingly, not included. I don't think that Peter heard a word of what Jesus said to the crowd, despite the fact that Jesus was teaching from his boat, and Peter was right there on the boat.

After the sermon, Jesus apparently addresses what is on Simon's mind (perhaps what was on his mind throughout the entire sermon). Jesus is a very observant man, and He sees the empty nets; He could read the discouraged faces on the fisherman associate with Peter.

I guarantee you that you know exactly what happened here. You have been in church listening to your pastor, but, at the same time, there was some pressing problem or some important set of circumstances, and you spent nearly the entire sermon thinking about those things. Simon, who has a great deal of responsibility as the ship owner and the business owner of this fishing enterprise, has got a lot of his mind right now. He had never before experienced a fishing day as bad as this one.

Luke 5:4a **And when He had finished speaking, He said to Simon,...** (ESV; capitalized)

Jesus concludes His sermon, and then He speaks to Simon, who is aboard the ship that Jesus is on. Jesus speaks directly to him:

Luke 5:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epanagô (ἐπανάγω) [pronounced ep-an-AG-oh]	to put out to sea, to launch; to lead up upon; a ship upon the deep, to put out; to lead back; to return	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1877
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of	directional preposition	Strong's #1519

<sup>15</sup> Luke may have known about this incident, but not the sermon given.

Luke 5:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
bathos (βάθος) [pronounced BATH-oss]	<i>depth, height; of "the deep" sea; metaphorically; deep, extreme, poverty; of the deep things of God, profundity; mystery; the extent</i>	neuter singular noun, accusative case	Strong's #899

**Translation:** ..."Launch [your boat] into the deep [waters]..."

Jesus has completed His sermon, and now He instructs Peter to go further out into the water.

We will find out that this had not been a good day for Peter; and it is likely that he was mentally preoccupied throughout the Lord's sermon.

Jesus then tells Peter to launch his boat out into some deeper waters (Jesus had been speaking to the crowd from the boat in shallow water).

Peter may be thinking, "Maybe the Lord wants to go sightseeing, because He certainly is not going to catch any fish today."

Remember how the Greek sometimes lacks direct objects, which we would naturally place into the text? V. 4b is a good example of this. Here are some translations which insert the missing direct object:

**When he stopped talking, he said to Simon, Put the boat out into deep water...** (Luke 5:4a–b; Worldwide English NT)

**When Jesus had finished speaking, he told Simon, "Row the boat out into the deep water..."** (Luke 5:4a–b; Contemporary English Version)

This is a carpenter telling a fisherman how to run his business. Peter, even at this point, respected Jesus and believed in Him; but he is about to get a bit testy with the Lord.

Luke 5:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
chalaō (χαλάω) [pronounced khal-AH-oh]	<i>to loosen, to slacken, to relax; to lower, to let down from a higher place to a lower</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #5465
ta (τά) [pronounced tau]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588



Luke 5:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diktuon (δίκτηον) [pronounced DIK-too-on]	net, seine	neuter plural noun, accusative case	Strong's #1350
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
agra (ἄγρα) [pronounced AG-rah]	<i>a catching, a haul; hunting; that which is taken in hunting, the booty, prey; of birds or beasts, game; of fish, a draught</i>	feminine singular noun, accusative case	Strong's #61

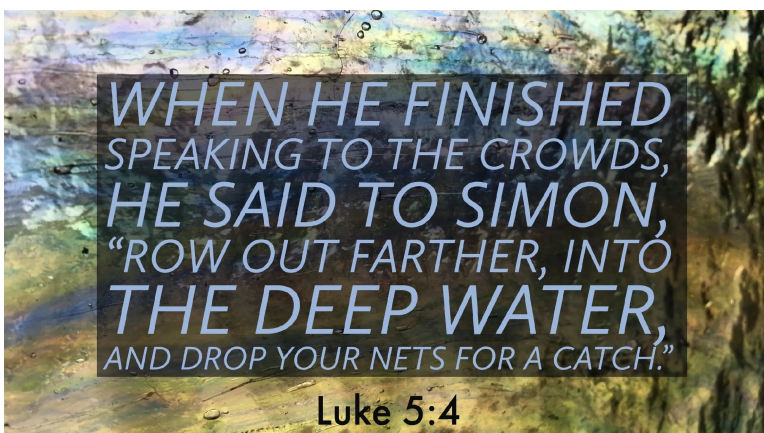
**Translation:** ...and [then] lower your nets for a haul [of fish].”

Now Jesus tells him, “Once we get out a little further into the waters, you are going to then let down your nets in order to score a great haul of fish.”

So Peter has been thinking about his lousy day of fishing throughout Jesus’ sermon. Quite frankly, Peter is not really appreciative of Jesus telling him what to do when it comes to fishing. However, Simon will do it, because it is the Lord, but he will also tell the Lord what he thinks of His idea. Peter will say, in effect, “I have a great deal of respect for You Lord, and I will do what you ask me to do; but let me just say from the outset, I think this is somewhat of a dumb idea.”

**Luke 5:4** Once Jesus [lit., He] stopped speaking, He said directly to Simon, “Launch [your boat] into the deep [waters] and [then] lower your nets for a haul [of fish].”

Jesus, a carpenter, is telling Simon, a lifelong fisherman, “There is a right place to fish and a wrong.” And sometimes, those places may not be too far apart. Simon simply does not buy into this approach.



Keep in mind that there is more going on here than Jesus performing a miracle. What is happening here is related to Jesus calling Peter as a disciple. Jesus did not do random miracles. That is, He is *not* taking Peter out into deeper waters simply to say, “Let your nets down. Now, check it out! See all of those fish? Now, who really knows how to fish, you or Me?”

**Luke 5:4 (The Common English Bible)** (a graphic); from [Verse Images](#); accessed September 3, 2021.

**Luke 5:4** Once Jesus had completed teaching, He turned to Simon Peter and said, “Now launch your board into the deeper waters, so that you might

lower your nets in order to catch some fish.”

And answers Simon said, “Master, through an entire night we were growing weary [and] nothing we took. But upon the word of You, I will let down the nets.”

Luke  
5:5

Simon then answered and said, “Master, throughout the entire night, we grew weary [fishing] [and] we got nothing. But, [based] upon Your word, I will let the nets down.”

Simon wearily answered Him, saying, “Master, throughout the entire night last night, we became exhausted from fishing and we caught nothing. But, based upon Your word, we will go out a ways and let our net down.”

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And answers Simon said, “Master, through an entire night we were growing weary [and] nothing we took. But upon the word of You, I will let down the nets.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	Simon answered, and said to him: Rabbi, all the night we have toiled, and have caught nothing: but, at thy bidding, I will cast the net.
Original Aramaic NT	Shimeon answered and he said to him, "Rabbi*, we worked all night, and we have not caught anything, but at your word, I will cast the net."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Simon answered and said to him, Teacher, we have toiled all night, and have caught nothing; but just because of your word, I will cast the net.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	.
Easy English	Simon replied, ‘Teacher, we worked all last night and we did not catch anything. But because you say it, I will put the nets into the water again.’
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Simon answered, “Master, we worked hard all night trying to catch fish and caught nothing. But you say I should put the nets into the water, so I will.”
<i>God’s Word</i> <sup>TM</sup>	.
Good News Bible (TEV)	.
<i>The Message</i>	Simon said, “Master, we’ve been fishing hard all night and haven’t caught even a minnow. But if you say so, I’ll let out the nets.”
NIRV	.
New Life Version	Simon said to Him, “Teacher, we have worked all night and we have caught nothing. But because You told me to, I will let the net down.”
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.

The Living Bible	“Sir,” Simon replied, “we worked hard all last night and didn’t catch a thing. But if you say so, we’ll try again.”
New Berkeley Version	.
New Century Version	Simon answered, “Master, we worked hard all night trying to catch fish, and we caught nothing. But you say to put the nets in the water, so I will.”
The Passion Translation	“Master,” Peter replied, “we’ve just come back from fishing all night and didn’t catch a thing. But if you insist, we’ll go out again and let down our nets because of your word.”
Unlocked Dynamic Bible	.
William’s New Testament	Simon answered, “We have toiled all night and caught nothing, but since you tell me to do so, I will set the nets again.”

### Partially literal and partially paraphrased translations:

American English Bible	But Simon replied: ‘Lord; We worked all night long and we didn’t catch anything. However, because you asked, I’ll lower the nets.’
Beck’s American Translation	.
Breakthrough Version	And when Simon answered, he said, “Boss, after laboring through the whole night, we caught nothing, but based on Your statement, I will lower the nets.”
Common English Bible	Simon replied, “Master, we’ve worked hard all night and caught nothing. But because you say so, I’ll drop the nets.”
International Standard V	.
Len Gane Paraphrase	.
A. Campbell’s Living Oracles	.
New Advent (Knox) Bible	Simon answered him, Master, we have toiled all the night, and caught nothing; but at thy word I will let down the net.
NT for Everyone	‘Master,’ replied Simon, ‘we were working hard all night and caught nothing at all. But if you say so, I’ll let down the nets.’
20 <sup>th</sup> Century New Testament	“We have been hard at work all night, Sir,” answered Simon, “and have not caught anything, but, at your bidding, I will throw out the nets.”

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	“Master,” Simon replied, “we’ve worked hard all night long and caught nothing. But if you say so, I’ll let down the nets.” Other mss read net (Gk sg)
Conservapedia Translation	Simon responded, “Boss, we worked all night, and caught nothing; but your wish is my command.” kopiaō: “worked” rather than the archaic “toiled”; also, “boss” seems more appropriate here than the archaic “master” for epistatēs; the Greek term here is rhēma rather than logos for “word”, which we translate as wish
Evangelical Heritage V.	.
Ferrar-Fenton Bible	“We have toiled all the night, Sir,” said Simon, in reply; “but at Your request I will lower the nets.”
Free Bible Version	.
God’s Truth (Tyndale)	And Simon answered and said to him: Master, we have laboured all night, and have taken nothing. Neverthelater at your word I will loose forth the net.
Jubilee Bible 2000	And Simon answering said unto him, Master, we have toiled all the night and have taken nothing; nevertheless, at thy word I will let down the net.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer’s NT	.

Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	"Lord, we worked hard all night, and caught nothing—but if you say so, I'll lower the nets," Simon replied.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Simon answering, said to him, Master, working hard all through the night we took not even one, but on your spoken word I will let down the net.
New American Bible (2002)	.
New American Bible (2011)	Simon said in reply, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets."
New English Bible—1970	.
New Jerusalem Bible	Simon replied, 'Master, we worked hard all night long and caught nothing, but if you say so, I will pay out the nets.'
New RSV	.
Revised English Bible—1989	Simon answered, "Master, we were hard at work all night and caught nothing; but if you say so, I will let down the nets."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shim'on answered, "We've worked hard all night long, Rabbi, and haven't caught a thing! But if you say so, I'll let down the nets."
exeGesés companion Bible	And Shimon answers him, saying, Rabbi, we labored all through the night, and took naught: nevertheless at your rhema, I lower the net.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Simon replied, "Master, we worked hard all night [to the point of exhaustion] and caught nothing [in our nets], but at Your word I will [do as you say and] lower the nets [again]."
An Understandable Version	.
The Expanded Bible	Simon answered, "Master, we worked [labored] hard all night trying to catch fish, and we caught nothing. But you say [because you say; <sup>L</sup> upon your word] to put the nets in the water, so I will."
Jonathan Mitchell NT	And so Simon, in a considered reply, said, "Captain (or: Commander; Chief; = Boss; perhaps: Instructor), after being wearied and spent with labor through the whole night, we took nothing. Yet, upon Your spoken word (the effect of Your flow), I will proceed lowering the nets."
P. Kretzmann Commentary Syndein/Thieme	Simon 'had an answer for Him' {apokrinomai}, "Overseer/Supervisor/Master {epistates - a word to recognize authority at this point}, we worked 'to the point of exhaustion' all night and caught nothing! Nevertheless, at Your utterance {rhema}, I will lower the nets."
Translation for Translators	Simon replied, "Master, we (exc) worked hard all night but we did not catch any fish . But because you (sg) tell me to do it, I will let down the nets."

The Voice

**Simon** (*perplexed*): Master, we've been fishing all night, and we haven't caught even a minnow. But . . . all right, I'll do it if You say so.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®

Simon<sup>10</sup> answered,<sup>11</sup> "Master,<sup>12</sup> we worked hard all night and caught nothing! But at your word<sup>13</sup> I will lower<sup>14</sup> the nets."

<sup>10</sup>tn Grk "And Simon." Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>11</sup>tn Grk "answering, Simon said." This is redundant in contemporary English and has been simplified in the translation to "Simon answered."

<sup>12</sup>tn The word *ἐπιστάτης* is a term of respect for a person of high status (see L&N 87.50).

<sup>13</sup>tn The expression "at your word," which shows Peter's obedience, stands first in the Greek clause for emphasis.

<sup>14</sup>tn Or "let down."

The Passion Translation  
The Spoken English NT

Simon said back to him, "Teacher, we worked hard all night and didn't get anything. But if you say so,<sup>b</sup> I'll let down the nets."

<sup>b</sup>. Lit. "But upon your word."

Wilbur Pickering's New T.

And in answer Simon said to Him, "Master, we have worked hard the whole night and caught nothing, but based on your word I will let down the net".<sup>2</sup>

(2) Peter was the professional here, and figured he knew better than Jesus, but he does obey. However, Jesus had said to let down 'nets' (pl), but Peter let down only one. (Actually, Jesus put 'let down' in the plural, so there was at least one other in the boat, unless it was really His intention that both boats should go out.)

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and Answering Simon says Master through all night Laboring no [thing] [We] receive at but the word [of] you [I] will lower the nets...

Awful Scroll Bible

Then Simon being come to be resolved-away, said to Him, "Over-stander we are being fatigued the whole night through, took up yet-not-one thing, but at Your Word I will lower that ours to cast."

Concordant Literal Version

And answering, Simon said to Him, "Doctor, the whole night through, toiling, we did not get one. Yet, at Thy declaration, I shall lower the nets."

The Disciple's Bible

Orthodox Jewish Bible

And in reply, Shimon said, Adoni, throughout the whole lailah we have labored and caught nothing. But on account of your dvar I will let down the nets.

Rotherham's Emphasized B.

Third Millennium Bible

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Charles Thompson NT

Upon which Simon, answering, said to him, Master, we have been toiling all night, and have caught nothing. However, at thy word, I will let down the net.

Context Group Version

English Standard Version

Far Above All Translation

Green's Literal Translation

Literal New Testament

Modern English Version

Modern Literal Version

And Simon answered and said to him, Master\*, we labored through the whole night and took nothing, but at your declaration I will lower the net.



- Modern KJV .
- New American Standard B. *Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say [Lit upon Your word] and let down the nets."*
- New European Version .
- New King James Version *But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net."*
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. *...and Simon answering said to him, 'Master, through the whole night, having laboured, we have taken nothing, but at your saying I will let down the net.'*
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Young's Updated LT .

**The gist of this passage:** Peter tells Jesus that he and his mates have been working all night and they have not caught a thing; but he would let the nets down based upon Jesus telling him to.

Luke 5:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
Σιμῶν (Σίμων) [pronounced <i>SEE-mohn</i> ]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, nominative case	Strong's #4613
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
ἐπιστάτης (ἐπιστάτης) [pronounced <i>ep-is-TAT-ace</i> ]	<i>master, commander, teacher; one appointed over; a superintendent, overseer</i>	masculine singular noun, vocative	Strong's #1988

**Translation:** *Simon then answered and said, "Master,...*

Simon Peter's response here is quite interesting to me. He begins by recognizing the Lord's authority, by calling Him *Master* (a word only found in Luke and mostly said by Peter). That word is *epistatês* (ἐπιστάτης) [pronounced *ep-is-TAT-ace*], and it means, *master, commander, teacher; one appointed over; a superintendent, overseer*. Strong's #1988. This word is found 7x in 6 verses, all in the book of Luke.

Most of us have been taught that the book of Mark is really the book of Peter, and how Mark learned all of what is in his gospel from Peter. Throughout the book of Luke, there are specific sections which are clearly attributable to specific people (Mary in the first two chapters, Peter in this chapter). The question ought to arise in your mind, *if Peter is the primary source for the book of Mark and for this chapter of Luke, why aren't these parallel gospels*



*nearly word-for-word accounts?* Let me offer up a possible explanation (I am speculating at this point): Peter more or less dictates the contents of the book of Mark to Mark. He tells Mark, as he remembers, what took place. Luke, on the other hand, is an historian. He does not simply speak with Peter and say, “Okay, tell me about this...” and Peter then tells Luke what happened. Luke asked a number of specific questions while interviewing Peter. “Exactly what did Jesus say after this sermon (which you apparently don’t remember)?” And, “When Jesus said, ‘Put the boat into deeper waters,’ what was your response to Him?”

**Illustration:** If you are a reader and you have a favorite author—an author who does a book tour. Then you might listen to some interviews done by various talking heads, who attempt to ask relevant questions (about the author and about the book). Who does the interview makes all the difference in the world, even though it is the same person being questioned about the same book. One interviewer might really concentrate on motivation for writing the book; another might concentrate on the author’s personal life and how that came into play when writing this book. In other words, you can see two interviews of the same author about the same book, but get a much different take due to different approaches made by different interviewers. It is certainly possible for you to hear one interview, and you are enthusiastic about getting and reading the book; but, upon hearing another interview, you think, *why bother?*

**Illustration #2:** Or, take this same illustration, but apply it to your favorite actor who is going on various venues in order to promote his new movie. The approach of the interviewer can make all the difference in the world.

My point is, Mark and Luke are very different men. Therefore, it is reasonable to suppose that their approach when speaking to Peter is different. Based upon the texts of Mark and Luke, I would surmise that Peter almost narrated the gospel of Mark; but with regards to Luke’s gospel, Luke asked the penetrating questions, and then, after the interview, went off to write down this or that historic incident (as recounted by Peter, but through Luke’s more engaging interview).

Or, in the alternative, perhaps Luke interviewed Andrew (Peter’s brother) instead. Andrew is not mentioned in the book of Luke (except when all the disciples are named), and perhaps that was by design. Often, when a character is studied, it is often better when told by a third party. Again, this is just speculation, with the intent of illustrating how Peter can seem to be very different in the gospels of Mark and Luke.

Back to the narrative. Peter is speaking to Jesus, after being told to put his boat into deeper waters. Peter will do what Jesus is asking, but he is going to let Jesus know this:

Luke 5:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong’s #1223
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; genitive/ablative case	Strong’s #3650
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong’s #3571

Luke 5:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κοπιαῶ (κοπιάω) [pronounced kop-ee-AH-oh]	<i>growing weary, being tired [exhausted] (with toil or burdens or grief), being fatigued; working hard, laboring; labouring feeling weary; toiling; bodily labour</i>	masculine plural, aorist active participle; nominative case	Strong's #2872
οὐδεῖς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
λαμβάνω (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #2983

**Translation:** ...throughout the entire night, we grew weary [fishing] [and] we got nothing.

Peter has to point out to Jesus, "Listen, we worked hard last night fishing, and we got nothing." I think the subtext is more like, "Master, I appreciate You suggesting these changes in our fishing strategy but, it is a plain fact that we fished all last night and we caught nothing. We should be done for the day."

This may help to explain why they are washing their nets. It was an extraordinarily bad night of fishing, so I suspect that they were checking their nets for breaks as they washed them.

Luke 5:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τῷ (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
ῥῆμα (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4487

Luke 5:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
chalaō (χαλάω) [pronounced khal-AH-oh]	<i>to loosen, to slacken, to relax; to lower, to let down from a higher place to a lower</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #5465
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
diktuon (δίκτυον) [pronounced DIK-too-on]	net, seine	neuter plural noun, accusative case	Strong's #1350

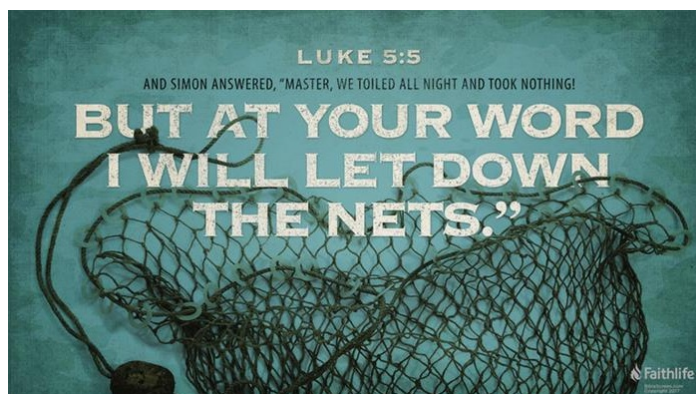
**Translation:** But, [based] upon Your word, I will let the nets down.”

“Nevertheless,” Peter says, “You have told us to do this, so we will.”

We are unaware of many interactions between Simon and Jesus; but Simon is doing now what every natural instinct tells him not to do. He acts as Jesus suggests.

**Luke 5:5c (NIV)** (a graphic); from [Biblia](#); accessed September 3, 2021.

Luke 5:5 Simon then answered and said, “Master, throughout the entire night, we grew weary [fishing] [and] we got nothing. But, [based] upon Your word, I will let the nets down.”



Simon tells Jesus why His suggestion is not going to work, but, nevertheless, he will do what Jesus has suggested.

“Master,” Peter replied, “we’ve just come back from fishing all night and didn’t catch a thing. But if you insist, we’ll go out again and let down our nets because of your word.” (Luke 5:5; the Passion Translation)

I have often recommended having a study Bible (like the NKJV, the NASB) and a reading Bible (for instance, the NJB, the GNB, the Passion Translation, God’s Word™, etc.). On occasion, a reading Bible is going to include information which is not really there; but your primary learning should take place in the local church anyway.

Luke 5:5 Simon wearily answered Him, saying, “Master, throughout the entire night last night, we became exhausted from fishing and we caught nothing. But, based upon Your word, we will go out a ways and let our net down.”

And this they are doing, they have enclosed a multitude of fish—many; but was being torn the net of theirs. And they signaled for the partners in the other ship of their coming to help them. And they came and they filled both of the ships so to sink they.

Luke  
5:6–7

So they do this and they have netted a massive amount of fish; but their net began to tear. So they signaled for [their] associates in the other boat to come and help them. [Their associates] came [to them] and they filled up both of the boats with fish [to the point] that they were sinking.

They did as Jesus instructed them to do and they netted a massive amount of fish. There were so many fish that their net began to tear. They signaled for help from their associates on the other boat. That boat moved closer and they began to fill up both boats with the fish that they caught to a point where both boats began to sink.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And this they are doing, they have enclosed a multitude of fish—many; but was being torn the net of theirs. And they signaled for the partners in the other ship of their coming to help them. And they came and they filled both of the ships so to sink they.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And when they had done so, they inclosed very many fishes, so that the net was rent. And they made signs to their associates, in the other ship, to come and help them. And when they came, they filled both the ships, so that they were near to sinking.
Original Aramaic NT	And when they had done this, they caught very many fish and the net was breaking. And they beckoned to their partners who were in another ship to come help them and when they came they filled those two ships, so that they were almost sinking.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And when they had done this, they inclosed a great many fish; and their net was breaking. So they signalled to their partners in the other boat, to come and help them. And when they came, they filled both the boats, till they were almost sinking.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And when they had done this, they got such a great number of fish that it seemed as if their nets would be broken; And they made signs to their friends in the other boat to come to their help. And they came, and the two boats were so full that they were going down.
Bible in Worldwide English	When they did this, they caught many fish. Their nets were so full they were breaking. They called their friends in the other boat to come and help them. They came. They filled both boats with so much fish, they began to go down.
Easy English	So they went and they put the nets down into the water. When they did that, they caught many fish. There were so many fish that the nets began to break. 7 So Simon shouted to the other fishermen that worked with him. 'Come here!' he said, 'We need you.' When they saw that, the men came in their boat. They filled both boats with the fish. There were so many fish that the boats began to go down under the water.

Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	The fishermen put their nets into the water. Their nets were filled with so many fish that they began to break. They called to their friends in the other boat to come and help them. The friends came, and both boats were filled so full of fish that they were almost sinking.
<i>God's Word™</i>	.
Good News Bible (TEV)	.
<i>The Message</i>	It was no sooner said than done—a huge haul of fish, straining the nets past capacity. They waved to their partners in the other boat to come help them. They filled both boats, nearly swamping them with the catch.
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	They did it and caught so many fish that their nets began ripping apart. Then they signaled for their partners in the other boat to come and help them. The men came, and together they filled the two boats so full that they both began to sink. And this time their nets were so full that they began to tear! A shout for help brought their partners in the other boat, and soon both boats were filled with fish and on the verge of sinking.
New Berkeley Version	.
New Century Version	.
New Living Translation	And this time their nets were so full of fish they began to tear! A shout for help brought their partners in the other boat, and soon both boats were filled with fish and on the verge of sinking.
Unlocked Dynamic Bible	.
William's New Testament	They did so and caught so vast a shoal of fish that their nets began to break. So they beckoned to their partners in the other boat to come and help them. And they came and filled both boats so full that they began to sink.

### Partially literal and partially paraphrased translations:

American English Bible	Well when they did this, they netted a huge number of fish. In fact, their nets started to rip, so they waved to their partners in another boat to come help them. And when they got there, they filled both boats to the point where they were about to sink!
Beck's American Translation	.
Breakthrough Version	And when they did this, they closed up a very large number of fish. Their nets were being ripped apart. And they gestured to the companions in the other boat for the purpose of after coming to take them in together with them. And they came and filled both of the boats in such a way for them to be sinking.
Common English Bible	So they dropped the nets and their catch was so huge that their nets were splitting. They signaled for their partners in the other boat to come and help them. They filled both boats so full that they were about to sink.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And when they had done this, they took a great quantity of fish, so that the net was near breaking, and they must needs beckon to their partners who were in the other boat to come and help them. When these came, they filled both boats, so that they were ready to sink.
NT for Everyone	.



20<sup>th</sup> Century New Testament .**Mostly literal renderings (with some occasional paraphrasing):**

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Whereupon they caught an enormous surplus of fish, causing their net to break. They wave over their partners, who were in the other boat, for them to join and help. Those came and filled both boats with the fish, so much so they began to sink. introduce the economic concept of surplus <sup>16</sup> kataneuō is a signal, not a call
Evangelical Heritage V. Ferrari-Fenton Bible	. And, having done so, they enclosed a large shoal of fishes; and their nets were beginning to break: they therefore beckoned to their partners in the other boats to come and help them; and, having come, they filled both the boats, almost to sinking.
Free Bible Version God's Truth (Tyndale)	. And when they had so done, they inclosed a great multitude of fishes. And their net brake: but they made signs to their fellows which were in the other ship, that they should come and help them. And they came: and filled both the ships that they sunk again.
Jubilee Bible 2000	And when they had done this, they inclosed a great multitude of fishes, and their net was breaking. And they beckoned unto their partners, who were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.
Montgomery NT NIV, ©2011 Riverside New Testament	. . When they had done this, they enclosed a great mass of fishes and their nets began to break. They beckoned to their partners in the other boat to come and take hold with them. They came, and both the boats were filled so that they began to sink.
Leicester A. Sawyer's NT	And doing this he enclosed a great number of fishes; and their net broke. And he made signs to his companions in the other ship to come and help him; and they came, and filled both ships, so that they began to sink.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	And having done this, they shut together a large multitude of fish, and their nets were being torn. And they nodded to their partners, those in the other boat coming to take hold together with them, and they came, and filled both the ships, so that they were sinking.
New American Bible (2002)	.
New American Bible (2011)	When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking.
New Jerusalem Bible	And when they had done this they netted such a huge number of fish that their nets began to tear, so they signalled to their companions in the other boat to come and help them; when these came, they filled both boats to sinking point.

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<sup>16</sup> Let me suggest instead that this introduces the *spiritual* concept of surplus.



New RSV

Revised English Bible—1989 .  
They did so and made such a huge catch of fish that their nets began to split. So they signalled to their partners in the other boat to come and help them. They came, and loaded both boats to the point of sinking.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
They did this and took in so many fish that their nets began to tear. So they motioned to their partners in the other boat to come and help them; and they came and filled both boats to the point of sinking.

exeGesés companion Bible .  
And they do this,  
and enclose a vast multitude of fishes  
and their net rips:  
and they nod to their partners in the other sailer,  
to come and take them:  
and they come, and fill full both the sailers  
so that they begin to sink.

Hebraic Roots Bible .

Israeli Authorized Version .

*The Scriptures* 1998 .

Tree of Life Version .

**Expanded/Embellished Bibles:**

*The Amplified Bible* .  
When they had done this, they caught a great number of fish, and their nets were [at the point of] breaking; so they signaled to their partners in the other boat to come and help them. And they came and filled both of the boats [with fish], so that they began to sink.

An Understandable Version .

The Expanded Bible .  
When the fishermen did as Jesus told them, they caught so many fish that the nets began to break [tear]. They called [signaled; motioned] to their partners in the other boat to come and help them. They came and filled both boats so full that they were almost sinking..

Jonathan Mitchell NT .  
Then, upon doing this, they shut up together and enclosed a multitude of fishes, so much – yet their net began tearing and ripping in two. And so they with hand gestures motioned to [their] partners in the different boat to, upon coming, get together with them and help out. So they came, and they filled both ships so that they began to progressively sink!

P. Kretzmann Commentary .  
And when they had this done, they inclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

The discourse of the Lord may have taken up the greater part of the forenoon. But now He made a pause in His speaking, and addressed Simon, who was probably at the helm, with a peculiar request, which sounded like an arbitrary demand. Peter should launch out far, he should take his boat out to the place where the sea was deep, away from the shore. These first words were addressed to Peter alone, as the master of the vessel; but the second part, describing the manner of taking the fish, is directed to all the men in the boat. Jesus thus took charge of the boat and directed its disposal, as though He were the owner. It was a test of Peter's faith and trust in the Lord. The answer of Simon indicated the greatest respect for the Man who thus unceremoniously took charge of his affairs. He calls Him Master, the Greek word being used of a prefect or of one that is set over certain persons or affairs, a title of respect which did not imply a personal relation. He does not register

an objection, but merely states as a fact that they have worked hard all night and have caught nothing. They had plied their trade at the time and under the conditions which experience had shown them to be the most favorable, at night, and on the benches of the lake not far from the shore. But all his fisherman's experience and theory Peter is willing to bring as a sacrifice to his faith in the words of Jesus. There are several lessons to note here. "Therefore thou must learn these things well that thou mayest work and hope, even if He should delay the matter for some time; for though He lets thee wait and labor in perspiration, and thou thinkest thy work is lost, yet thou must be prudent and learn to know thy God and to trust in Him. For we see in this gospel how God cares for them that are His, and keeps them both in body and soul. If we but get to the point that we freely trust Him, then things cannot be wanting, then God pours us full of bodily and spiritual goods, and with such an abounding treasure that we may help all people. That surely means making the poor people rich and feeding the hungry. " Luther also shows that disappointments and failures in the work of our calling should not discourage us entirely, whether it be in the training of children, if we have but been faithful, or in positions of authority, or in the government of the Church. "And, to summarize, the entire human being and life is constituted thus, that one must often have worked long and much for nothing, until God finally gives the increase; and therefore the work shall not be omitted, nor any person found without work, but expect the increase and blessing from God, when He wants to give it, Eccles. 11:6

Simon's faith was richly rewarded. For when they followed the directions of Jesus, their net enclosed a great quantity of fish, and it began to tear. Pulling with all their might, they had no breath to waste in calling, so they anxiously waved to their companions in the other boat that they should come and help them. And so great was the catch that both boats were filled with fish to such a point that there was danger of their sinking under the load; they were all but submerged. It was such an obvious miracle that they all were astounded.

Syndein/Thieme

Then, having done this {the lowering of the nets}, they 'shut up'/enclosed {sugkleio} a great many fish. And their nets began to break asunder {diarrhesso}. So they gestured to their partners in the other boat to come and help them. And they came and filled both boats, so that they were about to sink.

Translation for Translators

When Peter and the men with him had done that, they caught so many fish that their nets were breaking. They motioned to their partners in the other boat to come and help them. So they came and filled both the boats with fish from the net. The result was that the boats were so full that they began to sink.

The Voice

Simon then gets his fellow fishermen to help him let down their nets, and to their surprise, the water is bubbling with thrashing fish—a huge school. The strands of their nets start snapping under the weight of the catch, so the crew shouts to the other boat to come out and give them a hand. They start scooping fish out of the nets and into their boats, and before long, their boats are so full of fish they almost sink!

The miracles Jesus performs come in all types: He heals the sick. He frees the oppressed. He shows His power over nature. He will even raise the dead. But as the story in verses 21-26 shows, one of the greatest miracles of all is forgiveness. To have sins forgiven—to start over again, to have God separate believers from their mistakes and moral failures, to lift the weight of shame and guilt—this may well be the weightiest evidence that God's Son is on the move. The kingdom of God doesn't throw all guilty people in jail; it doesn't execute everyone who has made mistakes or tell them they're just getting what they deserve. Instead, it brings forgiveness, reconciliation, a new start, a second chance. In this way, it mobilizes believers to have a new future.

Certainly Jesus has communicated the message of the Kingdom through words and through signs and wonders. Now Jesus embodies the message in the way He treats people, including outcasts like Levi. As a tax collector, Levi is a Jew who works for the Romans, the oppressors, the enemies. No wonder tax collectors are despised! But how does Jesus treat this compromiser? He doesn't leave him paralyzed in his compromised position; He invites him—like the paralyzed man—to get up and walk, and to walk in a new direction toward a new King and Kingdom.

### Bible Translations with an Excess of Footnotes:

NET Bible®

When<sup>15</sup> they had done this, they caught so many fish that their nets started to tear.<sup>16</sup> So<sup>17</sup> they motioned<sup>18</sup> to their partners in the other boat to come and help them. And they came and filled both boats, so that they were about to sink.<sup>19</sup>

<sup>15</sup>tn Grk “And when.” Here *kaí* (*kai*) has not been translated because of differences between Greek and English style.

<sup>16</sup>tn In context, this imperfect verb is best taken as an ingressive imperfect (BDF §338.1).

<sup>17</sup>tn Here *kaí* (*kai*) has been translated as “so” to indicate consequential nature of the action.

<sup>18</sup>tn That is, “they signaled by making gestures” (L&N 33.485).

<sup>19</sup>tn This infinitive conveys the idea that the boats were at the point of sinking.

New American Bible (2011)  
The Passion Translation  
The Passion Translation

When they pulled up their nets, they were shocked to see a huge catch of fish, so much that their nets were ready to burst! They waved to their business partners in the other boat for help. They ended up completely filling both boats with fish until their boats began to sink!

It has been estimated that this was a catch of nearly one ton of fish, what was normally caught in two weeks. The miracle is even greater when we consider that fishing was normally only done at night.

The Spoken English NT  
Wilbur Pickering's New T.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and this Making [Men] enclose crowd [of] fish\* much was~ broken but The Nets [of] them and [They] signal [to] the companions in the another boat the+ [men] coming to take {it} [with] them and [They] come and [They] fill both the boats that to be sunk them...

Awful Scroll Bible

Surely being effected the same-as-this an effecting, they shut-up-together a great number of fish, moreover that theirs to cast, continues to come to be torn-throughout. Then they nodded-to they holding-together-with them, the ones from-within the other ship. Themselves being came to be took-hold-together-with them, even themselves came and filled both ships, so-as they occur to be plunging into the depths of the sea.

Concordant Literal Version

And, this doing, they impound a vast multitude of fishes. Yet their nets tore through, and they beckon to their partners in the other ship to come to their aid. And they came, and they fill both the ships so that they are swamped."

The Disciple's Bible  
Orthodox Jewish Bible

And having done this, they enclosed asach (a lot of) dagim, and their nets were being torn.

And they signaled for their shuttafim (partners) in the other sirah to come and help them. And they came and they filled both sirot (boats) so much that they began to sink.

Rotherham's Emphasized B.  
Third Millennium Bible

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	And having done this, they caught a great number of fish, but their net began breaking. And they signaled to their partners, the ones having come in the other boat, to help them. And they came and filled both the boats, with the result that they were being sunk.
Charles Thompson NT Context Group Version Disciples' Literal New T.	. . . And having done this, they enclosed a large number of fish. And their nets were being torn. And they signaled to their companions in the other boat that having come, they might help them. And they came. And they filled both the boats so that they were sinking.
English Standard Version Far Above All Translation	. Then they did this, and enclosed a very large number of fish, but their net was beginning to tear, so they beckoned to their colleagues, who were in the other boat, to come and help them, and they came and filled both boats, so much so that they were <i>on the point of</i> sinking.
Green's Literal Translation Literal New Testament Modern English Version	. . . When they had done this, they caught a great number of fish, and their net was tearing. So they signaled to their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink.
Modern Literal Version	And having done this, they locked up together a large multitude of fish, and their net was ripping; and they signaled to their companions, those in the other ship, that they should come to help them. And they came and filled both the ships, so-that they are about to be submerged.
Modern KJV New American Standard B. New European Version	. . . And when they had done this, they caught a great many fishes; and their nets were breaking. And they beckoned to their partners in the other boat, that they should come and help them. And they came and filled both the boats, so that they began to sink.
New King James Version NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	. . . . . And having done this, they enclosed a great multitude of fishes, and their net was breaking, and they beckoned to the partners, who are in the other boat, having come, to help them; and they came, and filled both the boats, so that they were sinking.
Updated Bible Version 2.17	And when they had done this, they enclosed a great multitude of fish; and their nets were breaking; and they beckoned to their sharers in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.
A Voice in the Wilderness Webster's Translation World English Bible Young's Updated LT	. . . . . .
<b>The gist of this passage:</b>	Peter had his men cast the nets into the water where Jesus said, and they began to pull in so many fish that their nets were about to break. The other ship was called over to help, but there were so many fish that they overwhelmed both boats.

Luke 5:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
touto (τοῦτο) [pronounced <i>TOO-toh</i> ]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
poieō (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine plural, aorist active participle; nominative case	Strong's #4160
sugkleiō (συγκλείω) [pronounced <i>soong-KLI-oh</i> ]	<i>to shut up together, to enclose [a great amount of fish in a net]; to shut up on all sides, shut up completely; to include; to conclude; to embrace</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4788
plēthos (πλήθος) [pronounced <i>PLAY-thoss</i> ]	<i>the many; a large number, a multitude of; the throng, populace</i>	neuter singular noun; accusative case	Strong's #4128
ichthus (ἰχθύς) [pronounced <i>ikh-THOOS</i> ]	<i>fish</i>	masculine plural noun; genitive/ablative case	Strong's #2486
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i> ]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective; genitive/ablative case	Strong's #4183

**Translation:** So they do this and they have netted a massive amount of fish;...

Simon Peter had a lousy night fishing. He was worn out from working and they had not caught a blasted fish. Jesus then told them where to go and where to put down the net. Simon agrees to this (he seems to be in charge), and when they drop their nets, suddenly they have a massive amount of fish.

Luke 5:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diarrhēssō (διαρρήσσω) [pronounced <i>dee-ar-HRAYCE-so</i> ]	<i>to tear apart, to break asunder, burst through, rend asunder; to rend (which was done by the Jews to their clothes in cases of extreme indignation or in deep grief)</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #1284
dé (δέ) [pronounced <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ta (τά) [pronounced <i>taw</i> ]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588



Luke 5:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diktuon (δίκτηον) [pronounced DIK-too-on]	net, seine	neuter plural noun, accusative case	Strong's #1350
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; same	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...but their net began to tear.

I think the idea of the nets *beginning to tear* to be accurate, as they still brought in a lot of fish. So Peter's men can tell that the nets are at the breaking point.

They have netted so many fish that their nets begin to tear. So he has gone from catching no fish at all, to catching so many as to strain their nets.

**Jesus Tells Peter to Go Out to Deeper Waters** (a graphic); from [Bible-daily.org](http://Bible-daily.org); accessed August 12, 2021.



Chapter Outline

Charts, Graphics and Short Doctrines

Peter and the other fishermen have had the worst night of their careers as fishermen. They worked all night and caught nothing. Peter, at the Lord's direction, moved his boat out a little ways into the water and cast the net out. Because of the previous night, Peter expected nothing. However, what happened instead was this:

Luke 5:6 **So they do this and they have netted a massive amount of fish; but their net began to tear.**

Peter follows the Lord's directions, and suddenly, this empty section of the lake appears to be filled with fish. He went from catching nothing to catching more fish than he knew were in the lake.

Luke 5:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
kataneuō (κατανεύω) [pronounced kat-an-YOO-oh]	to nod to, make a sign; to indicate to another by a nod or sign what one wishes him to do; to beckon	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2656



Luke 5:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
metochos (μέτοχος) [pronounced <i>MET-okh-oss</i> ]	<i>sharing in, partaking; an associate, a fellow, a partaker, a partner (in a work, office, dignity)</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3353
en (ἐν) [pronounced <i>en</i> ]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toē</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i> ]	<i>another [of a different kind], other</i>	neuter singular, correlative pronoun; dative, locative or instrumental case	Strong's #2087
ploion (πλοῖον) [pronounced <i>PLOY-on</i> ]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4143
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine plural, aorist active participle; accusative case	Strong's #2064
sullambanô (συλλαμβάνω) [pronounced <i>sool-lam-BAHN-oh</i> ]	<i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take</i>	aorist middle infinitive	Strong's #4815
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** So they signaled for [their] associates in the other boat to come and help them.

Originally, the second boat was not involved at all. Simon responded to Jesus' guidance by having only his boat go out a little further and cast a net. Now, there were so many fish, both boats were required to haul this catch in. They signal to the other boat, which also had a lousy night; to come over to help them.

Luke 5:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
έρchomai (έρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2064
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
plēthō (πλήθω) [pronounced <i>PLAY-thoh</i> ]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4130
amphoterōs (ἀμφοτέρος) [pronounced <i>am-FOT-er-os</i> ]	<i>both [of two persons or things], both the one and the other</i>	neuter plural adjective; accusative case	Strong's #297
ta (τά) [pronounced <i>taw</i> ]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
ploion (πλοῖον) [pronounced <i>PLOY-on</i> ]	<i>a ship, boat, vessel; a sailor</i>	neuter plural noun, accusative case	Strong's #4143
hōste (ὥστε) [pronounced <i>HOH-teh</i> ]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
buthizō (βυθίζω) [pronounced <i>boo-THID-zoh</i> ]	<i>to sink [down], to plunge into the deep, to begin to drown</i>	present passive infinitive	Strong's #1036
auta (αὐτά) [pronounced <i>ow-TAH</i> ]	<i>they; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; nominative case	Strong's #846

**Translation:** [Their associates] came [to them] and they filled up both of the boats with fish [to the point] that they were sinking.

The second boat moves in along side and they begin to bring the fish on board from the net which is almost tearing; and they have so many fish that their boats—both of them—begin to sink!

One translator (the Passion Translation) estimates that there are a ton of fish that are brought up, about the equivalent of 2 week's worth of fishing. I don't know where they come up with this approximation, but it does not seem unreasonable.

**Luke 5:7** So they signaled for [their] associates in the other boat to come and help them. [Their associates] came [to them] and they filled up both of the boats with fish [to the point] that they were sinking.

Peter calls to the other board—to James and John—to provide him with assistance. Peter’s own boat would have sunk and/or capsized as a result of catching so many fish.

Jesus, interestingly enough, will do this one more time to Simon Peter, after the Lord’s crucifixion. Jesus will have a message for Simon Peter then as well.

Luke 5:6–7 They did as Jesus instructed them to do and they netted a massive amount of fish. There were so many fish that their net began to tear. They signaled for help from their associates on the other boat. That boat moved closer and they began to fill up both boats with the fish that they caught to a point where both boats began to sink.

**And seeing [this], Simon Peter fell down to the knees of Jesus, saying, “Depart from me, for a man sinful I am, Lord.”**

Luke  
5:8

**When Simon Peter saw [this], he fell down before the knees of Jesus, saying, “Depart from me, Lord, for I am a sinful man.”**

**When Simon Peter considered what he just saw, he fell down before the Lord and said, “Depart from me, Lord, for I am a sinful man.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And seeing [this], Simon Peter fell down to the knees of Jesus, saying, “Depart from me, for a man sinful I am, Lord.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And when Simon Cephas saw [it], he fell before the feet of Jesus, and said to him: I beseech thee, my Lord, that thou leave me, for I am a sinful man.
Original Aramaic NT	And when Shimeon Kaypha saw it, he fell before the feet of Yeshua and he said to him, "I beg you, my Lord, abandon me, for I am a sinner."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	When Simon Peter saw it, he fell at the feet of Jesus, and said to him, I beg you, my Lord, leave me alone, for I am a sinful man.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But Simon, when he saw it, went down at the knees of Jesus and said, Go away from me, O Lord, for I am a sinner.
Bible in Worldwide English	When Simon Peter saw this, he kneeled down in front of Jesus. He said, Lord, leave me because I am a bad man!
Easy English	When Simon saw all the fish, he went down on his knees in front of Jesus. ‘Sir,’ he said, ‘I am a bad man. So please go away from me.’ 5:8Simon saw all the fish. Then he knew that God was with Jesus. So, he felt that he was a very bad man. He knew that God does not like bad things.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The fishermen were all amazed at the many fish they caught. When Simon Peter saw this, he bowed down before Jesus and said, “Go away from me, Lord. I am a sinful man!”

God's Word™	When Simon Peter saw this, he knelt in front of Jesus and said, "Leave me, Lord! I'm a sinful person!"
Good News Bible (TEV) <i>The Message</i>	. Simon Peter, when he saw it, fell to his knees before Jesus. "Master, leave. I'm a sinner and can't handle this holiness. Leave me to myself."
NIRV	.
New Life Version	When Simon Peter saw it, he got down at the feet of Jesus. He said, "Go away from me, Lord, because I am a sinful man."
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	When Simon Peter saw this happen, he knelt down in front of Jesus and said, "Lord, don't come near me! I am a sinner."
New Berkeley Version New Century Version	. When Simon Peter realized what had happened, he fell to his knees before Jesus and said, "Oh, sir, please leave us—I'm too much of a sinner for you to have around."
New Living Translation	When Simon Peter realized what had happened, he fell to his knees before Jesus and said, "Oh, Lord, please leave me—I'm such a sinful man."
The Passion Translation	When Simon Peter saw this <i>astounding miracle</i> , he knelt at Jesus' feet and begged him, "Go away from me, Master, for I am a sinful man!"
Unlocked Dynamic Bible William's New Testament	. .

### Partially literal and partially paraphrased translations:

American English Bible	And at seeing this, Simon (Peter) fell down at Jesus' knees and said: 'Go away from me, because I'm a sinful man, O Lord!'
Beck's American Translation	.
Breakthrough Version	.
Common English Bible	When Simon Peter saw the catch, he fell at Jesus' knees and said, "Leave me, Lord, for I'm a sinner!"
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	At seeing this, Simon Peter fell down and caught Jesus by the knees; Leave me to myself, Lord, he said; I am a sinner.
NT for Everyone	When Simon Peter saw it, he fell down at Jesus' knees. 'Go away,' he said. 'Leave me, Lord! I'm a sinner!'
20 <sup>th</sup> Century New Testament	.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	When Simon Peter observed this, he knelt before Jesus, saying "Leave me Lord, for I am a sinful man."
Evangelical Heritage V.	.
Ferrar-Fenton Bible	When Simon Peter saw it, he fell at the knees of Jesus, exclaiming, "Go from me, Master; for I am a sinful man!"

Free Bible Version	When Simon Peter saw what had happened, he dropped to his knees before Jesus. "Lord, please stay away from me, for I am a sinful man!" he exclaimed.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	When Simon Peter saw this, he fell down on his knees before Jesus and said, "Leave my boat and me, Sir, for I am a sinful man."
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	When Simon Peter realized what had happened, he dropped to his knees before Jesus. "Lord, please go away from me, for I am a sinful man!" he exclaimed,...

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Upon seeing this, Simon Peter fell at Jesus' knees, saying, "Leave me, Lord, for I am a sinful man!"
The Heritage Bible	And having seen <i>it</i> , Simon Peter prostrated himself at Jesus' knees, saying, Go out from me, because I am a sinful man, Lord,...
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	When Simon saw what had happened he fell at Jesus's knees and said, "Go, Lord, leave me, sinner that I am!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When he saw this, Shim'on Kefa fell at Yeshua's knees and said, "Get away from me, sir, because I'm a sinner!"
exeGesés companion Bible	And Shimon Petros sees and prostrates at the knees of Yah Shua, wording, Depart from me; for I am a sinful man, O Adonay.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And when Shim'on Kēpha saw it, he fell down at the knees of עשוהי, saying, "Depart from me, for I am a man, a sinner, O Master!"
Tree of Life Version	But when Simon Peter saw this, he fell down at <i>Yeshua's</i> knees, saying, "Go away from me, Master, for I am a sinful man!"

### Weird English, ©1ᵇ English, Anachronistic English Translations:

Accurate New Testament	...Seeing but {it} Simon Peter falls [to] the knees [of] jesus Saying proceed! from me for Man Offending [I] am Lord...
Awful Scroll Bible	Therewithal Simon Peter being perceived it, fell-down-at the knees of Jesus, speaking out, "Be gone-away from me Lord, certainly-of-which I am a man missing-the-mark!"
Concordant Literal Version	Now perceiving it, Simon Peter prostrates before Jesus' knees, saying, "Come away from me, for a man, a sinner am I, Lord!"

Orthodox Jewish Bible And having seen this, Shimon Kefa fell down before Rebbe Melech HaMoshiach, saying, Depart from me, Adoni, for an ish choteh (sinful man) am I. [BERESHIS 18:27; IYOV 42:6; YESHAYAH 6:5]

Rotherham's Emphasized B. .  
Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version .

The Expanded Bible

When Simon Peter saw what had happened, he bowed down before [at the knees of] Jesus and said, "Go away from me, Lord. I am a sinful man!"

Jonathan Mitchell NT

Now Simon Peter seeing [this], fell down at the knees of Jesus, while saying, "Go out, away from me, O Sir (or: Lord), because I am a man with the qualities of an outcast (a man characterized by failure; a missing-the-target male; a sinful man; an adult male full of error, deviations and mistakes)!"

P. Kretzmann Commentary

**Verses 8-11**

The call of Simon

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Syndein/Thieme

Now when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart/Go away from me {exerchomai - an order}, for I keep on being a sinful {hamartolos} 'noble man' {aner}, Lord {kurios}!"

{Note: kurios is one of the Greek words for authority - one who is in charge of the geographical area where you are, but not the ultimate ruler - that is basileia. It also means Lord and is a word for deity. This is probably the time that Peter understood exactly Who Jesus was. The author Luke is also letting us know here that the Simon here is also the man Jesus will give the name 'Peter'.}

Translation for Translators

The Voice

Simon's fishing partners, James and John (two of Zebedee's sons), along with the rest of the fishermen, see this incredible haul of fish. They're all stunned, especially Simon. He comes close to Jesus and kneels in front of His knees.

**Simon:** I can't take this, Lord. I'm a sinful man. You shouldn't be around the likes of me. Vv. 9–10 are included for context.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.

NET Bible®

But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord,<sup>20</sup> for I am a sinful man!"<sup>21</sup>

<sup>20sn</sup> Lord is a term of high respect in this context. God's presence in the work of Jesus makes Peter recognize his authority. This vocative is common in Luke (20 times), but does not yet have its full confessional force.

<sup>21sn</sup> Peter was intimidated that someone who was obviously working with divine backing was in his presence ("Go away from me"). He feared his sinfulness might lead to judgment, but Jesus would show him otherwise.

New American Bible (2011)

The Passion Translation

The Spoken English NT

When Simon Peter saw that, he threw himself down at Jesus' feet<sup>d</sup> and said, "Go away from me-I'm a sinful man, Teacher!"

<sup>d.</sup> Lit. "knees."

Wilbur Pickering's New T.

Upon experiencing this Simon Peter fell at Jesus' knees<sup>3</sup> saying, "Depart from me, Lord, for I am a sinful man!"<sup>4</sup>



(3) Jesus was still sitting in the boat, only now surrounded by fish, probably up to His knees.

(4) Do you find Peter's reaction to be curious? No doubt he felt pretty 'small' at that point.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	And having seen it, Simon Peter fell at the knees of Jesus, saying, "Depart from me, because I am a sinful man, Master".
Context Group Version	But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a disgraceful man, O Lord.
Disciples' Literal New T.	.
English Standard Version	But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	AND HAVING SEEN SIMON PETER FELL AT THE KNEES OF JESUS, SAYING, DEPART FROM ME, FOR A MAN A SINNER AM I, LORD.
Modern English Version	.
Modern Literal Version	But Simon Peter, when* he saw it, fell down before Jesus' knees, saying, Go away from me, because I am a man, <i>who is</i> a sinner, O Lord.
Modern KJV	.
New American Standard B.	But when Simon Peter saw that, he fell down at Jesus' feet [Lit <i>knees</i> ], saying, "Go away from me Lord, for I am a sinful man!"
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Simon Peter having seen, fell down at the knees of Jesus, saying, 'Depart from me, because I am a sinful man, O lord;'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
Word of Yahweh	When Simon Peter saw it, he fell down at Yahshua's knees, saying, Depart from me; for I am a sinful man, O Master.
Young's Updated LT	.

**The gist of this passage:** Peter falls at Jesus' knees and asks Him to leave, as he is a sinful man.

Luke 5:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 5:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Simôn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, nominative case	Strong's #4613
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
prospiptô (προσπίπτω) [pronounced pros-PIP-toh]	<i>to fall [forwards, down], to prostrate one's self [before, in homage to, or in supplication] [at one's feet]; to rush upon, beat against; of winds beating upon a house</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4363
tois (τοίς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
gonu (γονύ) [pronounced gon-OO]	<i>the knees, the act of kneeling down</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1119
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** When Simon Peter saw [this], he fell down before the knees of Jesus,...

I think that Peter did what the Lord asked him to do partially to humor Him. "You think I should do this? Sure." But when he put the nets out and had more fish than he knew what to do with. He was shocked. I believe that it is at this point the Peter fully recognizes Who Jesus really is (his brother Andrew told him Who Jesus was, but apparently, Peter did not believe that until now).

This is the first time, in the book of Luke, that he is called Simon Peter. He is still named Simon; Jesus has apparently given Simon a second name (according to the gospel of John), but it really has not stuck with him yet. Nevertheless, the author Luke, knowing him as *Peter* uses the name *Simon Peter* at this point in the narrative. Peter has fallen before Jesus in great humility.

Luke 5:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004

Luke 5:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i> ]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1831
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
μου (μοῦ) [pronounced <i>moou</i> ]; also ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

**Translation:** ...saying, "Depart from me,..."

Peter requests that Jesus depart from him. If Jesus is Who Peter believes Him to be, then Peter should have no contact with the Lord whatsoever.

Luke 5:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ἀνὴρ (ἀνὴρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
ἁμαρτωλός (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i> ]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine singular adjective, nominative case	Strong's #268
εἰμι (εἰμί) [pronounced <i>eye-ME</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 <sup>st</sup> person singular, present indicative	Strong's #1510
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

**Translation:** ...Lord, for I am a sinful man."

Peter knows his own motivation; he knows his own soul. He recognizes Who Jesus is, and asks the Lord to depart, as Peter recognizes that he is too sinful to have contact with Him.

Peter did not expect to catch any fish. He has seen Jesus perform at least a couple of miracles, but he just did not see this as happening. When he decries his own sinfulness, Peter knows that he should have believed Jesus, but he did not.

**The Miraculous Draught of Fishes** (by James Tissot) (a graphic); from [pinimg](#); accessed August 20, 2021. Information from the Brooklyn Museum: James Tissot (French, 1836-1902). The Miraculous Draught of Fishes (La pêche miraculeuse), 1886-1896. Opaque watercolor over graphite on gray wove paper, Image: 6 3/4 x 9 11/16 in. (17.1 x 24.6 cm). Brooklyn Museum, Purchased by public subscription, 00.159.87 (Photo: Brooklyn Museum).<sup>17</sup>

From the [Brooklyn Museum page](#): *In Luke's account of the calling of the first apostles, the fishermen return empty-handed after a long night of fishing in their boats. At Jesus' command, they lower their nets once more and harvest more fish than their boats can hold, prompting Peter to confess his unworthiness in Jesus' presence. While the other fishermen struggle with their hefty catch, Peter bows on bended knees before Jesus, a gesture that underscores his primacy among the disciples in Luke's Gospel.*



*In response to Peter's wonder at the miracle, Jesus assures his new apostle: "Fear not; from henceforth thou shalt catch men." Peter and his companions leave behind their fishing boats to follow Jesus in his ministry.*

**Luke 5:8** When Simon Peter saw [this], he fell down before the knees of Jesus, saying, "Depart from me, Lord, for I am a sinful man."

Peter perceives the holiness of Jesus, and recognizes that he should not be in close proximity with the Lord. This is an insight that few believers (or unbelievers) seem to have. Those people who believe in God and believe that they will stand before God after death think, "I have been a pretty decent guy for most of my life. Sure, I have made mistakes, but then, who hasn't? Where's my harp, Lord?"

However, before God, we are the worst filth. We are born with Adam's sin imputed to us. We all have a sin nature. And we have all committed personal sins—thousands of them. God cannot have contact with any of this.

You might own the most beautiful white suit in the world, tailored perfectly to your figure, so that, cleaned up, you look quite impressive. Now, imagine how you would look if this white suit is covered all over with dog excrement. How would you look then? That excrement changes everything.

God is that perfect white suit, and everything that we are is like dog excrement. God cannot come into contact with us, as long as we are dog excrement.

Peter recognizes that. He knows that he is before a man that he should have no contact with. I would submit to you that Peter does not really know Who Jesus is at this time, except that Jesus is holy and he, Peter, is anything but. Peter is completely and totally embarrassed for himself, and for his thoughts, his actions and his motivations.

<sup>17</sup> From the [Brooklyn Museum](#), accessed August 20, 2021.



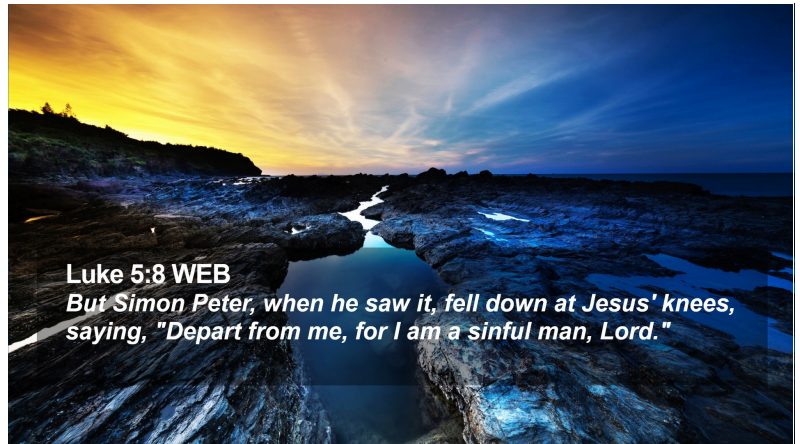
When Peter agreed to take his boat out a little further and drop the nets, *what was he really thinking?* Was Peter thinking, *Take the boat out a little further and then drop our nets? Sure, I'll show You, Wise Guy.*

**Luke 5:8 (WEB)** (a graphic); from [scripture-images.com](http://scripture-images.com); accessed August 12, 2021.

### Chapter Outline

#### Charts, Graphics and Short Doctrines

Luke 5:8 *When Simon Peter considered what he just saw, he fell down before the Lord and said, "Depart from me, Lord, for I am a sinful man."*



**For amazement encompassed him and all those with him on the catching of the fish which they caught. And likewise even James and John, sons of Zebedee, who were partners to Simon.**

Luke  
5:9–10b

**For surprise surrounded him and all those [who were] with him when they caught [all of those] fish. [This was] also [true for] James and John, the sons of Zebedee, who were Simon's partners.**

**Peter was completely amazed by what had just happened; and so were all of the people with him. They could not get over catching so many fish. This was also true of James and John, the sons of Zebedee, who were Simon's partners in this fishing business.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	For amazement encompassed him and all those with him on the catching of the fish which they caught. And likewise even James and John, sons of Zebedee, who were partners to Simon.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	For astonishment had seized him, and all that were with him, at the draught of fishes which they had caught: and in like manner also James and John, the sons of Zebedee, who were partners of Simon.
Original Aramaic NT	For awe had seized him and all of them who were with him, due to that catch of fish which they had caught, Likewise also Yaqob and Yohannan, sons of Zebedee, who were partners of Shimeon, but Yeshua said to Shimeon, "Do not be afraid; from now on, you will be catching men for salvation*." V . 10c is included for context.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	For he was amazed, and all who were with him, because of the catch of fish which they took. So also was it with James and John, sons of Zebedee, who were partners with Simon.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	For he was full of wonder and so were all those who were with him, at the number of fish which they had taken; And so were James and John, the sons of Zebedee, who were working with Simon.
Bible in Worldwide English	He was very much surprised to see how many fish they had caught. All those who were with him were surprised too. James and John, the sons of Zebedee, were helping Simon. They were surprised also.
Easy English	Simon said this because he was very surprised. He was surprised because they had caught so many fish. His friends in the other boat were also very surprised. 10 James and John were very surprised too. They were Zebedee's sons and they worked with Simon.
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	The fishermen were all amazed at the many fish they caught. When Simon Peter saw this, he bowed down before Jesus and said, "Go away from me, Lord. I am a sinful man!" James and John, the sons of Zebedee, were amazed too. (James and John worked together with Simon.) V. 8 is included for context.
<i>God's Word</i> <sup>™</sup>	.
Good News Bible (TEV)	He and the others with him were all amazed at the large number of fish they had caught. The same was true of Simon's partners, James and John, the sons of Zebedee.
<i>The Message</i>	When they pulled in that catch of fish, awe overwhelmed Simon and everyone with him. It was the same with James and John, Zebedee's sons, coworkers with Simon.
NIRV	He and everyone with him were amazed at the number of fish they had caught. So were James and John, the sons of Zebedee, who worked with Simon.
New Life Version	He and all those with him were surprised and wondered about the many fish. James and John, the sons of Zebedee, were surprised also. They were working together with Simon.
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
College Press Bible Study	.
Contemporary English V.	.
The Living Bible	For he was awestruck by the size of their catch, as were the others with him, and his partners too—James and John, the sons of Zebedee.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Simon Peter and the other fishermen—including his fishing partners, Jacob [Or "James." Both Greek and Aramaic leave the Hebrew name as it is, Jacob. This translation will use Jacob throughout] and John, the sons of Zebedee—were awestruck over the miracle catch of fish.
Unlocked Dynamic Bible	He said this because he marveled at the huge number of fish that they had caught. All the men who were with him also marveled, including James and John, the sons of Zebedee, who were two of Simon's fishing partners. The UDB includes v. 10a-b as a part of v. 9.
William's New Testament	For at the haul of fish that they had made, bewildering amazement had seized him and all his men, as well as James and John, Zebedee's sons, who were Simon's partners.

**Partially literal and partially paraphrased translations:**

American English Bible	[He said this] because when they'd brought in so many fish, Simon and those who were with him were amazed and overwhelmed...as were his partners James and John (the sons of Zebedaiou).
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Beck's American Translation Breakthrough Version	.	You see, bewilderment was all around him and all the <i>people</i> together with him over the catch of the fish that they took in together. Likewise also were James and John (Zebedee's sons, who <i>were</i> partners with Simon).
Common English Bible	.	
International Standard V	.	
Len Gane Paraphrase	.	
A. Campbell's Living Oracles		For the draught of fishes which they had taken had filled him and all his companions with terror, particularly James and John, sons of Zebedee, who were Simon's partners.
New Advent (Knox) Bible		Such amazement had overcome both him and all his crew, at the catch of fish they had made; so it was, too, with James and John, the sons of Zebedee, who were Simon's partners.
NT for Everyone		He and all his companions were gripped with amazement at the catch of fish they had taken; this included James and John, the sons of Zebedee, who were partners with Simon.
20 <sup>th</sup> Century New Testament		For he and all who were with him were lost in amazement at the haul of fish which they had made; And so, too, were James and John, Zebediah's sons, who were Simon's partners.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.	
Christian Standard Bible	.	
Conservapedia Translation		Simon was overcome, as were his colleagues, at their catch of the fish. And so were James and John, the sons of Zebedee, who were Simon's partners.
Evangelical Heritage V.		For Peter and all those with him were amazed at the number of fish they had caught, and so were James and John, the sons of Zebedee, who were partners with Simon.
Ferrar-Fenton Bible	.	
Free Bible Version		For he and everybody with him were completely amazed by the catch of fish that they had landed. James and John, the sons of Zebedee, Simon's partners, felt the same way.
God's Truth (Tyndale)		For he was utterly astonished and all that were with him, at the draught of fish which they took: and so was also James and John the sons of Zebedee which were partners with Simon.
Jubilee Bible 2000		For he was overcome with fear, and all that <i>were</i> with him, at the catch of the fishes which they had taken; and likewise James and John, the sons of Zebedee, who were partners with Simon.
Montgomery NT		(For he was amazed, and all who were with him, at the haul of fish which they had made; and so were Simon's partners, James and John, sons of Zebedee.)
NIV, ©2011	.	
Riverside New Testament		For amazement seized him and all those who were with him at the catch of fishes they had taken. It was just the same with James and John, the sons of Zebedee, who were partners with Simon.
Leicester A. Sawyer's NT	.	
Unlocked Literal Bible	.	
Urim-Thummim Version	.	
Weymouth New Testament		(For he was astonished and terrified--he and all his companions--at the haul of fish which they had taken; and so were Simon's partners James and John, the sons of Zabdi.)
Wikipedia Bible Project		...because he and everyone with him had been gripped with panic and amazement over the catch that they had landed together—as were James and John, the sons of Zebedee, Simon's partners.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	.
The Heritage Bible	Because amazement held him completely, and all the ones with him, over the catch of the fish which they took together; And similarly both James and John, the sons of Zebedee, who were partners with Simon.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	For he and all his companions were completely awestruck at the catch they had made; so also were James and John, sons of Zebedee, who were Simon's partners.
New RSV	.
Revised English Bible–1989	For he and all his companions were amazed at the catch they had made; so too were his partners James and John, Zebedee's sons.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	For astonishment had seized him and everyone with him at the catch of fish they had taken, and likewise both Ya'akov and Yochanan, Shim'on's partners.
exeGeses companion Bible	...- for astonishment envelopes him and all who are with him at the catch of the fishes they took: and likewise also Yaaqovos and Yahn, the sons of Zabdi, who are partakers with Shimon.
Hebraic Roots Bible	.
Israeli Authorized Version	For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also Yaakov, and Yochanan, the sons of Zavdai, which were partners with Shimon.
<i>The Scriptures</i> 1998	For astonishment had seized him and all those with him, at the catch of fish which they took, so too were Ya'aqob and Yoḥanan, the sons of Zabdai, who were partners with Shim'on.
Tree of Life Version	For amazement had gripped him and all who were with him, over the catch of fish they had netted; so also Jacob and John, Zebedee's sons, who were partners with Simon.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...Surprise for grasps him and all the [men] with him at the catch [of] the fish* whom* [They] take similarly but and {It grasps} james and john sons [of] zebedee Who* were Sharing [with] the simon...
Awful Scroll Bible	For there held-around him dismay, even all they with him that took-hold-together at the catching of the fish, in addition likewise even James and John, the sons of Zebedee, who were partners with Simon.
Concordant Literal Version	For awe engulfs him and all those with him at the catch of fishes which they took. Now likewise are James also and John, sons of Zebedee, who were Simon's mates.
Orthodox Jewish Bible	For astonishment seized Shimon Kefa and all the ones with him on account of the catch of dagim which they took; And likewise also Yaakov and Yochanan the banim of Zavdai, who were business shuttafim (partners) with Shimon.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

**Expanded/Embellished Bibles:**

The Amplified Bible	For he and all his companions were completely astounded at the catch of fish which they had taken; and so were James and John, sons of Zebedee, who were partners with Simon [Peter].
An Understandable Version The Expanded Bible	. [ <sup>1</sup> For] He and the other fishermen were amazed at the many fish they caught, as were James and John, the sons of Zebedee, Simon's partners.
Jonathan Mitchell NT	You see, awe, fear and astonishment suddenly surrounded, engulfed and then overwhelmed him – as well as all those together with him – upon [the impact], at the catch of the fishes which they together took in hand. Now [it was] likewise, also, [with] Jacob (or: James) and John – sons of Zebedee. They were partners and mates with Simon.
P. Kretzmann Commentary Syndein/Thieme	. For Peter and all who were with him were astonished at the catch of fish that they had taken, and so were James and John, sons of Zebedee, who were Simon's business partners.
Translation for Translators	Simon and all the men who were with him were amazed at how many fish they had taken. James and John, the two sons of Zebedee, who were Simon's partners, were among those who were amazed. When Simon, <i>whose other name was Peter</i> , saw the fish, <i>feeling ashamed to be in the presence of someone who obviously had God's power</i> , he prostrated himself before Jesus and said, "Lord, you should go away from me, because I am a sinful man!" V. 8 is included for context.
The Voice	.

#### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T. NET Bible®	. For <sup>22</sup> Peter <sup>23</sup> and all who were with him were astonished <sup>24</sup> at the catch of fish that they had taken, and so were James and John, Zebedee's sons, who were Simon's business partners. <sup>25</sup> <sup>22sn</sup> An explanatory conjunction (For) makes it clear that Peter's exclamation is the result of a surprising set of events. He speaks, but the others feel similarly. <sup>23tn</sup> Grk "he"; the referent (Peter) has been specified in the translation for clarity. <sup>24sn</sup> In the Greek text, this term is in an emphatic position. <sup>25tn</sup> Or "business associates."
New American Bible (2011) The Passion Translation The Spoken English NT	. . Because he and all his companions were completely amazed about the catch of fish that they'd taken. <sup>e</sup> So were James and John, the sons of Zebedee, who were Simon's partners. <sup>e.</sup> Lit. "For amazement had seized him and all those with him about the catch of fish that they had taken."
Wilbur Pickering's New T.	.

#### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	For astonishment seized him, and all the [ones] with him, at the catch of the fish which they caught, and likewise also James and John, [the] sons of Zebedee, the ones [who] were partners with Simon..
Charles Thompson NT Context Group Version Disciples' Literal New T.	. . For astonishment at the catch of fish which they took seized him, and all the ones with him. And likewise also James and John, sons of Zebedee, who were partners with Simon.
English Standard Version	.

Far Above All Translation	For astonishment had gripped him, and all those with him, at the catch of the fish which they had taken. So too <i>had astonishment gripped</i> James and John, Zebedee's sons, who were companions of Simon.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	For* amazement engulfed him and all those together with him, at the catch of the fish which they took in; and likewise also James and John, sons of Zebedee, who were partners with Simon.
Modern KJV	.
New American Standard B.	For amazement had seized him and all his companions because of the catch of fish which they had taken; and so also were James [Or <i>Jacob</i> ] and John, sons of Zebedee, who were partners with Simon.
New European Version	For he was amazed, and all that were with him, at the catch of fish which they had taken. And so were also James and John, sons of Zebedee, who were partners with Simon.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	...for astonishment seized him, and all those with him, at the draught of the fishes that they took, and in like manner also James and John, sons of Zebedee, who were partners with Simon;...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

**The gist of this passage:** Everyone there was astonished at the amount of fish that they had hauled in, including James and John, who were associates of Simon.

Luke 5:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thambos (θάμβος) [pronounced THAM-boss]	<i>amazement, astonishment, by surprise; wonder; to render immovable</i>	masculine/neuter singular noun; nominative case	Strong's #2285
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
periechô (περιέχω) [pronounced per-ee-EKH-oh]	<i>to hold all around; to surround, encompass; to contain: of the subject-matter, contents, of a writing; to take possession of, to seize</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4023
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** For surprise surrounded him...

Simon Peter was completely taken aback by what had just happened. This suggests to me that, he was more or less humoring the Lord when he went back and set out his nets again.

However, this incredible catch just shook up his mind. He realized, to some degree, just Who Jesus was. Jesus was more than just an amazing man. Jesus was not just some great teacher. He was not simply a man with an interesting take on life.

Luke 5:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hapas (ἅπας) [pronounced <i>HAAH-pahs</i> ]	<i>the whole, all</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [pronounced <i>toos</i> ]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
sun (σύν) [pronounced <i>soon</i> ]	<i>with, beside, in association with</i>	preposition	Strong's #4862
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...and all those [who were] with him...

Remember, these men had worked all night, to the point of complete exhaustion, and they had not caught anything. So to go out and put down their nets and make their biggest catch of fish in their lives—this shocked and surprised everyone.

One of the interesting things I find concerning the miracles of the Lord is, they are always crowd appropriate. Every fisherman there on both boats experienced this, and they understood, as experienced fishermen, that this experience was not simply unusual, but impossible. Furthermore, they knew there was no way to fake any of this. If you studied the book of Exodus with me, you know that the first few miracles done by the hand of Moses were replicated by the magicians (or religious illusionists) who were a part of Pharaoh's cabinet. They could not do all that Moses did; and certainly, they could not undo what Moses did. However, they could approximate what Moses did on a small scale. But the miracles done at the hand of Moses were observable by every single Egyptian, every single time. The religious illusionists, at best, could make it appear to those within the palace that they were able to duplicate the miracles done by the hand of Moses.

See **Exodus 7** ([HTML](#)) ([PDF](#)) ([WPD](#)) regarding the religious illusionists.

What Peter and the others observed could not be trickery; it could not be faked. They all knew this. What just happened to them was beyond belief and beyond explanation.

Luke 5:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
Might need some additional definitions here.			
τῆ (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ἀγρα (ἄγρα) [pronounced AG-rah]	<i>a catching, a haul; hunting; that which is taken in hunting, the booty, prey; of birds or beasts, game; of fish, a draught</i>	feminine singular noun; dative, locative or instrumental case	Strong's #61
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ἰχθύς (ἰχθύς) [pronounced ikh-THOOS]	<i>fish</i>	masculine plural noun; genitive/ablative case	Strong's #2486
ὁν (ὄν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
συλλαμβάνω (συλλαμβάνω) [pronounced sool-lam-BAHN-oh]	<i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4815

**Translation:** ...when they caught [all of those] fish.

I took a lot of liberties with the translation here. I have done a more accurate word-for-word translation as well.

But, what amazed them was the amount of fish that they caught. These men had a great deal of experience on the seas, and a haul like this was beyond a good catch (or a great catch). It was miraculous.

Luke 5:9 For surprise surrounded him and all those [who were] with him when they caught [all of those] fish. (Kukis moderately literal text)

When we take my translation of v. 9, it is quite similar to the NKJV, but with some changes in the word order.



Luke 5:9 For he and all who were with him were astonished at the catch of fish that they had taken,... (NKJV)

All of the deckhands were amazed by what they witnessed. They had never seen anything like this before; and they will never experience a catch like this ever again (until Jesus does this again).

Luke 5:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoiōs (ὁμοίως) [pronounced <i>hom-OY- oce</i> ]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Iakōbos (Ἰάκωβος) [pronounced <i>ee-AK- oh-boss</i> ]	<i>supplanter; transliterated, James</i>	proper singular masculine noun; accusative case	Strong's #2385
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Iōannēs (Ἰωάννης) [pronounced <i>ee-oh- AHN-nace</i> ]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; accusative case	Strong's #2491
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee- OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine plural noun, accusative case	Strong's #5207
Zebedaios (Ζεβεδᾱίος) [pronounced <i>dzeb-ed- AH-yos</i> ]	<i>my gift; transliterated, Zebedee</i>	proper masculine singular noun, genitive/ablative case	Strong's #2199

**Translation:** [This was] also [true for] James and John, the sons of Zebedee,...

Specific men were particularly impressed. Peter was astonished and so were James and John. There were many more men on these boats; but they are not named.

Luke 5:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Luke 5:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
koinōnos (κοινωνός) [pronounced <i>koy-no-NOS</i> ]	<i>associate, partner, colleague, partaker, sharer</i>	masculine plural adjective; nominative case	Strong's #2844
tō (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Simōn (Σίμων) [pronounced <i>SEE-mohn</i> ]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun; dative, locative or instrumental case	Strong's #4613

**Translation:** ...who were Simon's partners.

James, John and Simon Peter apparently all had this business together. We do not know the exact nature of the partnership, but it seems that they worked together.

This would have been quite a significant business given that they had two ships. Peter's brother, Andrew, was probably there, but he is not mentioned at this juncture in the gospel of Luke. In fact, Luke only mentions Andrew once by name, and that is when he names all the 12 disciples in Luke 6.

Luke 5:10a-b [This was] also [true for] James and John, the sons of Zebedee, who were Simon's partners.

These 3 men will play a very important part in the ministry of the Lord, before and after His crucifixion.

Luke 5:9–10b Peter was completely amazed by what had just happened; and so were all of the people with him. They could not get over catching so many fish. This was also true of James and John, the sons of Zebedee, who were Simon's partners in this fishing business.

#### A brief synopsis of Luke 5:4–10b:

This is what we have studied so far:

Luke 5:4 And when He [Jesus] had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch."

Simon (Peter) did not hear a word of Jesus sermon. He could not stop thinking about his lousy night fishing (that previous night).

Luke 5:5 And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets."

"There are no fish in this lake right now," Peter tells the Lord. We fish all night last night and we did not catch a blasted thing."

Luke 5:6 And when they had done this, they enclosed a large number of fish, and their nets were breaking.

Peter did what the Lord suggested that he do; and suddenly, his nets had captured thousands of fish.

Luke 5:7 They signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

The second boat came near to help out, and now both boats were overloaded with fish.

Luke 5:8 But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."

Peter, at this point, recognizes Jesus for Who He is; and himself for how failed he is as a person.

Luke 5:9–10b For he and all who were with him were astonished at the catch of fish that they had taken, and so also were James and John, sons of Zebedee, who were partners with Simon. (ESV; capitalized)

Everyone there was shocked. These men had never taken in a catch like this before.

### **Jesus' Ministry and His Humanity**

Recall that Jesus has had a ministry going on for awhile. If I were to guess, perhaps for 6 months. All of this was a solo ministry which did not involve signs, miracles, healings or disciples. Based upon some of the things which we read in the first chapter of Acts, Jesus probably had some followers. They heard Him speak, and they wanted to travel with Him.

In any case, the Lord's ministry was Him simply reading and then teaching the Word of God. What we know of the Lord's ministry is very different than He started out (and the time period I have allowed for this ministry is purely speculative).

Only recently had Jesus begun to use the sign gifts given Him by God the Holy Spirit (from about the middle of Luke 4 to this point).

If Jesus is not depending upon His divine nature (that is what I believe), then He is only beginning to use these sign gifts, and the fact that He is able to cure people or cast out demons comes from passages which Jesus has read in the Old Testament.

When it comes to choosing His disciples, Jesus is evaluating these men as a man would. He does not look at Peter and decide, "I know that Peter will recognize Who I am." Jesus does not know that Peter will write two epistles. Although Jesus is a prophet, this does not mean that He knows everything from the future. He can speak of things only as they are revealed to Him. There is nothing that I have read which suggests that Jesus, at this point, had any information from the future about Peter. But Jesus was very able to read people, and that is what He did with Simon Peter.

Jesus is simply meeting and speaking with His various followers and evaluating them. He recognizes, for a number of reasons, that He needs more than casual followers.

**And said face to face with the Simon Jesus, “Do not be frightened; from the now, men you will be capturing.”**

Luke  
5:10c-e

**Jesus said face to face with Simon, “Do not fear, [for] from now on, you will be capturing men.”**

**Jesus said directly to Simon, “Stop being afraid, for from this point forward, you will be netting men.”**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And said face to face with the Simon Jesus, “Do not be frightened; from the now, men you will be capturing.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	But Jesus said: Fear thou not; henceforth thou shalt catch men unto life.
Original Aramaic NT	Likewise also Yaqob and Yohannan, sons of Zebedee, who were partners of Shimeon, but Yeshua said to Shimeon, "Do not be afraid; from now on, you will be catching men for salvation*." This is all of v. 10.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	But Jesus said to Simon, Do not be afraid; from henceforth you will be catching men for life.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Jesus said to Simon, Have no fear; from this time forward you will be a fisher of men.
Bible in Worldwide English Easy English	Jesus said to Simon, Do not fear. From now on your work will be to catch men. Jesus said to Simon, ‘Do not be afraid. You have been catching fish. From now on you will catch people!’
Easy-to-Read Version–2001	Jesus said to Simon, "Don't be afraid. From now on you will work to gather people, {not fish}!"
Easy-to-Read Version–2006	Jesus said to Simon, “Don’t be afraid. From now on your work will be to bring in people, not fish!”
God’s Word™	.
Good News Bible (TEV)	.
The Message	Jesus said to Simon, “There is nothing to fear. From now on you’ll be fishing for men and women.”
NIRV	.
New Life Version	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	Jesus told Simon, "Don't be afraid! From now on you will bring in people instead of fish."
The Living Bible	Jesus replied, “Don’t be afraid! From now on you’ll be fishing for the souls of men!”
New Berkeley Version	.
New Century Version	.
New Living Translation	.

Unlocked Dynamic Bible	But Jesus said to Simon, "Do not be afraid! Until now you gathered in fish, but from now on you will gather in people to become my disciples." This is all of v. 10 in the UDB.
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And Jesus said to Simon, "Don't be afraid. From the present <i>on</i> , you will be catching people alive."
Common English Bible	.
International Standard V	Then Jesus told Simon, "Stop being afraid. From now on you will be catching people."
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	But Jesus said to Simon, Do not be afraid; henceforth thou shalt be a fisher of men.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	"Do not be afraid," Jesus said to Simon; "from to-day you shall catch men."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND SO ALSO WERE JAMES AND JOHN, SONS OF ZEBEDEE, WHO WERE PARTNERS WITH SIMON. AND JESUS SAID TO SIMON, "DO NOT FEAR, FROM NOW ON YOU WILL BE CATCHING HUMANS!"
Christian Standard Bible	.
Conservapedia Translation	Jesus told Simon, "Be not afraid, from here on you shall catch men." "be not afraid" is clearer.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Jesus, however, said to Simon: "Do not fear; from this time you will be a catcher of men!"
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	Then Jesus said to Simon, "Don't be afraid; from now on you will fish for people."
Riverside New Testament	.
Leicester A. Sawyer's NT	And Jesus said to Simon, Fear not; from this time you shall take men.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	But Jesus replied to Simon, "Fear not: from this time you shall be a catcher of men."
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Jesus said to Simon, Do not fear; from now you will capture men alive.
New American Bible (2002)	.
New American Bible (2011)	Jesus said to Simon, "Do not be afraid; from now on you will be catching men." Jer 16:16.
New English Bible–1970	.
New Jerusalem Bible	But Jesus said to Simon, 'Do not be afraid; from now on it is people you will be catching.'
New RSV	.

Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Don’t be frightened,” Yeshua said to Shim’on, “from now on you will be catching men — alive!”
exeGesés companion Bible	...and likewise also Yaaqovos and Yahn, the sons of Zabdi, who are partakers with Shimon. And Yah Shua says to Shimon, Awe not! From now on you capture live humans.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	Then עשוהי said to Shim’on, “Do not fear, from now on you shall catch men.”
Tree of Life Version	But <i>Yeshua</i> said to Simon, “Do not be afraid. From now on, you will be catching men.”.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and says to the simon The Jesus not fear! {me} from the [one] now men [You] will be Catching...
Awful Scroll Bible	However Jesus said with respects to Simon, "Be yourself not afraid! From now on you will be catching-alive they of the aspects-of-men!"
Concordant Literal Version	.
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach said to Shimon, Do not be afraid. From now on you will catch bnei Adam.
Rotherham’s Emphasized B.	And Jesus said unto Simon—Do not fear! henceforth, shall thou be taking, men, that they may, live.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said to Simon, “Have no fear; from now on you will be catching men!”
An Understandable Version	.
The Expanded Bible	Jesus said to Simon, “Don’t be afraid. From now on you will fish for people [catch people; <sup>T</sup> be fishers of men].”
Jonathan Mitchell NT	Then Jesus says to Simon, "Stop fearing (or: Do not continue being afraid). From now on you will be repeatedly catching humans (or: [the] people) alive!"
P. Kretzmann Commentary Syndein/Thieme	. Then Jesus said to Simon, "Do not be afraid {an order}. From now on you will be catching men/people {anthropos - mankind}." {Note: So here we learn that Peter, James and John were business partners before they became disciples. James and John were the sons of Zebedee (also called the 'sons of Thunder') and elsewhere we will learn their mother is Salome.}
Translation for Translators	But Jesus said to Simon, “Do not be afraid! <i>Up until now you(sg) have been gathering fish</i> [MET], but from now on you will gather people <i>to become my disciples.</i> ”
The Voice	<b>Jesus:</b> Don’t be afraid, Simon. From now on, I’ll ask you to bring Me people instead of fish.

### Bible Translations with an Excess of Footnotes:

Disciples’ Literal New T. .



NET Bible®

Then<sup>26</sup> Jesus said to Simon, “Do not be afraid; from now on<sup>27</sup> you will be catching people.”<sup>28</sup>

<sup>26tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>27sn</sup> From now on is a common Lukan expression, see Luke 1:48.

<sup>28tn</sup> The Greek term ἄνθρωπος (ánthrōpos) is used here in a generic sense, referring to both men and women, thus “people.”

<sup>sn</sup> The kind of fishing envisioned was net – not line – fishing, which involved a circular net that had heavy weights around its perimeter. The occupation of fisherman was labor-intensive. The imagery of using a lure and a line (and waiting for the fish to strike) is thus foreign to this text. Rather, the imagery of a fisherman involved much strain, long hours, and often little results. Jesus’ point may have been one or more of the following: the strenuousness of evangelism, the work ethic that it required, persistence and dedication to the task (often in spite of minimal results), the infinite value of the new “catch” (viz., people), and perhaps an eschatological theme of snatching people from judgment (cf. W. L. Lane, Mark [NICNT], 67; D. L. Bock, Luke [BECNT], 1:461). If this last motif is in view, then catching people is the opposite of catching fish: The fish would be caught, killed, cooked, and eaten; people would be caught so as to remove them from eternal destruction and to give them new life. With the statement “You will be catching people” Jesus turns the miracle into a metaphor for mission.

New American Bible (2011)  
The Passion Translation

.  
Jesus answered, “Do not yield to your fear, Simon Peter. From now on you will catch men for salvation!”

Translated literally from the Aramaic text. The Greek word zoogreo is a compound word of zoos (meaning “life”) and agreuo (meaning “to catch”). Fishermen catch fish that die and are consumed, but Peter was to catch men and give them life and freedom.

The Passion Translation .  
The Spoken English NT .  
Wilbur Pickering’s New T. .

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation .  
Charles Thompson NT .  
Context Group Version .  
Disciples’ Literal New T. .

And Jesus said to Simon, “Do not be fearing. From now on you will be catching[d] people!”

English Standard Version .  
Far Above All Translation .  
Green’s Literal Translation .  
Literal New Testament .  
Modern English Version .  
Modern Literal Version .  
Modern KJV .

And Jesus said to Simon, Do not fear. From now on you will be taking men alive.

And Jesus said to Simon, Do not fear; hereafter you will be catching live men.

New American Standard B. .  
New European Version .  
New King James Version .  
NT (Variant Readings) .  
Niobi Study Bible .  
Restored Holy Bible 6.0 .  
Revised Young’s Lit. Trans. .  
Updated Bible Version 2.17 .  
A Voice in the Wilderness .  
Webster’s Translation .  
World English Bible .

And Jesus said to Simon: Fear not. From this time forward you shall catch men.

...and Jesus said unto Simon, 'Fear not, henceforth you shall be catching men;'

Jesus said to Simon, “Don’t be afraid. From now on you will be catching people alive.”

Young's Updated LT

**The gist of this passage:** Jesus tells Simon to stop being afraid; that he will be netting men.

Luke 5:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced <i>tahn</i> ]; also το (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Σιμῶν (Σίμων) [pronounced <i>SEE-mohn</i> ]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun; accusative case	Strong's #4613
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

**Translation:** Jesus said face to face with Simon,...

The preposition πρός (πρός) [pronounced *prahç*] often indicates direct communication. Whether Peter has gotten up or not, Jesus is likely looking right at him.

Jesus has evaluated Peter. He understands who Peter is, and He is able to discern that Peter is honest and grace oriented.

Based upon what he has seen, Peter knows that he is in the company of a truly holy man. Peter also recognizes his own sinfulness. I don't believe that Peter understands much more than that, but this places him light years ahead of the arrogant religious class (with whom they will have considerable interaction).

Luke 5:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
μή (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Luke 5:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive imperative	Strong's #5399

**Translation:** ...“Do not fear,...

Simon Peter, like many men, understands his many failures, sins and weaknesses; and he recognized that he had no place being with Jesus. He feels both ashamed and, apparently, frightened. Jesus tells him not to be afraid.

We really do not know what is going through Peter's mind, but Jesus believes the correct thing to do is to reassure him.

Luke 5:10e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568

In Luke 5:10, these 3 words are translated, *from now on, from this time forward, from this point forward, henceforth, hereafter.*

ἀνθρώπος (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man, mankind, human being</i>	masculine plural noun; accusative case	Strong's #444
ἔσομαι (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of “to be”</i>	2 <sup>nd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
ζῶντες (ζωγράφω) [pronounced dzogue-REH-oh]	<i>taking captive, taking alive [as a prisoner of war]; the one catching, ensnaring, the capture [of something]</i>	masculine singular, present active participle; nominative case	Strong's #2221

**Translation:** ...[for] from now on, you will be capturing men.”

“From this point forward,” Jesus tells Peter, “You will be ensnaring men.” This means that Peter will be evangelizing people for the Lord. He will be telling others about Jesus. To what extent, Peter has no idea; and we don’t really know how much Jesus in His humanity is able to determine. However, Jesus is able to look at Simon and see great potential. Let me suggest several reasons for this: (1) Jesus told Simon what to do with the boat and the nets, and, even though this seemed silly to Simon, he still went ahead and did it. He did not argue with the Lord; he did not attempt to explain that this was a silly idea. He just did it. (2) Peter recognized just how amazing this catch of fish was. This is quite important. Remember that Pharaoh of Egypt personally experienced many miracles at the hand of Moses, but he did not appreciate the power behind them. (3) Finally, Peter fully recognizes his own sinfulness in the company of Jesus. These things tell Jesus that Peter is able to see and properly evaluate a situation; and that Peter has an honest opinion about himself.

**Luke 5:10d-e (ESV)** (a graphic); from **De La Salle**; accessed September 3, 2021.

Luke 5:10c-e **Jesus said face to face with Simon, “Do not fear, [for] from now on, you will be capturing men.”**

Now let me explain the miracle. This was a real miracle, insofar as it happened just the way that it did. God did not suddenly make fish out of nothing and stock the lake; but He moved the fish over to where Jesus guided Peter to put the boat. God brought the fish and the nets together. The fish were always there; but it required God to bring them to the nets.

The meaning of this miracle is that Peter, as a disciple of Jesus, will move only slightly from where he is. He has made his living catching fish on the sea; He will follow Jesus and His ministry to the people all around. As a result, Peter will *catch* tens of thousands of men. And through his writings, Peter has captured hundreds of millions of men. Peter is one of the greatest fishers of men of all time. Peter recorded for all time the great gospel statement of 1Peter 2:24 **He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (ESV; capitalized) Many have read this verse and then have trusted in the Lord as a result.

The NET Bible: *With the statement “You will be catching people” Jesus turns the miracle into a metaphor for mission.*<sup>18</sup>

Luke 5:10c-e **Jesus said directly to Simon, “Stop being afraid, for from this point forward, you will be netting men.”**

**And they were bringing the ships upon the land; forsaking all, they followed Him.**

Luke  
5:11

**They brought their boats up onto the land; [and] forsaking everything, [the men] followed Him.**

**They brought their two boats onto the shore, but then, they just left them there. Peter, James and John forsook everything to follow Jesus.**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek) **And they were bringing the ships upon the land; forsaking all, they followed Him.**

<sup>18</sup> From <https://bible.org/netbible/index.htm?luk5.htm> (footnote); accessed October 7, 2019.



Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And having brought their ships to land, leaving all things, they followed him.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And they brought the vessels to the land: and they left all and followed him.
Original Aramaic NT	And they brought those ships to land, and they left everything and they came after him.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And they brought the boats to land, and left everything and followed him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when they had got their boats to the land, they gave up everything and went after him.
Bible in Worldwide English	They brought their boats to the land. Then they left everything and went with Jesus.
Easy English	After that, they went and they pulled their boats up on the shore. Then they left everything behind and they went with Jesus. 5:11 Jesus wanted to teach Simon, James and John about 'catching men'. They would learn how to tell people the good news about Jesus. They had brought fish out of the water. Now they would bring people to Jesus, so that they could believe in him.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The men brought their boats to the shore. They left everything and followed Jesus.
God's Word™	Simon and his partners brought the boats to shore, left everything, and followed Jesus.
Good News Bible (TEV)	.
The Message	They pulled their boats up on the beach, left them, nets and all, and followed him.
NIRV	.
New Life Version	When they came to land with their boats, they left everything and followed Jesus.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	And as soon as they landed, they left everything and went with him.
New Berkeley Version	.
New Century Version	.
New Living Translation	And as soon as they landed, they left everything and followed Jesus.
The Passion Translation	After pulling their boats to the shore, they left everything behind and followed Jesus. When you leave everything behind to follow Jesus, you are actually in the position to have it all. Jesus will be your everything. Later, Peter will once again leave his nets behind to swim to Jesus. See John 21:4-8.
Unlocked Dynamic Bible	So after the men brought the boats to the shore, they left their fishing business and everything else and went with Jesus.
William's New Testament	So after they had brought the boats to land, they left everything and followed Him.

### Partially literal and partially paraphrased translations:

American English Bible	So then they rowed their boats back to land and they just walked away from everything to follow him.
Beck's American Translation	.
Breakthrough Version	.

Common English Bible	.
International Standard V	So when they brought the boats to shore, they left everything and followed Jesus [Lit. <i>him</i> ].
Len Gane Paraphrase	After they had brought their ships to land, they forsook all and followed him.
A. Campbell's Living Oracles	And having brought their barks to land, they forsook all, and followed him.
New Advent (Knox) Bible	So, when they had brought their boats to land, they left all and followed him.
NT for Everyone	They brought the boats in to land. Then they abandoned everything and followed him.
20 <sup>th</sup> Century New Testament	.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	They landed their boats, and gave up everything to follow Him.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Then having run their boats ashore, they left all, and followed Him.
Free Bible Version	So they dragged the boats onto the shore, left everything, and followed Jesus.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	So they pulled their boats up on shore, left everything and followed him.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	Once they'd pulled the boats up onshore, they left everything behind and followed Jesus.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So they brought their boats to land and followed him, leaving everything.
The Heritage Bible	And bringing their boats upon the land, forsaking all, they followed him.
New American Bible (2002)	.
New English Bible–1970	.
New Jerusalem Bible	Then, bringing their boats back to land they left everything and followed him.
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And as soon as they had beached their boats, they left everything behind and followed him.
exeGesés companion Bible	...- and they moored their sailers to land; and forsake all and follow him.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	So when they had brought the boats to the landing, they left everything and followed Him.

### Weird English, Old English, Anachronistic English Translations:



Accurate New Testament Awful Scroll Bible	...and Leading the boats to the earth Releasing all [things] [Men] follow him... Then being led- the ships -along-down to the land, being sent- everyone -away dismissed, they became joint-road with Him.
Concordant Literal Version Orthodox Jewish Bible	And bringing the ships onto the land, leaving all, they follow Him." And having left behind the sirot on the shore, they forsook all, and followed him [as talmidim].
Rotherham's Emphasized B. Third Millennium Bible	And, bringing the boats down on to the land, they left all, and followed him. .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	After they had brought their boats to land, they left everything and <sup>[a]</sup> followed Him [becoming His disciples, believing and trusting in Him and following His example]. <sup>[a]</sup> The concept of "follow" can represent three separate possibilities: (1) walking with Him (literally), that is merely being in His presence regardless of personal belief or commitment; (2) accepting and identifying with the salvation He offered; and (3) being identified with Him by being subject to the scorn and rejection of unbelievers because of personal belief and commitment to Him.
An Understandable Version The Expanded Bible Jonathan Mitchell NT	. . Then, after bringing the sailing vessels back down upon the land, abandoning all things, they followed Him.
P. Kretzmann Commentary	And when they had brought their ships to land, they forsook all and followed Him. Peter was most deeply affected by the miracle, of which he had been not merely a spectator, but a partaker and recipient. It was the first time that Peter had been brought so close to the almighty power of Christ that he could judge as to its greatness and majesty. It belonged to his calling, it took place on his vessel, with his own fishnet, after his own fruitless endeavors, in his immediate presence. And so he utters his cry of confession and faith: Depart from me!, This evidence of the almighty power of Jesus was evidence of His divinity. And the divine Christ is a holy, sinless Christ. Peter felt too utterly unworthy to remain any longer in the presence of the Master, before whom he always felt his sinfulness. For a stupor had fallen upon him, so great was his astonishment. And the others of the party that were Simon's partners in the fishing business were in the same condition. They almost feared to trust the evidence of their senses. They were also seized with fear, which encompassed them, especially James and John, the sons of Zebedee. But Jesus addressed a special word of comfort to Peter, bidding him not to fear. And they all from henceforth should be fishers of men. This should be their permanent occupation; their life should be spent in casting forth the net of the Gospel and drawing redeemed hearts into the kingdom of Christ. "As though He should say: Now thou hast a calling that thou art a fisherman, but I want to command a different one to thee, that thou shalt go into a different water and catch people, make the heaven full of fish, and fill My kingdom in the same way as these fish now fill thy boat. For this draught I will give thee, different net, namely, the Gospel; with that thou shalt catch the elect that they permit themselves to be baptized, believe, and live eternally. " The call of Jesus was an effectual call. They brought their ships to the land, and, leaving all, they followed Him. They were formally enrolled as His disciples. When Christ calls and shows the way to His service, there must be no consulting with flesh and blood, but a cheerful following of His voice and a happy bowing under His will. There can be no doubt as to the blessing that attends such obedience.
Syndein/Thieme	So, having brought their boats to shore . . . having left everything behind, they 'followed as a student/disciple' {akoloutheo} Him.

Translation for Translators     So after they brought the boats to the shore, they left their business [HYP] *in the hands of others* and went with Jesus.

The Voice                             The fishermen haul their fish-heavy boats to land, and they leave everything to follow Jesus.

**Bible Translations with an Excess of Footnotes:**

Disciples’ Literal New T.         .  
NET Bible®                             So<sup>29</sup> when they had brought their boats to shore, they left everything and followed<sup>30</sup> him.  
<sup>29tn</sup> Here καί (kai) has been translated as “so” to indicate the result of Jesus’ pronouncement.  
<sup>30sn</sup> The expression left everything and followed him pictures discipleship, which means that to learn from Jesus is to follow him as the guiding priority of one’s life.

New American Bible (2011)         .  
New American Bible (2011)     **When they brought their boats to the shore, they left everything\* and followed him [Mt 19:27].**  
\* [5:11] They left everything: in Mk 1:16–20 and Mt 4:18–22 the fishermen who follow Jesus leave their nets and their father; in Luke, they leave everything (see also Lk 5:28; 12:33; 14:33; 18:22), an indication of Luke’s theme of complete detachment from material possessions.

The Passion Translation             .  
The Spoken English NT               .  
Wilbur Pickering’s New T.         **Pulling the boats up on the shore, they left it all<sup>5</sup> and followed Him.**  
(5) The hired men took care of the fish, etc. No doubt most of the crowd had stayed to watch, so getting rid of the fish probably was not a problem.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation     .  
Charles Thompson NT               .  
Context Group Version               .  
Disciples’ Literal New T.           .  
English Standard Version           .  
Far Above All Translation           .  
Green’s Literal Translation         **And bringing the boats down onto the land, forsaking all things, they followed Him.**  
Literal New Testament               .  
Modern English Version               .  
Modern Literal Version               .  
Modern KJV                             .  
New American Standard B.         .  
New European Version               .  
New King James Version             .  
NT (Variant Readings)               .  
Niobi Study Bible                     .  
Restored Holy Bible 6.0             .  
Revised Young’s Lit. Trans.         **...and they, having brought the boats upon the land, having left all, did follow him.**  
Updated Bible Version 2.17         .  
A Voice in the Wilderness           .  
Webster’s Translation               .  
World English Bible                  **When they had brought their boats to land, they left everything, and followed him.**  
Young’s Updated LT                  .

**The gist of this passage:**         The men brought their boats onto the shore, and then abandoned everything to follow Jesus.

Luke 5:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
katagô (κατάγω) [pronounced <i>kat-AG-oh</i> ]	<i>leading down, bringing [down, forth]; bringing [a vessel from deep water to the land]; being brought (down) in a ship, landing, touching at</i>	masculine plural, aorist active participle; nominative case	Strong's #2609
τα (τά) [pronounced <i>taw</i> ]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
ploion (πλοῖον) [pronounced <i>PLOY-on</i> ]	<i>a ship, boat, vessel; a sailor</i>	neuter plural noun, accusative case	Strong's #4143
επί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i> ]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

**Translation:** They brought their boats up onto the land;...

They (Peter, Andrew, James and John) pulled their boats up onto the shore, to dock them.

Luke 5:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphiêmi (ἀφίημι) [pronounced <i>af-EE-ay-meef</i> ]	<i>sending [forth, away], dismissing; letting go [from one's power [possession]; letting [something] go free [escape]; leaving [alone, behind], letting go; forsaking, abandoning; metaphorically, releasing from an obligation, forgiving a debt [letting go of a debt], pardoning, forgiving; deserting, quitting; passing by</i>	masculine plural, aorist active participle; nominative case	Strong's #863
panta (πάντα) [pronounced <i>PAHN-ta</i> ]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956

Luke 5:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #190
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...[and] forsaking everything, [the men] followed Him.

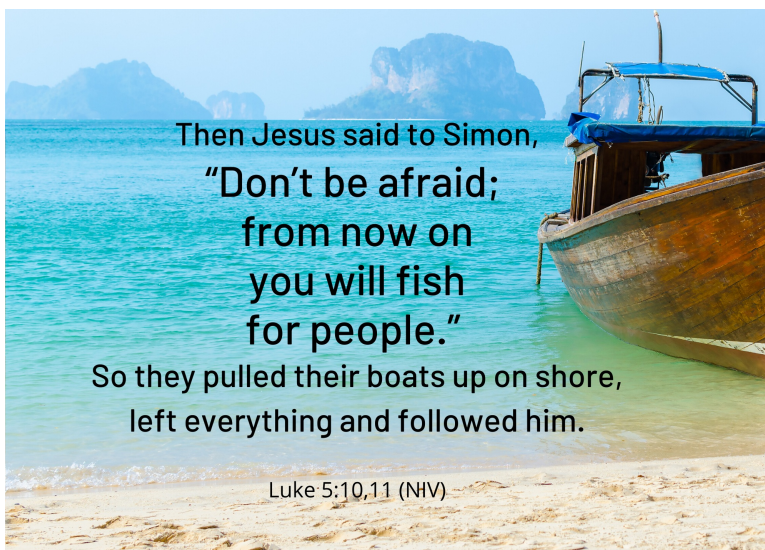
Peter, James and John are all named in this chapter; so we would assume that they forsake everything (meaning, they just leave their boating/fishing business behind). In parallel passages, Peter’s brother Andrew joins them. Whether anyone else from their crew joins them, we don’t know (many people followed Jesus regularly or faithfully without being one of the *twelve* and without being specifically named in Scripture).

Although I wonder what happened to Peter’s boat (I assume it is his, as Jesus told him specifically to launch his boat out a ways from the shore in Luke 5:3); it is simply a possession that Peter, for a season, shed. Perhaps Peter simply left the boats right there (one may have belonged to James and John). Perhaps Peter turned to another fisherman there and said, “If you don’t choose to follow the Lord, then you can run this business.” I am only speculating here. But, Peter does, temporarily, go back to the fishing business after the Lord has been crucified and resurrected (John 21:1–6). That suggests that he put the boat in the hands of someone else, not having any idea when (or if) he would come back for it.

At this time, these three men hear their calling and they follow the Lord. They themselves will also call many men to the Lord.

Luke 5:11 **They brought their boats up onto the land; [and] forsaking everything, [the men] followed Him.**

**Luke 5:10–11 (NIV)** (a graphic); from **Seek Grow Love**; accessed September 3, 2021.



Most of us have had lifelong careers; or careers which may have spanned 15 or 20 years. In many instances, we trained for these careers or went to school (s) for these careers.

We know that Peter has interacted with Jesus on at least three occasions: (1) his brother Andrew introduced him to the Lord; (2) Peter petitioned the Lord to heal his mother-in-law; and (3) the incident which we just studied. Based upon this amount of interaction, Peter is ready to set his life aside (or put it on hold) for as long as the Lord needs him (we don’t know if there were other interactions which took place between the two men or not). John and James join him.

This is a difficult thing to imagine, given that fishing was Peter's life, to a great extent. At this point, it would be difficult for him to quantify exactly what he would do as a follower of Jesus.

We know that Jesus appealed to some people tremendously; while others took a strong dislike to Him. Peter knew enough, at this point, to leave everything to follow Jesus, even though I believe that he would be hard-pressed to explain what this meant, what exactly it was that he was going to do, or for how long he expected this to go on for. When I first believed in Jesus Christ at age 21, that was exactly what I faced. I did not know what it meant. I had no idea what I would do in relationship to this decision. I did not know how long exactly I was signed up for. This describes virtually everyone's salvation experience.

Based upon some passages that we will study in the future, apparently many of the followers of Jesus expected Him to establish His kingdom on earth—perhaps through force, perhaps through assent. This is what the Messiah was supposed to do, eventually. It would be my educated guess that, despite these men being hard-working fishermen, that they had some understanding of the Scriptures and of the Messiah (during this era, Israel had a very *Messiah-centered* faith called *the way of Y<sup>e</sup>howah* in the Old Testament).

See the doctrine of the **Way of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Essentially, Peter, James and John are signing up for *full-time Christian service*, whatever that might have meant to them at that time.

**Application:** In the Church Age, all believers are in *full-time Christian service* (the time period which we are studying here in the book of Luke is not the Church Age). This does not mean that, at the very moment you believed in Jesus, that you must quit your job and go into some ministry. In fact, that sort of thing might not be right for you to ever happen. Being in full-time Christian service does not mean that you *must* be a pastor, a missionary or an evangelist. We are all, by default, in full-time Christian service. We may remain at our jobs and even, at some point, retire from the place where we are working (20, 30 years from now). Our mission field is where we work, among our family members, within our circle of friends, the school that we attend, the barracks where we stay, etc.

**Application:** This does not mean that you that you carry tracts with you and distribute them to everyone at work. You can and should evangelize those that you come into contact with, but you have to also obey company policies. In order to evangelize others, you must know the gospel message, and you need to have the discernment, through Bible doctrine, to recognize time and place. In other words, you pick your spots. Generally speaking, your spots aren't going to be 10 or 20x a day. Your life and your attitude should reflect your faith. You live a life according to the teaching of Bible doctrine. And when that time comes to witness to Charley Brown, then you tell him about the Lord.

**Application:** After salvation, there is a period of time where you have no idea what you are doing, but you take in Bible doctrine in order to understand what just happened to you. Peter will learn this under the direct teaching from the Lord. We learn this in a local church (ideally speaking; I realize that the local church is a mess today).

Luke 5:11 **They brought their two boats onto the shore, but then, they just left them there. Peter, James and John forsook everything to follow Jesus.**

The Tree of Life translation is used below. *Jacob* is the Hebrew equivalent of *James*. *Yeshua* is the Hebrew equivalent of *Jesus*. I have added additional information in the brackets.

It was pretty much impossible to match up these passages from different gospels, as they are seen from very different vantage points. So, I have culled out the narrative of John and a portion of the narrative of Luke and placed them by themselves.

I am not providing the definitive explanation as to how these narratives match up. This is simply the way that I see it.



Differentiate between John the author (and disciple) and John the Herald (aka, John the baptizer).

### Jesus Calls His First Disciples (a comparison)

We do not know how much contact Jesus had with the various disciples prior to calling them. Peter interacted with the Lord on at least 3 occasions before he was called.

John, who probably read the three synoptic gospels before writing his own, knew that Andrew, the brother of Simon Peter, had met Jesus a few months earlier than the fishing boat incident that we are studying. John includes this meeting in his gospel, possibly because it is not referenced in the other gospels.

Perhaps after reading the other three gospels, John thought to himself, *there is a lot missing here*. And then he wrote his gospel, which is very different from the other three.

John 1:35–36 **Again the next day, John [the herald] was standing with two of his disciples and watched Yeshua [Jesus] walking by. He [John] said, “Behold, the Lamb of God!”**

John 1:37 **The two disciples heard him say this, and they followed Yeshua.**

John 1:38 **Yeshua turned around and saw them following. He said to them, “What are you looking for?” They said to Him, “Rabbi” (which is translated Teacher), “where are you staying?”**

John 1:39 **“Come and see,” Yeshua tells them. So they came and saw where He was staying, and they spent that day with Him. It was about the tenth hour.**

This likely would have taken place in the Jordan valley. The two disciples are, apparently, Andrew and someone else (*not* his brother Simon Peter). They are with John (the herald), and Jesus is walking by. One possible explanation is, Jesus went to Jerusalem for the **Passover** (prior to the beginning of His public ministry), and He travels there along the Jordan River and up through Jericho (the same route He will travel prior to the last Passover). Then Jesus returns the same way (possibly this is during the Passover season).

John introduces Andrew and his friend to Jesus. They spend the day with Jesus. Were there others there? Was Jesus with a group? Was He alone? We have no idea, based upon John’s narrative.

It is possible that these are Jesus’ first disciples, culled from those who had come to hear John the herald.

John 1:40–41 **Andrew, the brother of Simon Peter, was one of the two who heard John [the herald] speak and followed Yeshua. First he finds his own brother Simon and tells him, “We’ve found the Messiah!” (which is translated Anointed One).**

Andrew returns home, where his brother is fishing in the Sea of Galilee, and he tells Simon about meeting the Messiah. How did he know that Jesus was the Messiah? John the Herald told him so.

John 1:42 **Andrew brought Simon to Yeshua. Yeshua looked at him and said, “You are Simon, son of John. You shall be called Kefa (which is translated Peter).”**

From this, it appears that Jesus *renamed* Simon on at least two occasions. On the second occasion, Jesus will explain in detail why He chose this new name for Simon. Giving Simon another name, at this point in time (assuming that John is presenting that portion of this narrative in the correct time sequence), would suggest that Jesus is a prophet. This does not mean that Jesus could foretell everything in His future relationship with Simon Peter, but that He knew Simon would be important to His ministry.

Again, time passes, and Jesus (Yeshua in the Tree of Life Bible) is teaching in their region. Andrew takes Simon, his brother, to hear and meet Him (I am assuming that Andrew and Simon heard the Lord teach).

It appears, in John’s narrative, that Jesus *then* gives Simon a second name.

Perhaps at that same time, or perhaps on another day, the following incident takes place:

Matthew and Mark record an abbreviated version of this incident, leaving out the re-casting of the nets narrative. At this point, there are enough parallels to set these passages next to one another.



### Jesus Calls His First Disciples (a comparison)

Matthew	Mark	Luke
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Matt. 4:18 Now as Yeshua was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter and Andrew his brother. They were casting a net into the sea, for they were fishermen.

Mark 1:16 Passing along by the Sea of Galilee, He saw Simon and Simon's brother Andrew casting a net in the sea, for they were fishermen.

At this point in time, Jesus would have recognized both Andrew and Simon. He had already given Simon the name Peter prior to this.

What follows is a narrative found only in Luke<sup>19</sup>:

Luke 5:1–3 It happened that the crowds were pressing upon Yeshua to hear the word of God as He was standing by the Lake of Kinneret, when He saw two boats standing beside the lake. Now the fishermen had left them and were washing the nets. Getting into one of the boats, Simon's boat, Yeshua asked him to push out a ways from the land. Then sitting down, He taught the crowds from the boat.

So, prior to this incident, Andrew introduced Simon Peter to Jesus, the Messiah (we do not know exactly how Andrew introduced Jesus and Simon Peter (John 1:42). And, after that (presumably), Peter asked Jesus to come to his home to heal his mother-in-law (Luke 4:38–39)

So, now Jesus is going to tell Peter to do some things, and Peter obeys, despite having some misgivings. He is willing, to some degree, to listen to Jesus and do what He asks.

Luke 5:4 When He had finished speaking, He said to Simon, "Go out into the deep water, and let down your nets for a catch."

Luke 5:5 Simon replied, "Master, we've worked hard all night and caught nothing. But at Your word I will let down the nets."

Luke 5:6–7 When they had done this, they caught so many fish that their nets began to break. So they signaled to their partners in the other boat to come and help them. They came and filled both boats so full that they began to sink.

Luke 5:8 But when Simon Peter saw this, he fell down at Yeshua's knees, saying, "Go away from me, Master, for I am a sinful man!"

Luke 5:9–10a For amazement had gripped him and all who were with him, over the catch of fish they had netted; so also Jacob and John, Zebedee's sons, who were partners with Simon.

This record above, taken from the book of Luke, is exclusive to Luke's biography of Jesus.

If you read only the book of Matthew or the book of Mark, it appears as if Jesus just calls these men to follow him out of the blue.

Matthew	Mark	Luke
---------	------	------

Matt. 4:19–20 And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him.

Mark 1:17–18 And Yeshua said to them, "Follow Me, and I will make you become fishers of men." Immediately they left their nets and followed Him.

Luke 5:10b–11 But Yeshua said to Simon, "Do not be afraid. From now on, you will be catching men." So when they had brought the boats to the landing, they left everything and followed Him.

<sup>19</sup> There is a great deal of the book of Luke which is unique to his gospel.

## Jesus Calls His First Disciples (a comparison)

Even though Matthew and Mark make it sound as if Jesus just called out to these men, somehow knowing their names, and then they followed Him—no questions asked—that is not exactly what happened. Andrew had already introduced Simon Peter and Jesus. Jesus gave Simon another name. Jesus had healed Peter's mother-in-law. And James and John would have assisted Peter in catching two week's worth of fish after a single casting of the net. It is possible that there were additional interactions between Jesus and these men whom He called which were not recorded.

**Matt. 4:21–22** *Going on from there, He saw two other brothers, Jacob the son of Zebedee and John his brother. They were in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father and followed Him.*

**Mark 1:19–20** *Going a little farther, He saw Jacob [= James] the son of Zebedee and John his brother, who were in their boat mending the nets. Immediately He called them, and they left their father Zebedee in the boat with the hired hands and followed Him.*

What is parallel to these passages in Matthew and Mark is Jesus telling Peter where to put down his nets in order to catch fish.

Logically, Jesus would have called James and John after the fish were netted and hauled in.

No doubt, Peter and Andrew have already told John and James (Jacob) about Jesus; and they all witnessed the miracle of the great catch of fish. These men do not just up and follow a stranger, Jesus. They have good reason to follow Him at this point.

There are quite a number of parallel incidents throughout the gospels, some of which are difficult to match up, verse for verse. This is because Luke often has portions of narrative which are exclusive to his gospel; and because John wrote a gospel possibly with the intent of including things which he remembers, but are not found in the other biographies.

The 4 biographers of Jesus all took a different approach to Him and His ministry, much like any set of biographers would view presidents Lincoln or Kennedy or Reagan. Even places where we would expect there to be quite a number of parallels, there simply aren't.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Jesus Cures a Leper and Gives Him Specific Instructions to Follow

*Matthew 8:2-4 Mark 1:40-45*

Luke spoke to a number of people in order to prepare his biography of Jesus. There would have been a period of time when Luke did not know that he would be writing the gospel of Luke; but during that time, he would have been in contact with those who saw Jesus and listened to Him. At some point, Luke decided to *put to paper* the biography of Jesus, and so, after that, he would interview eyewitnesses very carefully, having a specific reason for interviewing them. He probably sought out certain people specifically for this purpose (for instance, Luke apparently interviewed Mary, the mother of Jesus, at length).

As a result, Luke would not have a perfect recollection of each and every incident which took place during the Lord's life. For possibly this reason, Luke records this following incident, but does not know city it takes place in (that is my presumption, based upon the fact that Luke often records identifying details in association with the narrative vignettes).

And it was in the being Him in one of the cities, and a man, covered in leprosy, having seen the Jesus, was falling upon [his] face, he had requested of Him, saying, "Lord, if You will, You will be able to cleanse me."

Luke  
5:12

And it happened when He was in one of the cities, that a man, covered with leprosy, [approached them]. Having seen Jesus, he fell upon [his] face, [and] he made a request of Him, saying, "Lord, if You will, You have the power to cleanse me."

It then happened when Jesus was in one of the cities that they went to, that a man with leprosy approach them. When He saw Jesus, he fell down upon his face, showing respect, and he made this request of Jesus: "Lord, if You will, You have the power to make me clean of this disease."

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And it was in the being Him in one of the cities, and a man, covered in leprosy, having seen the Jesus, was falling upon [his] face, he had requested of Him, saying, "Lord, if You will, You will be able to cleanse me."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And it came to pass, when he was in a certain city, behold a man full of leprosy who, seeing Jesus and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me clean.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And when Jesus was in one of the cities, a man came all full of leprosy and seeing Jesus, he fell upon his face, and besought him, and said to him: My Lord, if thou wilt, thou canst cleanse me.
Original Aramaic NT	And when Yeshua was in one of the cities, a certain man who was full of leprosy came in and saw Yeshua and he fell down on his face and he begged of him and he said to him, "My Lord, if you are willing, you can purify me."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	When Jesus was in one of the cities, there came a man who was covered with leprosy; and he saw Jesus and fell on his face, and besought him, and said, My Lord, if you will, you can cleanse me.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And it came about that while he was in one of the towns, there was a leper there: and when he saw Jesus he went down on his face in prayer to him, saying, Lord, if it is your pleasure, you have power to make me clean.
Bible in Worldwide English Easy English	. <b>A man with a bad illness of his skin</b> One day, Jesus was in a certain town. A man with a bad illness of the skin was there. People with this bad illness of the skin could not live close to other people. They lived outside the town. When the man saw Jesus, he threw himself down on the ground in front of him. He said, 'Sir, if you want, you can make me well again. Please do it.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus Heals a Sick Man

One time Jesus was in a town where a very sick man lived. This man was covered with leprosy. When the man saw Jesus, he bowed before Jesus and begged him, "Lord, you have the power to heal me if you want."

God's Word™

### Jesus Cures a Man with a Skin Disease

One day Jesus was in a city where there was a man covered with a serious skin disease. When the man saw Jesus, he bowed with his face to the ground. He begged Jesus, "Sir, if you want to, you can make me clean." "Clean" refers to anything that Moses' Teachings say is presentable to God.

Good News Bible (TEV)

### Jesus Heals a Man

Once Jesus was in a town where there was a man who was suffering from a dreaded skin disease. When he saw Jesus, he threw himself down and begged him, "Sir, if you want to, you can make me clean!" This disease was considered to make a person ritually unclean.

The Message

### Invitation to a Changed Life

One day in one of the villages there was a man covered with leprosy. When he saw Jesus he fell down before him in prayer and said, "If you want to, you can cleanse me."

NIRV

### Jesus Heals a Man Who Had a Skin Disease

While Jesus was in one of the towns, a man came along. He had a skin disease all over his body. When he saw Jesus, the man fell with his face to the ground. He begged him, "Lord, if you are willing to make me 'clean,' you can do it."

New Life Version

### Jesus Heals a Man with a Bad Skin Disease

While Jesus was in one of the towns, a man came to Him with a bad skin disease over all his body. When he saw Jesus, he got down on his face before Him. He begged Him, saying, "Lord, if You are willing, You can heal me."

New Simplified Bible

## Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study  
Contemporary English V.

Jesus came to a town where there was a man who had leprosy. When the man saw Jesus, he knelt down to the ground in front of Jesus and begged, "Lord, you have the power to make me well, if only you wanted to."

The Living Bible

One day in a certain village he was visiting, there was a man with an advanced case of leprosy. When he saw Jesus, he fell to the ground before him, face downward in the dust, begging to be healed.

"Sir," he said, "if you only will, you can clear me of every trace of my disease."

New Berkeley Version  
New Century Version

### Jesus Heals a Sick Man

When Jesus was in one of the towns, there was a man covered with a skin disease. When he saw Jesus, he bowed before him and begged him, "Lord, you can heal me if you will."

New Living Translation

### Jesus Heals a Man with Leprosy

In one of the villages, Jesus met a man with an advanced case of leprosy. When the man saw Jesus, he bowed with his face to the ground, begging to be healed. "Lord," he said, "if you are willing, you can heal me and make me clean."

The Passion Translation

### Jesus, the Healer

One day, while Jesus was ministering in a certain city, he came upon a man covered with leprous sores. When the man recognized Jesus, he fell on his face at Jesus' feet and begged to be healed, saying, "If you are only willing, you could completely heal me."

Unlocked Dynamic Bible

While Jesus was in one of the towns nearby, there was a man there who was covered with a skin disease called leprosy. When he saw Jesus, he bowed down

to the ground in front of him and pleaded with him, "Lord, please heal me, because you are able to heal me if you are willing!"

William's New Testament .

### Partially literal and partially paraphrased translations:

American English Bible On another occasion, while he was in one of the cities, {Look!} there was a man who was full of leprosy. And when he saw Jesus, he fell to his face and begged: 'Lord; If you just want to, you can make me clean!'

Beck's American Translation .

Breakthrough Version And it happened during the *time* for Him to be in one of the cities; and look, a man completely covered with a skin disease. When he saw Jesus, after he got down on his face, he pleaded with Him, saying, "Master, if you want to, you are able to clear me up."

Common English Bible **A man with a skin disease**

Jesus was in one of the towns where there was also a man covered with a skin disease. When he saw Jesus, he fell on his face and begged, "Lord, if you want, you can make me clean."

International Standard V .

Len Gane Paraphrase .

A. Campbell's Living Oracles When he was in one of the neighboring cities, a man covered with leprosy, happened to see him, threw himself on his face, and besought him, saying, Master, if you will, you can cleanse me.

New Advent (Knox) Bible

Afterwards, while he was in one of the cities, he came upon a man who was far gone in leprosy. When he saw Jesus, he fell on his face in entreaty; Lord, he said, if it be thy will, thou hast power to make me clean.

NT for Everyone

### The Healing of the Man with a Virulent Skin Disease

It so happened that, as Jesus was in one particular town, there was a man whose body was riddled with a virulent skin disease. When he saw Jesus, he fell on his face.

20<sup>th</sup> Century New Testament On one occasion Jesus was staying in a town, when he saw a man who was covered with leprosy. When the leper saw Jesus, he threw himself on his face and implored his help: "Master, if only you are willing, you are able to make me clean."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation Before long Jesus was in a town and approached by a man covered with leprosy who, upon seeing Jesus, prostrated himself and beseeched Him with "Lord, if you desire, you can cure me."

Evangelical Heritage V. **Jesus Heals a Leper**

On another occasion, Jesus was in one of the towns, and there was a man full of leprosy. When he saw Jesus, he fell on his face and begged him, "Lord, if you are willing, you can make me clean."

Ferrar-Fenton Bible

### Curing a Leper

It once happened, when He was in one of the towns, that a man, full of leprosy, seeing Jesus, fell upon his face, and implored Him, saying : "Master, if You will, You are able to cure me!"

Free Bible Version

One time when Jesus was visiting one of the towns, he met a man there who had very bad leprosy. The man fell with his face to the ground and begged Jesus, "Please Lord, if you're willing, you can make me clean\*."

God's Truth (Tyndale)	And it fortun'd as he was in a certain city: behold, there was a man full of leprosy: and when he had spied Jesus, he fell on his face, and besought him saying: Lord, if you will, you can make me clean.
Holman Christian Standard	<b>A Man Cleansed</b> While He was in one of the towns, a man was there who had a serious skin disease all over him. He saw Jesus, fell facedown, and begged Him: "Lord, if You are willing, You can make me clean."
Jubilee Bible 2000 Montgomery NT NIV, ©2011	. . <b>Jesus Heals a Man With Leprosy</b> While Jesus was in one of the towns, a man came along who was covered with leprosy. <sup>[b]</sup> When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean." <sup>[b]</sup> The Greek word traditionally translated <i>leprosy</i> was used for various diseases affecting the skin.
Riverside New Testament Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version	. . . And it came about when he was in one city, behold a man permeated with leprosy: who seeing Jesus fell on his face, and begged him saying, LORD if you will, you can make me clean.
Weymouth New Testament Wikipedia Bible Project	. .
<b>Catholic Bibles (those having the imprimatur):</b>	
Christian Community (1988) The Heritage Bible	. And it was, in his being in one of the cities, also behold a man full of leprosy, and seeing Jesus, having fallen on <i>his</i> face, bound himself in petition to him, saying, Lord, if you will, you have power to cleanse me.
New American Bible (2002) New American Bible (2011)	. <i>The Cleansing of a Leper.</i> <sup>f</sup> Now there was a man full of leprosy* in one of the towns where he was; and when he saw Jesus, he fell prostrate, pleaded with him, and said, "Lord, if you wish, you can make me clean." <sup>f</sup> [5:12–16] Mt 8:2–4; Mk 1:40–45. * [5:12; note from Matt. 1:40] <b>Full of leprosy, A leper:</b> for the various forms of skin disease, see Lv 13:1–50 and the note on Lv 13:2–4. There are only two instances in the Old Testament in which God is shown to have cured a leper (Nm 12:10–15; 2 Kgs 5:1–14). The law of Moses provided for the ritual purification of a leper. In curing the leper, Jesus assumes that the priests will reinstate the cured man into the religious community. See also note on Lk 5:14.
New English Bible—1970	<b>The Cleansing of a Leper</b> (Galilee)[ Lk.5.12-16 - ] - Mt.8.1-4, Mk.1.40-45 He was once in a certain town where there happened to be a man covered with leprosy; seeing Jesus, he bowed to the ground and begged his help. 'Sir,' he said, 'if only you will, you can cleanse me.'
New Jerusalem Bible	Now it happened that Jesus was in one of the towns when suddenly a man appeared, covered with a skin-disease. Seeing Jesus he fell on his face and implored him saying, 'Sir, if you are willing you can cleanse me.'
New RSV	Once, when he was in one of the cities, there was a man covered with leprosy.* When he saw Jesus, he bowed with his face to the ground and begged him, 'Lord, if you choose, you can make me clean.' The terms <i>leper</i> and <i>leprosy</i> can refer to several diseases
Revised English Bible—1989	.



**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Once, when Yeshua was in one of the towns, there came a man completely covered with <i>tzara'at</i> . On seeing Yeshua, he fell on his face and begged him, "Sir, if you are willing, you can make me clean."
exeGesés companion Bible	<b>YAH SHUA PURIFIES A LEPER</b> And so be it, he is in a city, and behold, a man full of leprosy sees Yah Shua and falls on his face and petitions him, wording, Adonay, whenever you will, you can purify me.
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	. . And it came to be when He was in a certain city, that see, a man covered with leprosy saw עשׂוהי. And he fell on his face and begged Him, saying, "Master, if You desire, You are able to cleanse me."
Tree of Life Version	<b>Yeshua Heals and News Spreads</b> Now while Yeshua was in one of the towns, a man covered with <i>tzara'at</i> appeared. And when he saw Yeshua, he fell on his face and begged Him, saying, "Master, if You are willing, You can make me clean."

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and [It] becomes in the+ to be him in one [one] [of] the cities and look! Man {is} Full [of] leprosy Seeing but the Jesus Falling to face [He] requests him Saying Lord if [You] may want {it} [You] have (ability) me to cleanse...
Awful Scroll Bible	Now itself occurs, He is to be from-among from-within one of the cities, even be yourself looked, a man full of leprosy, indeed being perceived Jesus, being fallen down with-respects-to- his -face, is coming to be implored Him for himself, speaking out, "Lord if- You -shall purpose, Yourself is able to be made me clean."
Concordant Literal Version Orthodox Jewish Bible	. And it came about, while he was in one of the shtetlach, hinei, there was an ish metzora full of leprosy. And having seen Rebbe Melech HaMoshiach, and having fallen on his face, he begged him saying, Adoni, if you are willing, you are able to make me tahor (clean).
Rotherham's Emphasized B. Third Millennium Bible	. .

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	<b>The Leper and the Paralytic</b> While Jesus was in one of the cities, there came a man covered with [an advanced case of] leprosy; and when he saw Jesus, he fell on his face and begged Him, saying, "Lord, if You are willing, You can make me clean <i>and well</i> ."
An Understandable Version	And it happened while Jesus was in one of the towns [ <i>i.e., surrounding Lake Galilee</i> ], that a man covered with an infectious skin disease appeared and, when he saw Jesus, he fell on his face [ <i>to the ground</i> ] and begged Him, saying, "If you want to, you can heal me." [ <i>Note: Throughout this narrative the terms "heal/healing" are originally "clean/cleansing" because the Jews viewed a person with such a disease as ceremonially "unclean." See Lev. 13:1-3.</i> ]
The Expanded Bible	<b>Jesus Heals a Sick Man</b> When Jesus was in one of the towns, there was a man covered with ·a skin disease [T leprosy; C the term does not refer to modern leprosy (Hansen's disease), but to

various skin disorders; see Lev. 14]. When he saw Jesus, he bowed [<sup>L</sup>fell on his face] before him and begged [implored] him, “Lord, you can heal me [<sup>L</sup>make me clean; <sup>C</sup>such skin disorders rendered the victim ceremonially unclean] if you will [choose; are willing].”

Jonathan Mitchell NT

Later, it happened for Him to be in one of the towns, and – look and think about this – an adult male full of leprosy [was there]. Now upon seeing Jesus, after falling upon [his] face, he begged (or: from out of his need urgently asked) Him, presently saying, “O Lord (or: Sir; Master), if you should continue willing [it] (or: if you are now wanting to) you continue able (or: constantly have power) to at once make me clean!”

P. Kretzmann Commentary

Verses 12-16

**The Healing of a Leper and of a Paralytic.** Luke 5:12-26

Healing a leper:

And it came to pass when He was in a certain city, behold, a man full of leprosy, who, seeing Jesus, fell on his face and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean.

Syndein/Thieme

{Healing a Leper}

And it came to pass, while He {Jesus} was in one of the towns, there came a man covered with leprosy. Having seen Jesus, he bowed down with his face to the ground and begged Him, “Lord {kurios - most likely indicating this man was a believer}, if {ean} You are willing - maybe You are and maybe You are not willing - You can make me clean.”

{Note: There are 4 conditional If statements in the Konia Greek. The 3rd Class condition is what we think of a real if statement in English - maybe yes, and maybe no.. It is the 'more probable' future condition. It can be identified by the Greek 'ean' plus the subjunctive case in the Protasis. This man knew Jesus COULD cure him, he was just not sure that He would cure him.)}

Translation for Translators

**Jesus healed a leper and enabled him to associate with people again.**

Luke 5:12-16

While Jesus was in one of the cities *there in the district of Galilee*, there was a man there who was very severely affected by leprosy. When he saw Jesus, he prostrated himself before him and, *wanting Jesus to heal him*, pleaded with him, “Lord/Sir, *please heal me, because you are able to heal me if you are willing to!*”

The Voice

Another time in a city nearby, a man covered with skin lesions comes along. As soon as he sees Jesus, he prostrates himself.

**Leper:** Lord, if You wish to, You can heal me of my disease.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®*Healing a Leper*

While<sup>31</sup> Jesus<sup>32</sup> was in one of the towns,<sup>33</sup> a man came<sup>34</sup> to him who was covered with<sup>35</sup> leprosy.<sup>36</sup> When<sup>37</sup> he saw Jesus, he bowed down with his face to the ground<sup>38</sup> and begged him,<sup>39</sup> “Lord, if<sup>40</sup> you are willing, you can make me clean.”

<sup>31tn</sup> Grk “And it happened that while.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>32tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>33tn</sup> Or “cities.”

<sup>34tn</sup> Grk “towns, behold, a man covered with leprosy.” The Greek word ἰδοῦ (idou, “behold”) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>35tn</sup> Grk “full of leprosy” (an idiom for a severe condition).

<sup>36sn</sup> The ancient term for leprosy covers a wider array of conditions than what is called leprosy today. A leper was totally ostracized from society until he was declared cured (Lev 13:45-46).

37<sup>tn</sup> Grk “And seeing.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, δέ (de) has not been translated here. The participle ἰδὼν (idwn) has been taken temporally.

38<sup>tn</sup> Grk “he fell on his face”; an idiom for bowing down with one’s face to the ground.

39<sup>tn</sup> Grk “and begged him, saying.” The participle λέγων (legwn) is redundant in English and has not been translated.

40<sup>tn</sup> This is a third class condition. The report portrays the leper making no presumptions about whether Jesus will heal him or not.

New American Bible (2011)  
The Passion Translation  
The Spoken English NT

**Jesus Makes a Leper Clean (Mt. 8:1-4; Mk 1:40-45)**

Once, when Jesus was in one of the towns, there was a man covered with leprosy.<sup>f</sup> When he saw Jesus, he fell face-down on the ground and pleaded with him: “Sir, if you want to, you can make me clean.”

<sup>f</sup> Lit. “And it came about in his being in one of the towns, and behold, a man full of leprosy.” See “Bible Words.”

**Leprosy**

The biblical descriptions of leprosy make it clear that it is a general category of skin problems that cause whitening, thickening, and/or scaliness of the skin (see Leviticus 13-14). What is currently called leprosy (i.e. Hansen’s disease, which involves the destruction of nerves and a loss of sensation) is one sub-category of the ancient disease.

Wilbur Pickering’s New T.

**The hinge: proof, evaluation, rejection**

**A leper—the proof**

Now it happened, while He was in one of the towns—a man full of leprosy! Upon seeing Jesus he fell on his face and begged Him, saying, “Lord, if you want to, you can cleanse me!”

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation *And it happened, in His being [fig., while He was] in one of the cities, that look!, a man full of [or, covered with] leprosy [or, a skin disease], and having seen Jesus, having fallen on [his] face, he implored Him, saying, "Lord, if You are willing, You are able to cleanse me."*

Charles Thompson NT  
Context Group Version  
Disciples’ Literal New T.

**Jesus Heals a Man Full of Leprosy. Word of Jesus Spread Even More**

*And it came about during His being in one of the cities that behold— there was a man full of leprosy. And having seen Jesus, having fallen on his face, he begged Him, saying, “Master, if You are willing, You are able to cleanse me”.*

English Standard Version  
Far Above All Translation

*And it came to pass when he was in one of the towns that there was a man infected with leprosy, and when he saw Jesus he fell face down and pleaded with him, and said, “Lord, if you are willing, you can cleanse me.”*

Green’s Literal Translation  
Literal New Testament  
Modern English Version  
Modern Literal Version

**The Cleansing of a Leper**

*When He was in a certain city, a man full of leprosy, upon seeing Jesus, fell on his face and begged Him, “Lord, if You will, You can make me clean.”*

Modern KJV  
New American Standard B.

**The Leper and the Paralytic**

While He was in one of the cities, behold, there was a man covered with [Lit full of] leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean."

New European Version

**Jesus cures a leper and a paralyzed man**

And it came to pass, while he was in one of the cities, that there was a man full of leprosy. When he saw Jesus, he fell on his face and begged him, saying: Lord, if you will, you can make me clean.

New King James Version

**Jesus Cleanses a Leper**

And it happened when He was in a certain city, that behold, a man who was full of leprosy saw Jesus; and he fell on his face and [b]implored Him, saying, "Lord, if You are willing, You can make me clean."

NT (Variant Readings)

.

Niobi Study Bible

.

Restored Holy Bible 6.0

.

Revised Young's Lit. Trans.

And it came to pass, in his being in one of the cities, that lo, a man full of leprosy, and having seen Jesus, having fallen on his face, he besought him, saying, 'Sir, if you may will, you are able to cleanse me;'

Updated Bible Version 2.17

.

A Voice in the Wilderness

.

Webster's Translation

.

World English Bible

.

Young's Updated LT

.

**The gist of this passage:**

Jesus, when in one city, was approach by a leper, who fell on his face before Jesus and said, "Lord, if You will, You are able to cleanse me."

I took a great many liberties with the translation below.

Luke 5:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
en (ἐν) [pronounced en]	in, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Luke 5:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, eh]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong's #1520
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine plural noun, genitive/ablative case	Strong's #4172

**Translation:** And it happened when He was in one of the cities,...

Jesus, and, we assume, His recently acquired disciples, are in one of the cities where Jesus is teaching (or planning to teach).

Jesus is traveling right now with at least 4 men whom the Lord called specifically; and this takes place in a city where they go. Other people are also following the Lord at this time. When we get to the book of Acts, there will be two followers of Jesus named in the first chapter who were with Him going back all the way to John the baptizer's ministry (Acts 1:21–23). So Jesus has followers pretty much from the beginning. How many there are, how faithful they are, are things which we do not know.

By the time that Jesus arrives in Jerusalem for His last Passover, there will be hundreds of people with Him; and those from the outside find it very difficult to simply come up and speak to Jesus.

Luke 5:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 5:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400
anêr (ἀνὴρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; nominative case	Strong's #435
plêrês (πλήρης) [pronounced PLAY-race]	<i>complete, full, covered over; fully permeated with</i>	masculine singular adjective; nominative case	Strong's #4134
lepra (λέπρα) [pronounced LEP-rah]	<i>leprosy, scaliness; a most offensive, annoying, dangerous, cutaneous disease, the virus of which generally pervades the whole body, common in Egypt and the East</i>	feminine singular noun, genitive/ablative case	Strong's #3014

**Translation:** ...that a man, covered with leprosy, [approached them].

A man with leprosy from the street sees them. It will become apparent that this man understands Who Jesus is and knows about Him.

I find this to be interesting because the very nature of being a leper is isolation. But somehow, despite being isolated from much of society, this man knew about Jesus. There is no internet; no one has a cell phone. No one texted this leper saying, "Jesus coming to ur city; let me tell u what I no." But, even without these 21<sup>st</sup> century tools, somehow this leper knew Jesus.

Luke 5:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

**Translation:** Having seen Jesus,...



He sees Jesus. From that point, the leper is not focused on anything else.

This is always fascinating to me that, those who rejected Jesus could not find Him in a crowd (we will have several instances of this; not the least of which is when the chief priests, **scribes** and pharisees will require Judas to pick Jesus out from a crowd). But this man, a leper, sees Jesus and knows Him. We don't know how or any of the attending circumstances. We do not know how this leper knows about Jesus, how he recognized Him, or even what he knows at this time about Jesus. Nevertheless, He knows enough to reverence the Lord and he knows Jesus' power.

Luke 5:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πίπτω (πίπτω) [pronounced PIHP-toh]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	masculine singular, aorist active participle; nominative case	Strong's #4098
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
πρόσωπον (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face; countenance, presence, person</i>	neuter singular noun; accusative case	Strong's #4383

**Translation:** ...he fell upon [his] face,...

The man comes to them and he falls on his face before Jesus, which is a sign of obeisance.

Bear in mind, if you or I fall before an angel in obeisance, they will tell us to get up, as they are servants just like we are. But, when people fell before Jesus in worship, He never reprimanded them, for He is the God-man. He is worthy of their worship, even though He is only employing His human assets in His public ministry.

Luke 5:12e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
δέομαι (δέομαι) [pronounced DEH-om-ah-ee]	<i>to want, lack; to desire, long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, make supplications</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1189
Could this be the middle voice?			
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 5:12e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

**Translation:** ...[and] he made a request of Him, saying, "Lord,...

The word translated *beg* is the aorist middle/passive indicative (although this is identified as the passive voice, I think it is the middle voice, or the deponent middle/passive voice) of *deomai* (δέομαι) [pronounced DEH-om-ahee], which means, *to want, lack; to desire, long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, make supplications*. Strong's #1189. Because this is a request made from a position of great humility (the man is laying on the ground before Jesus), the ESV translated this word *beg*. I would have gone with *request* or *petition*. *Beg* simply has a negative connotation with me; and the word does not properly connote the leper's thinking or attitude.

This man has an obvious request, and he begins by saying, "Lord..." which indicates that he recognizes the authority of Jesus.

I believe this is the second instance of *Lord* in the vocative in this chapter.

Luke 5:12f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 <sup>nd</sup> person singular, present active subjunctive	Strong's #2309
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	2 <sup>nd</sup> person singular, present {deponent} middle or passive indicative	Strong's #1410
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

### Luke 5:12f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katharizō (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i> ]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	aorist active infinitive	Strong's #2511

**Translation:** ...if You will, You have the power to cleanse me.”

This is known as a 3<sup>rd</sup> class condition in the Greek, meaning, *maybe You will or maybe You won't*. The leper does not belie any disbelief in the Lord by saying this. He is allowing for both options (making him clean or not), based upon the Lord's will.

The man precedes his request with, *if You will*. The leper is not questioning the Lord's ability; he only questions whether the Lord is willing to cleanse him.

**Luke 5:12** And it happened when He was in one of the cities, that a man, covered with leprosy, [approached them]. Having seen Jesus, he fell upon [his] face, [and] he made a request of Him, saying, “Lord, if You will, You have the power to cleanse me.”

In an unnamed city, a leper spots Jesus, and he falls before Him. He recognizes both the Lord's power and volition regarding his severe skin disease. “Lord, I know that You can heal me—but will You?”

Luke has talked to a variety of eyewitnesses, and there are some who saw first hand certain things take place, but they could not remember exactly where they were at the time. This particular incident, I believe, comes from the memory of one of the disciples who traveled with Jesus. This could have come directly from the leper himself, but, in my estimation, he would have known the name of the city where he first met the Lord. He probably would have provided Luke with more of a backstory as well. A superficial read of this narrative suggests that we are getting the perspective of someone who is watching this happen.

**Luke 5:12** It then happened when Jesus was in one of the cities that they went to, that a man with leprosy approach them. When He saw Jesus, he fell down upon his face, showing respect, and he made this request of Jesus: “Lord, if You will, You have the power to make me clean of this disease.”

**And stretching the hand, He touched of him, saying, “I will. Be clean!” And at once the leprosy went away from him.**

Luke  
5:13

**[Jesus], stretching [His] hand out, touched him, saying, “I am willing. [Now,] be clean!” And immediately the leprosy left him.**

**Jesus, having stretched out His hand, touched the man, saying, “Yes, I am willing; now, be clean!” Immediately, the leprosy was gone!**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) **And stretching the hand, He touched of him, saying, “I will. Be clean!” And at once the leprosy went away from him.**

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.)	And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And Jesus put forth his hand, and touched him, and said to him: I will [it]; be thou clean. And immediately his leprosy went from him.
Original Aramaic NT	And Yeshua reached his hand and he touched him and he said, "I am willing; be purified." And immediately his leprosy went from him and he was purified.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And Jesus stretched out his hand and touched him, and said to him, I will, be clean; and immediately his leprosy left him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he put out his hand to him and said, It is my pleasure; be clean. And straight away his disease went from him.
Bible in Worldwide English	.
Easy English	Jesus put out his hand towards the man and he touched him. He said, 'I do want to help you. Be clean again!' Immediately, the illness left the man.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	Jesus reached out and touched him. "I do want to," he answered. "Be clean!" At once the disease left the man.
<i>The Message</i>	Jesus put out his hand, touched him, and said, "I want to. Be clean." Then and there his skin was smooth, the leprosy gone.
NIRV	Jesus reached out his hand and touched the man. "I am willing to do it," he said. "Be 'clean!'" Right away the disease left him.
New Life Version	Jesus put His hand on him and said, "I will, be healed." At once the disease went away from him.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	Jesus put his hand on him and said, "I want to! Now you are well." At once the man's leprosy disappeared.
The Living Bible	Jesus reached out and touched the man and said, "Of course I will. Be healed." And the leprosy left him instantly!
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	Jesus reached out and touched him <sup>[f]</sup> and said, "Of course I am willing to heal you, and now you will be healed." Instantly the leprous sores were healed and his skin became smooth. <sup>[f]</sup> For the religious Jew, touching a leper was forbidden because of the contamination. Jesus was not defiled in touching the leper; rather, the leper was healed.
Unlocked Dynamic Bible	Then Jesus reached out his hand and touched the man. He said, "I am willing to heal you, and I heal you now!" Immediately the man was healed. He no longer had leprosy!
William's New Testament	So He reached out His hand and touched him, saying, "I do choose to; be cured." And at once the leprosy left him.

**Partially literal and partially paraphrased translations:**

American English Bible	So [Jesus] stuck out his hand and touched him, saying: 'I want to... be clean.' And immediately, the leprosy left the man.
Beck's American Translation	.
Breakthrough Version	And when He put out <i>His</i> hand, He touched him, saying, "I want <i>to</i> . Be cleared up." And right away the skin disease went away from him.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And he stretched out his hand, and touched him, and said, It is my will; be thou made clean. Whereupon all at once his leprosy passed from him.
NT for Everyone	Jesus stretched out his hand and touched him. 'I do want to,' he said. 'Be clean.' And the skin disease disappeared immediately.
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus extended His hand and touched the man while saying, "I will it: be cured." Immediately the leprosy vanished.
Evangelical Heritage V.	Jesus stretched out his hand and touched him. "I am willing," he said. "Be made clean." Immediately the leprosy left him.
Ferrar-Fenton Bible	And, extending His hand, He touched him, saying, "I am willing; be cured!" and the leprosy left him at once.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then he put out his hand and touched him saying, <b><i>I will: be you clean.</i></b> And instantly the leprosy left him.
Weymouth New Testament	.
Wikipedia Bible Project	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Stretching out his hand, Jesus touched the man and said, "Yes, I want it. Be clean." In an instant the leprosy left him.
The Heritage Bible	And stretching out the hand, he touched him, saying, I will; be cleansed; and immediately the leprosy went away from him.
New American Bible (2002)	Jesus stretched out his hand, touched him, and said, "I do will it. Be made clean." And the leprosy left him immediately.
New American Bible (2011)	.
New English Bible–1970	.

New Jerusalem Bible	He stretched out his hand, and touched him saying, 'I am willing. Be cleansed.' At once the skin-disease left him.
New RSV Revised English Bible—1989	. Jesus stretched out his hand and touched him, saying, "I will; be clean." The leprosy left him immediately.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua reached out his hand and touched him, saying, "I am willing! Be cleansed!" Immediately the <i>tzara'</i> at left him.
exeGesés companion Bible	And he spreads his hand, and touches him, saying, I will: Purify! - and straightway the leprosy departs from him.
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	. . And He stretched out His hand and touched him, saying, "I desire it. Be cleansed." And immediately the leprosy left him.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	....and Stretching the hand [He] touches him Saying [I] want {it} be cleansed! and immediately The Leprosy goes from him...
Awful Scroll Bible	Then being stretched-out His hand, Himself contacts him, being said, "I purpose to, be came about clean!" Indeed well-set-forth, the leprosy itself went-away from him!
Concordant Literal Version	And, stretching out His hand, He touches him, saying, "I am willing! Be cleansed! And immediately the leprosy came away from him."
Orthodox Jewish Bible	And having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor. And, ofen ort (immediately), the leprosy departed from him.
Rotherham's Emphasized B.	And, stretching forth the hand, he touched him, saying—I am willing: Be cleansed! And, straightway, the leprosy departed from him.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Then He reached out His hand and touched the man, saying, "I [ <i>do</i> ] want to; be healed." And immediately the infectious skin disease left him.
The Expanded Bible	Jesus reached out his hand and touched the man and said, "I ·will [do choose; am willing]. Be ·healed [ <sup>l</sup> cleansed]!" Immediately the disease ·disappeared [left him].
Jonathan Mitchell NT	And so, stretching out [His] hand He touched him, while saying, "I am now wanting [to], and continue willing and intending [it]. Be at once made clean!" Then immediately the leprosy went away from (or: left) him.
P. Kretzmann Commentary Syndein/Thieme Translation for Translators	. . <i>Then Jesus, disregarding the religious law that forbade people to come close to lepers, reached out his hand and touched the man. He said, "I am willing to heal you; and I heal you now!" Immediately the man was healed. He was no longer a leper [PRS]!</i>
The Voice	Jesus reaches out His hand and touches the man, <i>something no one would normally do for fear of being infected or of becoming ritually unclean.</i> <b>Jesus:</b> I want to heal you. Be cleansed! Immediately the man is cured.



**Bible Translations with an Excess of Footnotes:**

Disciples' Literal New T. NET Bible®	.	So <sup>41</sup> he stretched out his hand and touched <sup>42</sup> him, saying, "I am willing. Be clean!" And immediately the leprosy left him.
		<sup>41tn</sup> Here καί (kai) has been translated as "so" to indicate the response of Jesus to the man's request.
		<sup>42sn</sup> Touched. This touch would have rendered Jesus ceremonially unclean (Lev 14:46; also Mishnah, m. Nega'im 3.1; 11.1; 12.1; 13.6-12).
New American Bible (2011) The Passion Translation The Spoken English NT	.	Jesus reached out his hand and touched him. He said, "I do want to. Be clean." And right away, his leprosy went away.
Wilbur Pickering's New T.	.	So He extended His hand and touched him, saying, "I want to; be cleansed!" <sup>6</sup> Immediately the leprosy left him. (6) "I want to"—beautiful! To actually touch a leper was unheard of, but of course Jesus had no fear of contamination.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	.	And having stretched out His hand, He took hold of him, having said, "I am willing. Be cleansed!" And immediately the leprosy [ <i>or, skin disease</i> ] went away from him!
Charles Thompson NT	.	
Context Group Version	.	
Disciples' Literal New T.	.	
English Standard Version	.	
Far Above All Translation	.	
Green's Literal Translation	.	And stretching out the hand, He touched him, saying, I will! Be cleansed! And instantly the leprosy departed from him.
Literal New Testament	.	
Modern English Version	.	
Modern Literal Version	.	
Modern KJV	.	
New American Standard B.	.	
New European Version	.	
New King James Version	.	
NT (Variant Readings)	.	
Niobi Study Bible	.	
Restored Holy Bible 6.0	.	
Revised Young's Lit. Trans.	.	...and having stretched forth his hand, he touched him, having said, 'I will; be you cleansed;' and immediately the leprosy went away from him.
Updated Bible Version 2.17	.	
A Voice in the Wilderness	.	
Webster's Translation	.	
World English Bible	.	He stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately the leprosy left him.
Young's Updated LT	.	
<b>The gist of this passage:</b>	.	Jesus cleanses this leper.

Luke 5:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ekteinō (ἐκτείνω) [pronounced <i>ek-TI-no</i> ]	<i>stretching [out, forth, over], extending, casting [putting] forth [towards, against one]</i>	feminine singular, aorist active participle; nominative case	Strong's #1614
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
cheir (χείρ, χειροός, ή) [pronounced <i>khīr</i> ]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine singular noun; accusative case	Strong's #5495
haptomai (ἅπτομαι) [pronounced <i>HAHP-toh-mai</i> ]	<i>to touch, to attach oneself to</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #680
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** [Jesus], stretching [His] hand out, touched him,...

Jesus reached out and touched the man—and this was unusual in that era, because people did not touch lepers, not wanting to catch whatever skin disease that they had (some of the skin diseases could be transmitted through contact and some could not). Furthermore, this would make a person doing the touching ceremonially unclean. However, Jesus could not be made unclean.

Luke 5:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
thélō (θέλω) [pronounced <i>THEH-loh</i> ]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #2309

**Translation:** ...saying, "I am willing.

The man expressed no doubt in the Lord's ability; only in His willingness. Jesus tells him, "I am willing to do this." Jesus is acknowledging this man's correct assessment of things, which is, Jesus has the authority and ability to heal him.

Luke 5:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katharizô (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i> ]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #2511

**Translation:** [Now,] be clean!"

Jesus then orders the man to be clean, as this is a part of His authority, under the power of the Holy Spirit.

Luke 5:13d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eutheôs (εὐθέως) [pronounced <i>yoo-THEH-ocē</i> ]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
lepra (λέπρα) [pronounced <i>LEP-rah</i> ]	<i>leprosy, scaliness; a most offensive, annoying, dangerous, cutaneous disease, the virus of which generally pervades the whole body, common in Egypt and the East</i>	feminine singular noun, nominative case	Strong's #3014
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #565
ἀπό (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** And immediately the leprosy left him.

Immediately, all of the effects of the leprosy are gone. The man went from being cursed for life to having no trace of leprosy on his body. Throughout the healings done by Jesus, there was no recovery time; there was no require regimen of physical therapy. Men went to a state of being as if they had never had the disease or debilitation.

This is illustrative of our relationship to God through Jesus. We come to God absolutely clean when we believe in His Son. There is not a period of time during which we make ourselves better to Him, after which, He saves us. Positionally, we are there, totally, 100%. And anyone who comes to Jesus—no matter who—will be made clean. Jesus has both the ability and the desire to make us clean.

Luke 5:13 [Jesus], stretching [His] hand out, touched him, saying, "I am willing. [Now,] be clean!" And immediately the leprosy left him.

Jesus was clearly willing to heal this man; and Jesus had the ability to do so.

This, like all healings, has a parallel to salvation.

Luke 5:13 Jesus, having stretched out His hand, touched the man, saying, "Yes, I am willing; now, be clean!" Immediately, the leprosy was gone!

And He declared to him none to speak, "But, going [to the Temple] show yourself to the priest and bring [an offering] concerning the washing of you, just as enjoined Moses for a testimony to them."

Luke  
5:14

Then [Jesus] ordered him to speak to no one. [He said,] "But [instead], go [to the Temple] and show yourself to the priest [there]; and bring [an offering with you] appropriate to [lit., *regarding*] your cleansing, just as Moses has enjoined [us to do in the Law] as a testimony to them."

Jesus ordered him to speak to no one, saying, "Instead, go to the Temple and show yourself to the priest who is there. Bring an offering with you that is appropriate to your cleansing, just as Moses has enjoined us to do under the law. This will be a testimony to them."

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek) And He declared to him none to speak, "But, going [to the Temple] show yourself to the priest and bring [an offering] concerning the washing of you, just as enjoined Moses for a testimony to them."

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) And he charged him that he should tell no man, but: Go, shew thyself to the priest and offer for thy cleansing according as Moses commanded, for a testimony to them.

V. Alexander's Aramaic T. .

James Murdock's Syriac NT And he charged him: Speak to no one; but go and show thyself to the priests, and offer the oblation for thy purification, as Moses hath commanded, for a testimony to them.

Original Aramaic NT

And he commanded him: "Tell no man, but go show yourself to the Priest and offer for your cleansing, just as Moses commanded, for their testimony."\*

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) And he charged him not to tell any man; but go and show yourself to the priests, and make an offering for your cleansing, as Moses commanded, for a testimony to them.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English And he gave him orders: Say nothing to any man, but let the priest see you and give an offering so that you may be made clean, as the law of Moses says, and for a witness to them.

Bible in Worldwide English Jesus said to him, Do not tell anyone about this. But go and let the priest look at you. Moses gave a law about the sacrifice you must give when you are healed. Give it to prove to the people that you are healed.

Easy English 'Do not tell anyone about this,' Jesus said to him. 'Instead, go and show yourself to the priest. Take a gift to him for God. Moses taught the people what gift to take to God when they are clean again after this kind of illness. This will show everyone that you are now well again.'

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 Then Jesus said, "Don't tell anyone about what happened. But go and let the priest look at you.<sup>[b]</sup> And offer a gift to God for your healing as Moses commanded. This will show people that you are healed."  
<sup>[b]</sup> The Law of Moses said a priest must decide when a person with leprosy was well.

God's Word™ Jesus ordered him, "Don't tell anyone. Instead, show yourself to the priest. Then offer the sacrifice as Moses commanded as proof to people that you are clean."

Good News Bible (TEV) Jesus ordered him, "Don't tell anyone, but go straight to the priest and let him examine you; then to prove to everyone that you are cured, offer the sacrifice as Moses ordered."

The Message Jesus instructed him, "Don't talk about this all over town. Just quietly present your healed self to the priest, along with the offering ordered by Moses. Your cleansed and obedient life, not your words, will bear witness to what I have done."

NIRV Then Jesus ordered him, "Don't tell anyone. Go and show yourself to the priest. Offer the sacrifices that Moses commanded. It will be a witness to the priest and the people that you are 'clean.' "

New Life Version Then Jesus told him to tell no one. He said, "Go and let the religious leader of the Jews see you. Give the gift on the altar in worship that Moses told you to give when a man is healed of a disease. This will show the leaders you have been healed."

New Simplified Bible .

**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press Bible Study Contemporary English V. .  
 Jesus told him, "Don't tell anyone about this, but go and show yourself to the priest. Offer a gift to the priest, just as Moses commanded, and everyone will know that you have been healed."

The Living Bible Then Jesus instructed him to go at once without telling anyone what had happened and be examined by the Jewish priest. "Offer the sacrifice Moses' law requires for lepers who are healed," he said. "This will prove to everyone that you are well."

New Berkeley Version .

New Century Version Then Jesus said, "Don't tell anyone about this, but go and show yourself to the priest<sup>[b]</sup> and offer a gift for your healing, as Moses commanded.<sup>[c]</sup> This will show the people what I have done."

[b] The Law of Moses said a priest must say when a Jewish person with a skin disease was well.

[c] Read about this in Leviticus 14:1–32

New Living Translation Then Jesus instructed him not to tell anyone what had happened. He said, "Go to the priest and let him examine you. Take along the offering required in the law of Moses for those who have been healed of leprosy. See Lev 14:2-32.

The Passion Translation Jesus said, "Tell no one what has happened, but go to the priest and show him you've been healed. And to show that you are purified, make an offering for your cleansing, just as Moses commanded. You will become a living testimony to them!"

Unlocked Dynamic Bible Then Jesus told him, "Make sure that you do not tell people about your healing immediately. First, go to a priest in Jerusalem and show yourself to him so that he can examine you and see that you no longer have leprosy. Also take to the priest the offering that Moses commanded that people who have been healed from leprosy should offer."

William's New Testament Then He warned him not to tell anybody, but rather He said, "Go, show yourself to the priest, and, to prove it to the people, make the offering for your purification, just as Moses prescribed."

### Partially literal and partially paraphrased translations:

American English Bible Thereafter, he ordered the man not to tell anyone about this. He just said: 'Go and show yourself to the Priests and give an offering for your cleansing as a witness to them, just as Moses commanded.'

Beck's American Translation .

Breakthrough Version .

Common English Bible Jesus ordered him not to tell anyone. "Instead," Jesus said, "go and show yourself to the priest and make an offering for your cleansing, as Moses instructed. This will be a testimony to them."

International Standard V Then Jesus <sup>[Lit. he]</sup> ordered him, "Don't tell anyone. Instead, go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as proof to the authorities." <sup>[Lit. to them]</sup>

Len Gane Paraphrase .

A. Campbell's Living Oracles And he commanded him to tell no person. But go, said he, show yourself to the priest, and present the offered appointed by Moses, for notifying the people that you are cleansed.

New Advent (Knox) Bible And Jesus warned him not to tell anyone of it; Go and shew thyself to the priest, he said, and bring an offering for thy cleansing, as Moses commanded, to make the truth known to them. Lev. 14.2.

NT for Everyone Jesus instructed the man not to tell anyone. 'Go and show yourself to the priest', he said, 'and make the offering commanded by Moses in connection with your healing, as evidence for them.'

20<sup>th</sup> Century New Testament And then Jesus impressed upon him that he was not to say a word to any one, "but," he added, "set out and show yourself to the priest, and make the offerings for your cleansing, in the manner directed by Moses, as evidence of your cure."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation Jesus ordered him to tell no man, but to present himself to priest, and give an offering as Moses commanded, as testimony to them. μαρτύριον is usually translated as "testimony", but today that means only spoken words; "evidence" is probably a better translation particularly when oral testimony is forbidden by Jesus

Evangelical Heritage V. .



Ferrar-Fenton Bible	Then He enjoined him to tell no one, but “go, show yourself to the priest, and present for your cleansing what was ordered by Moses as an evidence to them.”
Free Bible Version	“Say nothing to anyone,” Jesus instructed him. “Go and show yourself to the priest and make the ceremonial offerings as required by the law of Moses as proof that you’ve been healed.”
God’s Truth (Tyndale)	And he warned him, that he should tell no man: but that he should go and show himself to the Priest, and offer for his cleansing according as Moses commandment was, for a witness unto them.
Jubilee Bible 2000 Montgomery NT	. And instantly the leprosy left him. Jesus ordered him to tell no one, "But be off," he said, "show yourself to the priest, and make the offering for your cleansing, as Moses commanded, for a testimony to them."
NIV, ©2011 Riverside New Testament Leicester A. Sawyer’s NT Unlocked Literal Bible	. . . He instructed him to tell no one, but told him, “Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”
Urim-Thummim Version Weymouth New Testament Wikipedia Bible Project	. . .

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he charged him not to tell even one, but going away, show yourself to the priest, and offer up concerning your cleansing just as Moses ordered for a testimony to them.
New American Bible (2002)	.
New English Bible–1970	.
New Jerusalem Bible	He ordered him to tell no one, 'But go and show yourself to the priest and make the offering for your cleansing just as Moses prescribed, as evidence to them.'
New RSV	.
Revised English Bible–1989	Jesus then instructed him not to tell anybody. “But go,” he said, “show yourself to the priest, and make the offering laid down by Moses for your cleansing; that will certify the cure.”

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Yeshua warned him not to tell anyone. “Instead, as a testimony to the people, go straight to the cohen and make an offering for your cleansing, as Moshe commanded.”
exeGesés companion Bible	And he evangelizes him to say to no one: But go and show yourself to the priest; and offer for your purifying exactly as Mosheh ordered, for a witness to them.
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998 Tree of Life Version	. . . <i>Yeshua</i> ordered him to tell no one, but commanded him, “Go and show yourself to the <i>cohen</i> . [cf. Lev. 13:1; 14:2-3] Then bring an offering for your cleansing, just as Moses commanded, as a testimony to them.”

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and He orders him [to] no [man] to say [it] but Going show! yourself [to] the priest and present! {something} about the purification [of] you as commands Moses to testimony [to] them...
Awful Scroll Bible	Although He announced-before him to not- be told -anyone. "Notwithstanding, yourself being gone-out, be showed yourself to the priest, and be brought-near the offering concerning your cleansing, accordingly-as-to Moses appointed-to for a testimony to them."
Concordant Literal Version	And He charges him to be speaking to no one. "But come away, show yourself to the priest, and bring for your cleansing, according as Moses bids, for a testimony to them."
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach gave orders to him to tell no one, but go and show yourself to the kohen and make a korban for your tohorah (purification) as Moshe Rabbeinu gave mitzvah; do this for an edut (solemn testimony) to them. [VAYIKRA 14:2-32]
Rotherham's Emphasized B.	.
Third Millennium Bible	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Jesus ordered him to tell no one [that he might happen to meet], "But go and show yourself to the priest, and make an offering for your purification, just as Moses commanded, as a testimony (witness) to them [that this is a work of Messiah]."
An Understandable Version	Then He ordered the man not to tell anyone [about the healing], saying, "Go on your way and show yourself to the priest and offer the proper sacrifice for your healing that Moses required [Lev. 13:49; 14:2ff] as evidence to people [that you were healed]."
The Expanded Bible	Then Jesus ·said [ordered; commanded], "Don't tell anyone about this, but go and ·show yourself to [be examined by] the priest [ <sup>c</sup> only a priest could declare a person clean] and ·offer a gift [make an offering; offer the sacrifices] for your ·healing [cleansing], as Moses commanded [Lev. 14:1–32]. This will ·show the people [be a public testimony to; be evidence for] what I have done."
Jonathan Mitchell NT	And then He gave to him a message at the side: to speak to no one [about this], but rather, "Upon going off (or: away), show yourself to the priest, and bear forward an offering concerning your cleansing – just as arranged and directed by Moses – with a view to evidence for them (or: [leading] into a testimony and a witness to them)."
P. Kretzmann Commentary Syndein/Thieme	. Then Jesus ordered the man to tell no one. But "Go and show yourself to the priest, and make an offering for your cleansing . . . as Moses commanded . . . for a testimony to them." {Note: Still the time was not right for Jesus to be revealed. But, it was time for the priests to start considering the possibility that Jesus just might be the Messiah.}
Translation for Translators	Then Jesus told him, "Make sure that you do not report <i>your healing immediately</i> . First, go to a priest in Jerusalem and show yourself to him so that he can examine you and verify that you no longer have leprosy. After the priest tells the local people, they will know that you have been healed, and you will be able to associate with them again. Also take to the priest the offering that Moses commanded that people who have been healed from leprosy should offer."
The Voice	Jesus tells him firmly not to tell anyone about this. <b>Jesus:</b> Go, show yourself to the priest, and do what Moses commanded by making an appropriate offering to celebrate your cleansing. This will prove to everyone what has happened.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.	<p>And <b>He</b> ordered him to tell no one, "But having gone, show yourself to the priest<sup>[f]</sup> and offer the things for your cleansing just as Moses commanded, for a testimony to them".</p> <p><sup>[f]</sup> That is, in Jerusalem.</p>
NET Bible®	<p>Then<sup>43</sup> he ordered the man<sup>44</sup> to tell no one,<sup>45</sup> but commanded him,<sup>46</sup> "Go<sup>47</sup> and show yourself to a priest, and bring the offering<sup>48</sup> for your cleansing, as Moses commanded,<sup>49</sup> as a testimony to them."<sup>50</sup></p> <p><sup>43tn</sup> Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.</p> <p><sup>44tn</sup> Grk "him"; the referent (the man) has been specified in the translation for clarity.</p> <p><sup>45sn</sup> The silence ordered by Jesus was probably meant to last only until the cleansing took place with the priests and sought to prevent Jesus' healings from becoming the central focus of the people's reaction to him. See also 4:35, 41; 8:56 for other cases where Jesus asks for silence with reference to miracles.</p> <p><sup>46tn</sup> The words "commanded him" are not in the Greek text but have been supplied for clarity. This verse moves from indirect to direct discourse. This abrupt change is very awkward, so the words have been supplied to smooth out the transition.</p> <p><sup>47tn</sup> Grk "Going, show." The participle ἀπελθὺν (apelqwn) has been translated as an attendant circumstance participle. Here the syntax also changes somewhat abruptly from indirect discourse to direct discourse.</p> <p><sup>48tn</sup> The words "the offering" are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.</p> <p><sup>49sn</sup> On the phrase as Moses commanded see Lev 14:1-32.</p> <p><sup>50tn</sup> Or "as an indictment against them"; or "as proof to the people." This phrase could be taken as referring to a positive witness to the priests, a negative testimony against them, or as a testimony to the community that the man had indeed been cured. In any case, the testimony shows that Jesus is healing and ministering to those in need.</p>
New American Bible (2011) New American Bible (2011)	<p>.</p> <p>Then he ordered him not to tell anyone, but "Go, show yourself to the priest and offer for your cleansing what Moses prescribed;* that will be proof for them."<sup>g</sup></p> <p>* [5:14] <b>Show yourself to the priest...what Moses prescribed:</b> this is a reference to Lv 14:2–9 that gives detailed instructions for the purification of one who had been a victim of leprosy and thereby excluded from contact with others (see Lv 13:45–46, 49; Nm 5:2–3). <b>That will be proof for them:</b> see note on Mt 8:4.</p> <p>* [8:4] Cf. Lv 14:2–9. <b>That will be proof for them:</b> the Greek can also mean "that will be proof against them." It is not clear whether them refers to the priests or the people.</p> <p>g. [5:14] 8:56; Lv 14:2–32; Mk 7:36.</p>
The Passion Translation The Spoken English NT	<p>.</p> <p>And Jesus told him not to tell anyone. "Just go off and present yourself to the priest. Then offer a gift for your cleansing, just as Moses prescribed.<sup>g</sup> It'll be a testimony to them."</p> <p><sup>g</sup> See Lev. 14:2-32.</p>
Wilbur Pickering's New T.	<p>Then He ordered him to tell no one, "But go and show yourself to the priest and make an offering for your cleansing just as Moses prescribed, as a testimony to them."<sup>7</sup></p> <p>(7) As a testimony about what? This would be the first time in the life of the priest that anyone had done this, because lepers didn't get better. Who but the Messiah could heal leprosy? That they got the point is indicated by the examining council that is described in verse 17.</p>

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And He gave strict orders to him to tell no one, " <u>But</u> having gone away, show yourself to the priest and bring as an offering for your cleansing [ <i>or, purification</i> ] just as Moses directed, for a testimony to them."
Charles Thompson NT Context Group Version	. And he charged him to tell no man: but go your way, and show yourself to the priest, and offer for your cleansing, according to as Moses commanded, for a testimony to them.
Disciples' Literal New T. English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	And he commanded him to tell no one, <i>saying</i> , But when* you go away, show yourself to the priest and offer <i>the gift</i> concerning your cleansing, just-as Moses commanded, *for a testimony to them. {Lev. 13:49 and 14:2-4}
Modern KJV	.
New American Standard B.	.
New European Version	And he stretched forth his hand and touched him, saying: I will. Be made clean. And immediately the leprosy departed from him, and he ordered him: Tell no one, but go your way and show yourself to the priest, and offer for your cleansing according as Moses commanded, for a testimony to them. V. 13 is included for context.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And he charged him to tell no one, 'But, having gone away, show yourself to the priest, and bring near for your cleansing according as Moses directed, for a testimony to them;'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	He commanded him to tell no one, "But go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them."
Young's Updated LT	.

**The gist of this passage:** The leper is not to tell anyone or go out and give his testimony. He is, instead, to show himself to the priest and to offer a sacrifice for his cleansing to the priest.

Luke 5:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	he; same	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846

Luke 5:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paragellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i> ]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin; to declare</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3853
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
mêdeis/mêdemia/ mêden (μηδεις/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i> ]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
epō (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	aorist active infinitive	Strong's #2036

**Translation:** Then [Jesus] ordered him to speak to no one. ...

First thing that a person who has been healed of such a disease is to go off everywhere and tell everyone what has happened to him. Jesus orders this man not to speak to anyone.

Does Jesus not understand public relations? Isn't this man's testimony exactly what Jesus wants?

Why doesn't Jesus want this man to go far and wide and tell everyone how he used to be a leper and how Jesus cleansed him? Having good PR is human viewpoint thinking. Jesus had a very targeted audience for the testimony of this leper, and the audience in this case would be the priests, and, specifically, the priests to whom this man would go.

The first point of confusion—Jesus did not come to live among us to cure our diseases. Jesus could have snapped His fingers and, *poof*, every sickly person on earth could have been cured right at that instant. In fact, Jesus could have cured illnesses for good and no one would ever get sick again (until they died).

Or, a crowd of people could come to Jesus and He could wave His arms and, suddenly, everyone in the crowd is healed. But, Jesus did not come primarily to heal. Physical healings were representations of spiritual healing, and this is one of the reasons that Jesus healed. Jesus primary purpose was to come here, live a sinless life, and then die for our sins. This cleansing of a leper is illustrative of the Lord's true power—His authority to forgive us of our sins and make us clean before God.

As an aside, why doesn't God change our environment? Why doesn't He end sickness and disease? Why doesn't He fix the world? Having a good environment does not mean that (1) people will come to God through Christ; nor does this mean that (2) people will appreciate perfect environment. I live in the United States, as do many of those who read these lessons. We have the best living conditions and the most freedom in the United States. In fact, there has never been a better time or place to be alive than the United States right now, today. Furthermore, people who are objective and interested in this sort of thing can confirm it—particularly now, with



the internet. However, there are millions of people—Americans—who live here and think that America is unspeakably corrupt—possibly one of the most corrupt countries in the world. They think that life in the United States is horrible, and they will express their intense anger, in some cities, by burning down, defacing and destroying various pieces of property. Almost all of these people who are angry, who hate the United States, who think that this is an awful place on earth—have the ability to find out about other places. One of the great things about being an American is, we could leave this country and go virtually anywhere in the world and take up residency there. So, if there is a better place for man to be, all of these angry frustrate anti-Americans could go there. But they never do (now and again, a movie star will move to another country, but they can insulate themselves from the rest of the hoi polloi no matter where they go).

One of the false set of philosophies in this world is, that there are things that man can do to change and improve the environment enough so that we will have *heaven on earth*. God placed us on earth for a variety of reasons, and we are certainly given the ability to affect our immediate environment (and it is reasonable and even spiritual to do that). That is, we can choose the place where we live and even change the outside environs to some limited degree. Throughout the world, the housing industry is one of the economic powerhouses of many countries. The greater blessings heaped upon a country, the greater the choices that we have when it comes to our immediate environment (that is, our home and yard).

However, despite there being some limited freedom in this realm, that does not mean that there is sustained happiness to be found in that. There is probably a great freedom with regards to our immediate environment in the United States than anywhere in the world, and yet, there are a great many unhappy people in this country. We have a very high rate of drug use, alcoholism and suicide, despite having the greatest blessings of any country in human history.

The point I am trying to make is, Jesus could snap His finger, eliminate disease over a particular city or throughout the entire country of Judæa and Galilee; or even throughout the world, but that (1) would not bring long-term happiness and (2) this would not bring people to Jesus. In a good or bad environment, we need a Savior. We have a sin nature which is unbridled and the source of man's fallen state (along with all of the wrong decisions which man makes).

The **Millennium** is going to be an *experiment* in perfect environment. We will have it on earth for 1000 years. Will man be happy? Not entirely, no. In fact, when Satan is loosed from prison for a time, there will be a worldwide rebellion against God, despite mankind enjoying perfect environment for a thousand years.

So, Jesus did not come to establish perfect environment. He did not come to bring an end to all diseases. He did not come to establish the best public relations ever known for a religious figure.

#### **A brief review of Luke 5:12–14a:**

This is the narrative that we have been studying:

**Luke 5:12** While He was in one of the cities, there came a man full of leprosy. And when he saw Jesus, he fell on his face and begged Him, "Lord, if You will, You can make me clean."

This is an incident which stuck in someone's mind, and they told Luke about it. The person apparently could not remember the city, suggesting that the leper is not the one who told Luke about this incident.

A man with leprosy hears that Jesus is coming to his place, and he waits out for Jesus and comes up to Him and falls before Him.

The leper knows that Jesus is able to cleanse him; the question is, *will He?*



Luke 5:13 And Jesus stretched out his hand and touched him, saying, "I will; be clean." And immediately the leprosy left him.

Jesus touches this man and he is immediately cleansed of leprosy.

Luke 5:14a And he charged him to tell no one,...

Jesus, not going in for traditional public relations, tells the former leper not to run around and tell everyone.

### Luke 5:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>going away [from], departing, going [on one's way]</i>	masculine singular, aorist active participle; nominative case	Strong's #565
deiknuô (δεικνύω) [pronounced <i>dike-NOO-oh</i> ]	1) <i>to show, expose to the eyes;</i> 2) <i>metaphorically; 2a) to give evidence or proof of a thing; 2b) to show by words or teach</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1166
seauton (σεαυτόν) [pronounced <i>seh-ow-TOM</i> ]	<i>yourself; you; to you, towards you</i>	2 <sup>nd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #4572
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hiereus (ἱερεύς) [pronounced <i>hee-er-YOOCE</i> ]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2409

**Translation:** ...[He said,] "But [instead], go [to the Temple] and show yourself to the priest [there];...

"You have an assignment," Jesus tells him, "to go to a priest and subject yourself to the cleansing ritual found in the Scriptures."

Although this recently-healed man might have wanted to run around and tell everyone what Jesus did for him, Jesus told him to do something else. Jesus told this man to go, instead, to the **Temple** and to present himself before the priest there (it is likely that this man has not been anywhere near the Temple since whenever he contracted leprosy—we do not know when that occurred). This former leper was going to be a witness to the priests at the Temple.

Now, I inserted the word *Temple*. It is unclear to me whether such ceremonies occurred elsewhere. There were Levites scattered throughout Judah, Samaria and Galilee. It is possible that some of them acted as priests in certain areas other than the Temple.

This is an important aspect of the Lord's ministry. His greatest opposition will come from the religious hierarchy, but this is an instance where He reaches out to them. He provides them with a chance to see, with their own eyes, the power of God.

<b>Luke 5:14c</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
prospherō (προσφέρω) [pronounced <i>pros-FER-oh</i> ]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto, ; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4374
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
του (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
katharismos (καθαρισμός) [pronounced <i>kath-ar-is-MOSS</i> ]	<i>a washing off, that is, (ceremonially) cleansing, purification, ablution, (morally) expiation</i>	masculine singular noun; genitive/ablative case	Strong's #2512
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
kathōs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
prostassō (προστάσσω) [pronounced <i>pros-TAS-soh</i> ]	<i>to assign or ascribe to, join to; to enjoin, to order, to prescribe, to command, to bid; to appoint, to define</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4367
Mōseus/Mōsês/Mōusês (Μωσείος/Μωσήος/Μωϋσήος) [pronounced <i>moce-YOOÇ, moh-SACE, mao-SACE</i> ]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475

**Translation:** ...and bring [an offering with you] appropriate to [lit., regarding] your cleansing, just as Moses has enjoined [us to do in the Law]...

Again, the words of Jesus are elliptical; but we assume that the man fully understood what was being said. He is going to take with him an offering (an animal) to be sacrificed. This will be an animal appropriate to his cleansing, which will be described in Leviticus 14:1–32, which is examined [below](#).

Now, Jesus does not tell the man which animal to bring.<sup>20</sup> The man will have to figure this out himself. So, he will need to go to a [synagogue](#) or to speak to someone with religious training to find out what animal (s) will be needed. So, if this man does as Jesus has told him, he will interact with quite a number of those in the religious class.

So, he would go to the local synagogue and he would ask the ruler of the synagogue (possibly a [scribe](#), a priest or a [Levite](#)<sup>21</sup>), just what he needed to bring to the Temple in order to present the appropriate gift to God. Now, this is not going to be readily known at the synagogue. I don't think they had concordances at that time (although we do not know what written information was developed at that time), so there might be 3 or 4, or maybe even 10 people scouring the Old Testament trying to find the applicable passage. They had all heard this passage before—many times. But remembering where it was from is something else indeed.

From my own knowledge of the Old Testament, I know that this passage might be in Exodus or Deuteronomy, but is most likely to be found in Leviticus. I say this, suggesting that those at the synagogue (assuming that this man goes to a synagogue first) will have a good idea where to look for this ritual.

All of this should have these men thinking, *a person cured of leprosy? How on earth did that happen?* They would have questions and this man could answer them. Jesus had a targeted audience that He was going for. By this, Jesus is reaching out to the religious class.



**Jesus Heals the Leper** (a graphic); from [SSPX](#); accessed September 17, 2021. There were quite a number of various paintings and artwork for this incident, but nearly all of them had a long-haired Jesus.

Luke 5:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of	directional preposition	Strong's #1519
marturion (μαρτύριον) [pronounced mar-TOO-ree-on]	a testimony, witness; evidence given; [reference to] the Decalogue	neuter singular noun; accusative case	Strong's #3142

<sup>20</sup> Perhaps Jesus was being elliptical, and this is left out of the narrative.

<sup>21</sup> Not all Levites were priests.

Luke 5:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...as a testimony to them.”

The ceremony which is going to take place will be a testimony to the priests who take part in it.

Where this information will be found is in the books of Moses (probably in Leviticus). “Moses has written down the proper procedure for this,” indicating that this man needed to find out what this is, “and going through these proper steps is your testimony to them.”

The religious class will become, for the most part, antagonistic to Jesus and to those who believe in Him (although this is not the case yet, as Jesus is barely known).

Jesus specifically wants the religious class to consider Him. Furthermore, this might be the best way to appeal to those steeped in **Judaism**. They should not face everything at once, but hear a little at a time. “This Man healed me and told me to come to you.” “Tell us about this Man.” Etc. Not only should the priest or Levite say, I think that I can find that passage in Leviticus; but, in the back of his mind, he should be thinking of other Scriptures as well. “Someone just healed you?” the Levite might say. And then his mind should also go to the appropriate Scriptures for that.

Leviticus 14 is where the passage can be found as to how a leper is to be ritually cleansed after he has been cured. Bear in mind that no one, after reading this passage, ever expected to ever apply it.

The ESV; capitalized is used below:

The Ritual Cleansing of a Cured Leper (Leviticus 14:1–32)	
Scripture	Text/Commentary
Leviticus 14:1–2a <b>The LORD spoke to Moses, saying, "This shall be the law of the leprous person for the day of his cleansing.</b>	If a leper experienced cleansing, then there was a protocol for him to follow. He would first show himself to a priest; and then there would be specific sacrifices that the man was supposed to make.
Leviticus 14:2b–3a <b>He shall be brought to the priest, and the priest shall go out of the camp, and the priest shall look.</b>	This has never happened before for the priests who will assist in this ritual. In many of the rituals found in Leviticus, these priests have done them over and over again. However, this will be brand new to all those involved.
The cleansing of a leper was an event which simply did not happen (I think it occurred once in the Old Testament). So passages like this would be read in the synagogues, but no one in most generations had actually ritually cleansed a leper before.	

## The Ritual Cleansing of a Cured Leper (Leviticus 14:1–32)

Scripture	Text/Commentary
Leviticus 14:3b–4 Then, if the case of leprous disease is healed in the leprous person, the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and scarlet yarn and hyssop.	<p>After examining this man who previously had a serious skin disease, the priests assemble the supplies needed for this ritual.</p> <p>Here, there will be two live, clean birds, the very aromatic cedarwood, scarlet yarn and hyssop (hyssop was also used in the Passover ceremony)</p>
Leviticus 14:5–6 And the priest shall command them to kill one of the birds in an earthenware vessel over fresh water. He shall take the live bird with the cedarwood and the scarlet yarn and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the fresh water.	<p>There was more to this ceremony than to simply kill the birds. One bird was killed and its blood was used throughout this ceremony.</p> <p>Blood, in these rituals, always represents the spiritual death of Jesus.</p> <p>The fresh water refers to cleansing.</p> <p>We have the death of one birth, and the life of the second bird, cleansed by the blood of the first bird.</p>
Leviticus 14:7 And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field.	<p>The blood of the bird would be used on this man with the leprous disease.</p> <p>The number 7 represents God's perfection and completeness in Scripture.</p> <p>The priest pronouncing the man clean is equivalent to God the Father pronouncing us clean once we have been cleansed of our own leprous condition (which is the sin nature).</p> <p>The bird which is freed represents the leper being freed of his disease.</p>
Leviticus 14:8–9 And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days. And on the seventh day he shall shave off all his hair from his head, his beard, and his eyebrows. He shall shave off all his hair, and then he shall wash his clothes and bathe his body in water, and he shall be clean.	<p>There were certain things that the man with leprosy was supposed to do, which included bathing and shaving, along with some continued isolation.</p> <p>Time would also be given to make certain that the leprosy does not start back up again. With all of the man's hair removed, this could be determined with a simple inspection.</p> <p>All of this shaving and bathing is analogous to us being not just pronounced clean (at salvation), but being then made clean by God the Father (which is ultimate sanctification).</p>
Leviticus 14:10 "And on the eighth day he shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and a grain offering of three tenths of an ephah of fine flour mixed with oil, and one log of oil.	<p>There were more animals to be offered up to God. Fundamental to this process was the blood sacrifice.</p> <p>The grain sacrifices speak of the humanity of Jesus; the oil speaks of the power of the Holy Spirit.</p>



## The Ritual Cleansing of a Cured Leper (Leviticus 14:1–32)

### Scripture

### Text/Commentary

The grain sacrifice exactly describes Jesus at this point in time. He is true humanity and all that He is able to do is done by the power of God the Holy Spirit.

Leviticus 14:11–13 **And the priest who cleanses him shall set the man who is to be cleansed and these things before the LORD, at the entrance of the tent of meeting. And the priest shall take one of the male lambs and offer it for a guilt offering, along with the log of oil, and wave them for a wave offering before the LORD. And he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For the guilt offering, like the sin offering, belongs to the priest; it is most holy.**

The priest had a great many duties to see to when a leper was cleansed. The priest himself, in this ceremony, represents Jesus Christ.

The Tent of Meeting, I believe, represents fellowship and union with God. The leper did not go into the Tent. Our complete union with God will occur after death.

At this point in time, this would have been done at the Temple, which replaced the Tabernacle.

The animal sacrifices were to be considered very holy (set apart to God). These sacrifices represent Jesus going to the cross and dying for our sins.

The Tent of Meeting (later the Temple) was not like a church. People could not simply enter into it. Only priests could go inside and only with a particular duty to attend to. This was not a place where high-level religious types could hang out together.

Leviticus 14:14 **The priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.**

The priest used the blood of the sacrifices to cleanse the man. The blood represents the spiritual death of our Lord.

The ear represents what a man hears (ideally, he should be hearing Bible doctrine to influence him). His foot represents volition in terms of the direction that the man goes; his hand represents what the man does.

Leviticus 14:15–16 **Then the priest shall take some of the log of oil and pour it into the palm of his own left hand and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the LORD.**

Oil which represents the power of the Holy Spirit, is also used in this set of ceremonies. The number 7 always represents completeness or perfection.

The priest, who represents Jesus Christ, has his own hand used in this ceremony, as it is Jesus who actually cleanses us.

Leviticus 14:17–18 **And some of the oil that remains in his hand the priest shall put on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the guilt offering. And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. Then the priest shall make atonement for him before the LORD.**

The cleansing which takes place is representative of the cleansing of salvation. The oil represents the spiritual power of the Holy Spirit.

The head represents the thinking of the person in this ceremony. After being ceremonially cleansed, our thinking also needs to be changed. It is changed through Bible doctrine.

The feet represent volition, which are now guided by God the Holy Spirit; and the hands are capable of producing divine good.



## The Ritual Cleansing of a Cured Leper (Leviticus 14:1–32)

### Scripture

### Text/Commentary

The focus here is upon the leper himself. The cleansing of the leper is parallel to the cleansing of a person who has believed in Jesus. After we are cleansed by the Lord, we have a life to lead. That means we need to listen to Bible doctrine being taught, and the direction that we go in and the things that we do suddenly become very important (that is, after salvation, we live the spiritual life).

Leviticus 14:19–20 The priest shall offer the sin offering, to make atonement for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering. And the priest shall offer the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he shall be clean.

Even though this ceremony is for a leper who has been cured, he still has a sin nature. He is still sinful before God. Therefore, atonement must be made for his soul as well.

The uncleanness of the leper represents the uncleanness of all mankind. These various sacrifices represent the actual cleansing done by God.

The cleansing of the believer in time is a process which continues throughout our lives.

Essential to the believer's life is fellowship with God, which is established by 1John 1:9 (**If we acknowledge our sins to Him, we will be temporally forgiven and cleansed from all unrighteousness**—sins which we have committed but don't realize that they were sins). R. B. Thieme, Jr. designates this the *rebound technique*.

Leviticus 14:21–22 "But if he is poor and cannot afford so much, then he shall take one male lamb for a guilt offering to be waved, to make atonement for him, and a tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil; also two turtledoves or two pigeons, whichever he can afford. The one shall be a sin offering and the other a burnt offering.

Lepers would not have a great many resources, having been separated from family and society, so lesser sacrifices are allowed.

No one is kept out of the plan of God simply for lack of resources. No matter what our origins, we can be saved.

Leviticus 14:23–25 And on the eighth day he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the LORD. And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them for a wave offering before the LORD. And he shall kill the lamb of the guilt offering. And the priest shall take some of the blood of the guilt offering and put it on the lobe of the right ear of him who is to be cleansed, and on the thumb of his right hand and on the big toe of his right foot.

The offering of a lamb represents the offering of Jesus Christ for our sins. The blood represents His spiritual death which takes place on the cross. The blood represents the cleansing of the man by the Lord's spiritual death.

A wave offering appears to be nothing more than the offerer lifting up the sacrifice before God and moving it to and fro (waving it). This suggests that God is able to see what we are doing.

The blood of the lamb is related to what we hear (accurate Bible doctrine), the direction that we go in (the big toe on the right foot) and what we do (the thumb on the right hand).

## The Ritual Cleansing of a Cured Leper (Leviticus 14:1–32)

Scripture	Text/Commentary
<p>Leviticus 14:26–29 <b>And the priest shall pour some of the oil into the palm of his own left hand, and shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD. And the priest shall put some of the oil that is in his hand on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, in the place where the blood of the guilt offering was put. And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD.</b></p>	<p>Oil, again, is used, to represent the empowerment of God the Holy Spirit. The priest represents Jesus, as being empowered by God the Holy Spirit.</p> <p>The hand represents what a person does. His ear represents what he hears (ideally speaking, he hears the Word of God). His foot represents volition (his foot is place out there in the direction that he is going to travel; his big toe points in that direction).</p> <p>One fundamental aspect of our salvation is, the perfect life led by the humanity of our Lord.</p>
<p>Leviticus 14:30–31 <b>And he shall offer, of the turtledoves or pigeons, whichever he can afford, one for a sin offering and the other for a burnt offering, along with a grain offering. And the priest shall make atonement before the LORD for him who is being cleansed.</b></p>	<p>The birds are available publically and they are not as expensive as livestock. No one is deprived of cleansing by God, regardless of financial status.</p> <p>The sin offering speaks of the payment made to resolve his sin problem; the burnt offering is the judgment of those sins in Christ. The grain offering speaks of the humanity of Christ Jesus, which is necessary in order for us to be forgiven. God cannot die for our sins; God cannot take upon Himself the penalty for our sins.</p>
<p>Leviticus 14:32 <b>This is the law for him in whom is a case of leprous disease, who cannot afford the offerings for his cleansing."</b></p>	<p>Fundamentally, none of us can afford the offerings necessary for our cleansing.</p>

Bear in mind that the Scriptures are read regularly throughout the land, and the priests often did the readings. So they have read this passage for centuries now, but at no time have the priests ever taken part in the ceremonies herein prescribed. Lepers were not cleansed because they were not cured (there may have been an exception to this; it seems to me the Elijah or Elisha healed a leper). Therefore, lepers never came to the Temple (here, in Leviticus, to the Tent of Meeting) for ceremonial cleansing to match their actual cleansing.

This former leper was to show up to the Temple and tell them, "I used to be a leper, but now I am cleansed. I am here to submit to the requirements of the Law." Jaws would drop.

This is why such a testimony was so incredible: the Jewish people believed that this was the Word of God, but, there is this one passage which they had read many times, but which seemed to lack specific application, because former lepers did not come to the Temple to fulfill the requirements of this passage.

This is a very lengthy and complex set of sacrifices and rituals. This allows for a great deal of time for interaction between the former leper and the priests. No priest would have known all of this information off the top of his head. They would have to be reading the passage and then doing what they are told to do for each step.

This was to be a very subtle testimony to the priests. The implication is, the Messiah is among them, if such a passage need be invoked.

Think of healings as the same as teaching by parable. This was simply another way of teaching the Word of God. A healing illustrates a great truth, and it was easy to remember. A person was once sick (or had leprosy) and then Jesus healed him. That is easy to remember and it connects what has happened to the truth of Jesus.

What people expected in the Messiah was one thing. They took a specific set of Scriptures and doubled down on those Scriptures; however, they set aside a great many other Scriptures which did not make sense to them (like, Isa. 53). They were expecting the Messiah to be a mighty warrior-king (not unlike King David). But this is not Who Jesus was. Not at this point in time.

Exposure to this aspect of the Lord's ministry was to help ease the religious folk into setting aside some of their preconceived notions. When the leper shows up for the appropriate cleansing rituals, this would almost throw the priests into a panic. They had to go searching back through the Scriptures to find this set of rituals and then they would need to perform them. None of the priests had ever participated in this set of rituals before.

They should be thinking about what happened, and discussing things amongst themselves as well. No doubt, they would question this former leper of how his cleansing came to be, and he would have told them about Jesus.

Luke 5:14 Then [Jesus] ordered him to speak to no one. [He said,] "But [instead], go [to the Temple] and show yourself to the priest [there]; and bring [an offering with you] appropriate to [lit., *regarding*] your cleansing, just as Moses has enjoined [us to do in the Law] as a testimony to them."

People were not just cleansed from leprosy. Leprosy was a set of skin diseases which a person generally endured for the rest of their entire lives.

Luke 5:14 Jesus ordered him to speak to no one, saying, "Instead, go to the Temple and show yourself to the priest who is there. Bring an offering with you that is appropriate to your cleansing, just as Moses has enjoined us to do under the law. This will be a testimony to them."

Having interacted with a great many atheists and agnostics, one of the things which they object to is, they see God as this grandiose egomaniac who needs adoration and worship. Jesus reveals God to us, as He is God and His humanity reflects the character of God. In this particular vignette, Jesus is not searching out great adoration and approbation. To this leper whom He has just healed, Jesus does *not* say, "Hey, tell all of your friends about Me; and, after doing that, go to your local priest." The testimony of this particular leper was intended to be quiet and understated. Jesus' point was to reach the priests of that region, that the testimony of the leper might indicate to them that the Messiah was here.

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At this point in the Lord's ministry, He has called a few disciples and His very public ministry which includes healings has begun. He has just healed a man of leprosy, but rather than allow this man to run all over the place telling people what happened, Jesus told him to go to a priest and follow the cleansing rituals required for a leper who has just been cleansed. Luke 5:12–15

However, more than just this one leper have been cured; and their stories are going out all over the land. We do not know if healings have occurred but not given in Luke's historic record.

**And is going out more the word of Him and assembles crowds many to hear and to be healed from the weakness of theirs. But He is withdrawing into the wildernesses and [He is] praying.**

Luke  
5:15–16

**The report of Jesus [lit., *Him*] continues to go out all over [lit., *to a great degree*] and large crowds [of people] are congregating to hear [Jesus] and to be healed from their sicknesses. However, He [often] withdrew [Himself] into the wilderness regions where [lit., *and*] [He would then] pray.**

**Many reports about Jesus keep going out all over the land and large crowds of people continue to congregate in order to hear Him and to be healed of their illnesses. However, Jesus also continues to withdraw into wilderness regions in order to pray.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And is going out more the word of Him and assembles crowds many to hear and to be healed from the weakness of theirs. But He is withdrawing into the wildernesses and [He is] praying.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But the fame of him went abroad the more: and great multitudes came together to hear and to be healed by him of their infirmities. And he retired into the desert; and prayed.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And his fame spread abroad still more: and much people assembled to hear him, and to be cured of their diseases. And he retired into a desert, and prayed.
Original Aramaic NT	And fame went out about him increasingly, and many people were gathered to hear from him and to be healed of their sicknesses. But he was departing to the wilderness and praying.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And the fame concerning him went out the more; and many people gathered to hear him, and to be healed of their diseases. 16 But he departed into the wilderness, and prayed.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But news of him went out all the more, in every direction, and great numbers of people came together to give hearing to his words and to be made well from their diseases. But he went away by himself to a waste place for prayer.
Bible in Worldwide English	But more people heard about Jesus than before. And many people gathered to hear him, and so be healed. Many times Jesus went away to the desert and talked with God.
Easy English	After this, more and more people started to hear the news about Jesus. Crowds were coming to hear him teach. Sick people also wanted him to make them well. But Jesus would often go away from the crowd to pray in quiet places.
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. But the news about Jesus spread more and more. Many people came to hear him and to be healed of their sicknesses. Jesus often went away to other places to be alone so that he could pray.
God's Word™ Good News Bible (TEV)	. But the news about Jesus spread all the more widely, and crowds of people came to hear him and be healed from their diseases. But he would go away to lonely places, where he prayed.
The Message	Soon a large crowd of people had gathered to listen and be healed of their ailments. As often as possible Jesus withdrew to out-of-the-way places for prayer.
NIRV	But the news about Jesus spread even more. So crowds of people came to hear him. They also came to be healed of their sicknesses. But Jesus often went away to be by himself and pray.

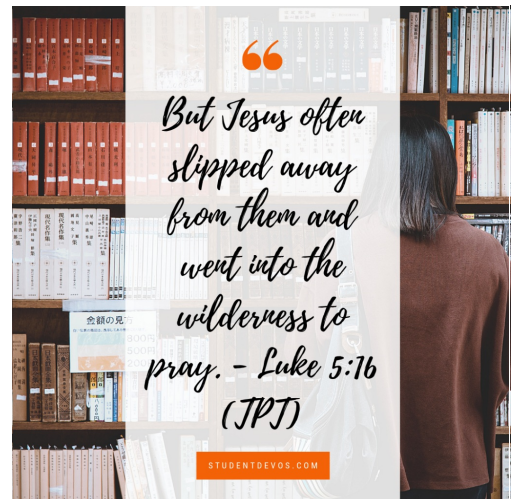
New Life Version	The news about Jesus went out all the more. Many people came to hear Him and to be healed of their diseases. Then He went away by Himself to pray in a desert.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	News about Jesus kept spreading. Large crowds came to listen to him teach and to be healed of their diseases. But Jesus would often go to some place where he could be alone and pray. Now the report of his power spread even faster and vast crowds came to hear him preach and to be healed of their diseases. But he often withdrew to the wilderness for prayer.
New Berkeley Version	.
New Century Version	.
New Living Translation	But despite Jesus' instructions, the report of his power spread even faster, and vast crowds came to hear him preach and to be healed of their diseases. But Jesus often withdrew to the wilderness for prayer.
The Passion Translation	After this miracle the news about Jesus spread even farther. Massive crowds continually gathered to hear him speak and to be healed from their illnesses. But Jesus often slipped away from them and went into the wilderness to pray.

**Luke 5:16 (The Passion Translation)** (a graphic); from **The Z**; accessed September 3, 2021.

Unlocked Dynamic Bible	But many people heard about how Jesus had healed the man. The result was that large crowds came to Jesus to hear him teach and to have him heal them from their sicknesses. But he often would go away from them to isolated areas and pray.
William's New Testament	.



### Partially literal and partially paraphrased translations:

American English Bible	However, word about him kept spreading, and huge crowds would assemble both to listen and to be cured of their illnesses. As the result, [Jesus] had to go into the desert to even pray.
Beck's American Translation	.
Breakthrough Version	But instead, the message about Him was going throughout <i>there</i> , and big crowds were coming together to be listening and to be healed from their weaknesses. He was slipping away secretly in the uninhabited <i>places</i> and praying.
Common English Bible	.
International Standard V	But the news about Jesus <sup>[Lit. him]</sup> spread even more, and many crowds began gathering to hear him and to be healed of their diseases. However, he continued his habit of retiring to deserted places and praying.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	Yet so much the more was Jesus everywhere talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies. And he withdrew into solitary places, and prayed.



New Advent (Knox) Bible	But still the talk of him spread more and more, and great multitudes came together to listen to him, and be healed of their infirmities. And he would steal away from them into the desert and pray there. vv. 12-16: Mt. 8.1; Mk. 1.40.
NT for Everyone	The news about Jesus, though, spread all round, and large crowds came to hear and to be healed from their diseases. He used to slip away to remote places and pray.
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	The more Jesus did, the more famous He became, and huge crowds gathered to learn, and be cured by Him. Jesus would also depart alone into the desert, and pray.
Evangelical Heritage V. Ferrar-Fenton Bible	. But the report concerning Him spread more widely; and large crowds ran together to listen, and to be relieved of their sufferings. But He Himself retired into the desert to pray.
Free Bible Version	Yet the news about Jesus spread more and more. Large crowds came to hear Jesus and to be healed from their diseases. But Jesus often used to retreat to quiet places and pray.
God's Truth (Tyndale)	But so much the more went there a fame abroad of him, and much people came together to hear, and to be healed of him, of their infirmities. And he kept himself apart in the wildernesses, and gave himself to prayer.
Holman Christian Standard	But the news [Lit <i>the word</i> ] about Him spread even more, and large crowds would come together to hear Him and to be healed of their sicknesses. Yet He often withdrew to deserted places and prayed.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	But all the more the reports about him spread, and great crowds came together to hear and to be healed of their infirmities. But he stayed out in the wild country and prayed.
Leicester A. Sawyer's NT	And the report concerning him went abroad extensively; and great multitudes came together to hear him, and to be cured of their diseases. And he withdrew into solitary places and prayed.
Unlocked Literal Bible	.
Urim-Thummim Version	But so much the more went there a fame abroad of him: and large crowds came together to hear, and to be healed by him from their infirmities. And he withdrew himself into the uninhabited places and offered prayers.
Weymouth New Testament	.
Wikipedia Bible Project	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	But the news about Jesus spread all the more, and large crowds came to him to listen and be healed of their sickness. As for Jesus, he would often withdraw to solitary places and pray.
The Heritage Bible	And the word about him came through even more, and large crowds were coming together to hear, and to be healed of their weaknesses under him. And he was withdrawing himself in the wasteland, and praying.
New American Bible (2002)	.



New American Bible (2011)	The report about him spread all the more, and great crowds assembled to listen to him and to be cured of their ailments, but he would withdraw to deserted places to pray. Mk 1:35.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	But now more than ever the word about Jesus [Gk <i>him</i> ] spread abroad; many crowds would gather to hear him and to be cured of their diseases. But he would withdraw to deserted places and pray.
Revised English Bible–1989	But the talk about him spread ever wider, so that great crowds kept gathering to hear him and to be cured of their ailments. And from time to time he would withdraw to remote places for prayer.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the news about Yeshua kept spreading all the more, so that huge crowds would gather to listen and be healed of their sicknesses. However, he made a practice of withdrawing to remote places in order to pray.
exeGesés companion Bible	But so much the more, word about him passes through: and vast multitudes come together to hear and to be cured by him of their frailties. And he withdraws himself into the wilderness and prays.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	But the news about <i>Yeshua</i> was spreading all the more, and many crowds were coming together to hear and to be healed of their diseases. Yet He would often slip away into the wilderness and pray.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...passed but more The Word about him and gathered Crowds Many to hear {him} and to be relieved from the sicknesses [of] them He but was Withdrawing in the [ones] deserted and Praying...
Awful Scroll Bible	But by far more, sustains to go-throughout the word itself about Him a going-throughout, and many of the adjoining area themselves continue, to come-together to listen, and to become serviced by Him of their de-vitalization. Moreover, He was spacing- Himself -by from-within the wilderness, and Himself is wishing-with-regards-to.
Concordant Literal Version	Yet rather the account concerning Him passed through, and vast throngs came together to hear and to be cured by Him of their infirmities." Now He was retreating in the wilderness and praying.
Orthodox Jewish Bible	But the man was spreading even more the dvar about Rebbe, Melech HaMoshiach, and many multitudes were assembling to listen and to receive refuah (healing) from their machlot (illnesses). But Rebbe, Melech HaMoshiach was withdrawing in hitbodedut (seclusion, aloneness with G-d) into the wilderness places and was davening.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

*The Amplified Bible*

But the news about Him was spreading farther, and large crowds kept gathering to hear Him and to be healed of their illnesses. But Jesus Himself would often slip away to the wilderness and pray [in seclusion].

An Understandable Version  
The Expanded Bible

But the news about Jesus spread even more. Many people [Great crowds] came to hear Jesus and to be healed of their sicknesses, but Jesus often slipped away [withdrew] to be alone [desolate/lonely/wilderness places] so he could pray.

## Jonathan Mitchell NT

However, the account concerning Him began spreading throughout to an even greater extent and many crowds began gathering (coming together) to continue hearing, and to repeatedly hear, as well as to be cured by Him – or be given attentive care or be prescribed therapy or have instigated ongoing treatment – from their weaknesses, illnesses and diseases. So He, Himself, was progressively withdrawing and retiring into the desolate places (wildernesses; deserts; uninhabited places) and was continuing in prayer.

## P. Kretzmann Commentary

But so much the more went there a fame abroad of Him; and great multitudes came together to hear, and to be healed by Him of their infirmities.

Luke does not, as a rule, tell the Gospel-stories in the order in which they happened, except in a general way. This usually, as here, appears from the words with which he introduces the story. Jesus was at one time in one of the little cities of Galilee, where there was a man full of leprosy. The loathsome disease had reached its full virulence in his case, and he was suffering in proportion. When this poor man saw Jesus, he fell down upon his face in the attitude of abject supplication, as an unworthy slave might ask a favor of a mighty king. His earnest prayer was a model for all times. For, since he is asking for a temporal gift, for a thing concerning this life only, he makes no demand, he sets no time, but places the fulfillment entirely in the hands of Jesus: Lord, if Thou wilt. Thou canst make me clean. It is a prayer in the form of a statement, the strongest possible form. It throws the burden upon the Lord and pleads more effectively than a delineation of symptoms could possibly do. And since the matter was left to the will of the Lord, the Lord chooses to exercise that will and the almighty power behind that will in hearing the prayer of the sick man: I will, be thou cleansed. And the almighty words had the effect that the Lord intended: the leprosy immediately departed from the man. Jesus then gave him the earnest order not to speak of the matter, but above all to hurry to the priest, in order that the latter might make the proper declaration of cleanness, and accept the sacrifices which were prescribed at such a time, Lev. 14:1-57. The Lord did not want the matter published abroad, in order that the news might not reach the priest before the former leper arrived and a spiteful examination refused to declare him clean. And Jesus at all times wanted the people to understand that the miracles were only secondary manifestations of His ministry, His chief work being the preaching of the Gospel. But the word concerning this miracle done to the leper went out all the more, with the usual result. Great crowds gathered to hear Him and also to be healed of their sicknesses, the latter reason being the more urgent for their coming to Jesus. But Jesus took the first opportunity that presented itself, and retired for prayer and spiritual communion:

v. 16. And He withdrew Himself into the wilderness and prayed.

He asked and received strength from His heavenly Father to carry on His work according to the divine will. This constant communication with God was the secret of His being able to perform so much work; a hint that might well be applied in the case of all His follower.

## Translation for Translators

But many people heard the man's report of what *Jesus had done*. The result was that large crowds came to Jesus to hear his *message* and to be healed of their sicknesses {so that he would heal their sicknesses}. But he often would go away from them to the desolate area and pray.

## The Voice

Even though Jesus said not to talk about what happened, soon every conversation was consumed by these events. The crowds swelled even larger as people went to hear Jesus preach and to be healed of their many afflictions. Jesus repeatedly left the crowds, though, stealing away into the wilderness to pray. V. 14 is included for context.

**Bible Translations with an Excess of Footnotes:**Disciples' Literal New T.  
NET Bible®

.  
But the news about him spread even more,<sup>51</sup> and large crowds were gathering together to hear him<sup>52</sup> and to be healed of their illnesses. Yet Jesus himself<sup>53</sup> frequently withdrew<sup>54</sup> to the wilderness<sup>55</sup> and prayed.

<sup>51sn</sup> That is, in spite of Jesus' instructions to the man to tell no one about the healing (v. 14).

<sup>52tn</sup> The word "him" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>53tn</sup> Here αὐτός (autos) has been translated reflexively.

<sup>54tn</sup> Grk "was withdrawing" (ν ὑποχωρ ν, ην jJupocwrwn). The adverb "frequently" has been added in the translation to bring out what is most likely an iterative force to the imperfect. However, the imperfect might instead portray an ingressive idea: "he began to withdraw." See ExSyn 542-43.

<sup>55tn</sup> Or "desert."

New American Bible (2011)  
The Passion Translation  
The Spoken English NT

.  
But the word about him went around all the more. And big crowds came together to hear him and get healed from their illnesses. But he would go off into the deserted places and pray.

## Wilbur Pickering's New T.

However the news about Him spread all the more, and large crowds kept gathering to hear and to be healed by Him of their sicknesses. So He Himself would withdraw into deserted places and pray.<sup>8</sup>

(8) He made sure that He kept in touch with the Father.

**Literal, almost word-for-word, renderings:**

## Analytical-Literal Translation

But all the more the report was going about [*fig., spreading*] concerning Him, and large crowds were gathering to be hearing [*Him*] and to be healed by Him of their sicknesses. But He would [*often*] withdraw into the desert places and [*would*] be praying.

## Charles Thompson NT

So his fame spread more and more, and great multitudes flocked to hear him, and to be healed of their infirmities by him. And he constantly withdrew to places of solitude and prayed.

## Context Group Version

## Disciples' Literal New T.

.  
But the word about Him was spreading more, and large crowds were coming together to hear, and to be cured from their infirmities. But **He** was retreating within the desolate places and praying.

## English Standard Version

## Far Above All Translation

## Green's Literal Translation

## Literal New Testament

## Modern English Version

.  
Yet even more so His fame went everywhere. And great crowds came together to hear and to be healed by Him of their infirmities. But He withdrew to the wilderness and prayed.

## Modern Literal Version

But the word concerning him was going through the land even more, and large crowds were coming together to hear and to be healed by him from their sicknesses. But he was departing by himself in the wilderness and prayed. {Mk 2:1-12 & Mt 9:2-8 & Lk 5:17-26.}

Modern KJV  
New American Standard B.

But the news about Him was spreading even farther, and large crowds were gathering to hear Him and to be healed of their sicknesses. But Jesus Himself would often slip away to [Lit *in*] the wilderness [Or *deserted places*] and pray.

New European Version  
New King James Version

However, the report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities. So He Himself often withdrew into the wilderness and prayed.

NT (Variant Readings)  
Niobi Study Bible  
Restored Holy Bible 6.0  
Revised Young's Lit. Trans.

...but the more was the report going abroad concerning him, and great multitudes were coming together to hear, and to be healed by him of their infirmities, and he was withdrawing himself in the desert places and was praying.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Young's Updated LT

**The gist of this passage:**

More and more people hear about Jesus and more come out to see Him, to be healed by Him. But He continues to withdraw to deserted places to pray.

Luke 5:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i> ]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1330
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mallon (μᾶλλον) [pronounced <i>MAL-lon</i> ]	<i>more, to a greater degree, rather; much [more], better, by far; rather, sooner; more willingly, more readily, sooner</i>	adverbial comparative	Strong's #3123
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
logos (λόγος, ου, ὁ) [pronounced <i>LOHG-ohss</i> ]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, nominative case	Strong's #3056
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012

## Luke 5:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** *The report of Jesus [lit., Him] continues to go out all over [lit., to a great degree]...*

The adverb here was difficult for me to figure out how to translate.

There are increasingly many reports that keep going out. Everyone who witnesses Jesus and believes in Him tells others what they have seen.

These reports keep on going out to all the cities around. The sort of healings done by the Lord were amazing and life-changing events for those who received the Lord's healing touch. The life-changing result of being cured of a serious illness is analogous to the life-changing result of believing in Jesus Christ. We understand the parallels in retrospect; but it is unclear if anyone understood these parallels when they were actually taking place.

There was apparently a mixed response to the Lord, some positive and some negative; but when it came to healing and having demons cast out, people came to Him in droves.

## Luke 5:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
sunérchomai (συνέρχομαι) [pronounced soon-EHR-khoh-my]	<i>to come together, to gather together, to convene, to assemble</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #4905
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun; nominative case	Strong's #3793
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective; nominative case	Strong's #4183
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191

**Translation:** *...and large crowds [of people] are congregating to hear [Jesus]...*

Large crowds kept gathering, some of them hoping to hear Jesus teach. The authority that Jesus had to cast out demons and to cure illnesses gave Him a hearing among the people. This phrase tells us that many came simply to hear Him teach.



Most people who went to see the Lord and to hear Him would have assumed that Jesus would be from God, given His teaching and what He is able to do.

Luke 5:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
therapeuō (θεραπεύω) [pronounced there-ap-YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	present passive infinitive	Strong's #2323
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
τῶν (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
ἀσθένεια (ἀσθένεια) [pronounced ahs-THEH-nigh-ah]	<i>weakness, sickness, infirmity</i>	feminine plural noun, genitive/ablative case	Strong's #769
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...and to be healed from their sicknesses.

Also important to those in the crowds were those who were ill and wanted to be healed from their illnesses.

This appears to be very early on in the Lord's ministry, and people flocked to Him to be cured of their illnesses. It does not appear that, He again revealed to a large group of people exactly Who He was (apart from that one time in the synagogue). For the most part, Jesus has allowed the people to come to their own conclusions about Him. In fact, at some time in the future, Jesus will quiz Peter as to Who He is, and Peter, surprisingly enough, will give the exact correct answer.



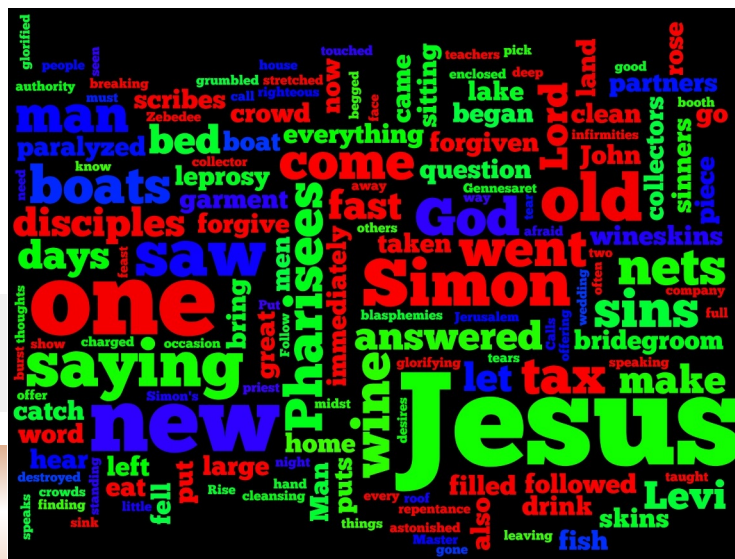
Luke 5:15 **The report of Jesus [lit., Him] continues to go out all over [lit., to a great degree] and large crowds [of people] are congregating to hear [Jesus] and to be healed from their sicknesses.**

Luke 5:15 **But now even more the report about Him went abroad, and great crowds gathered to hear Him and to be healed of their infirmities.** ESV (capitalized)

Obviously, nothing like this had ever occurred before in Galilee as was taking place. There had never been a person like Jesus before. People wanted to see Him and hear Him teach.

**Luke 5:15 (NIV)** (a graphic); from [Pinterest](#); accessed September 3, 2021. This graphic is interesting simply because of what is emphasized. Which word of text is in the largest font? But is that really the headline? Is that really to focal point of this verse?

**Luke 5 ESV Word Cloud** (a graphic). Isn't it fascinating when we look at Luke 5 as a word cloud, and see which words actually stand out? My point here is, there are sometime subtle ways that your thinking on a passage is guided. Are you able to look at this graphic to the left and even *find* the word highlighted above?



Chapter Outline

Charts, Graphics and Short Doctrines

Luke 5:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
hupochôreô (ὑποχωρέω) [pronounced hoop-okh-oh-REH-oh]	<i>going back, withdrawing, retiring quietly</i>	masculine singular, present active participle; nominative case	Strong's #5298
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine plural adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

The plural here, I am guessing, means that Jesus goes off regularly to private, unoccupied areas.

**Translation:** However, He [often] withdrew [Himself] into the wilderness regions...

Even though many people—particularly religious leaders—would have reveled in all of these crowds, Jesus had a more unusual reaction. Even though many wanted to see Him, Jesus often took time to go to isolated areas.

I believe that the plural of desert-wildernesses (or, *desolate places*) simply indicates that Jesus did not go out into a single wilderness area, but, in every place that He and His disciples went, Jesus tried to determine where He might get away to commune with God, His Father.

This is easy to understand for some people. Many of us enjoy going out into nature, away from people, whether it is to hike, bike, fish or hunt. For many, this recharges their batteries. However, in almost every case, we do have to return to real life and to other people.

Luke 5:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
προσεύχομαι (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i> ]	<i>praying face to face with, praying to God</i>	masculine singular, present middle/passive participle; nominative	Strong's #4336

**Translation:** ...where [lit., and] [He would then] pray.

Jesus would go out into these secluded areas and there He would pray and commune with God.

Jesus apparently enjoyed fellowship with His Father and spiritual renewal when communing with God (bear in mind that Jesus operates solely within His humanity).

We have a similar experience in Bible class (if it is done right). Sometimes we go there exhausted; but there are times for the believer when he looks forward to church. There are certainly times when the believer tunes everything else out (problems, people, situations) and concentrates on the teaching of the Word of God. If that is your experience (or sometimes your experience), then you have an inkling of understanding why Jesus would go off alone, away from the crowds, to pray to God.

We should comprehend that, if Jesus, in His perfect humanity, needed spiritual renewal or strengthening, then perhaps, we do as well. We get ours in a Bible class taught by a well-qualified and well-prepared pastor-teacher.

Luke 5:16 However, He [often] withdrew [Himself] into the wilderness regions where [lit., and] [He would then] pray.

If Jesus came primarily to heal, then withdrawing from the





people would run contrary to that. However, Jesus had a number of objectives for His ministry. There were times when He required some spiritual renewal.

**Luke 5:16 (KJV)** (a graphic); from [Etsy](#); accessed September 3, 2021.

Luke 5:15–16 *Many reports about Jesus keep going out all over the land and large crowds of people continue to congregate in order to hear Him and to be healed of their illnesses. However, Jesus also continues to withdraw into wilderness regions in order to pray.*

We notice here a balancing of priorities; where Jesus is sometimes with the people, healing their sicknesses and teaching; and sometimes, He is alone with God, in a secluded area.

Jesus, although He had the ability to access His omniscience, He did not. He could have accessed any of His divine attributes, but He did not. Therefore, on occasion, He required communion with God the Father. This refreshed His human spirit.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Jesus Heals a Paralytic and Forgives Him for his Sins

*Matthew 9:2-8 Mark 2.1-12*

I have made a very significant change in the translation which is somewhat different from the given text. That change will be explained in the exegesis.

This verse sets the scene for the narrative which follows.

**And it is on one of the days that He was teaching and were those sitting, pharisees and law-teachers who were coming out of every village, from the Galilee and Judæa and Jerusalem. And power of Lord was to cure him.**

Luke  
5:17

**It happened on one of the days when [Jesus] was teaching, that pharisees and teachers of the law were sitting [among those being instructed], those who had come from every village—from Galilee, Judæa and Jerusalem. And the power of the Lord was with Him to cure [or, *was to cure them*].**

**It came about on one of those days when Jesus was teaching, when pharisees and teachers of the law were sitting among the others who had come to see Jesus—those who had come from every village in the area, from the region of Galilee and the country of Judæa, even Jerusalem. And the Lord had the power with Him to cure those who had come to Him. It was on full display on this day.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) *And it is on one of the days that He was teaching and were those sitting, pharisees and law-teachers who were coming out of every village, from the Galilee and Judæa and Jerusalem. And power of Lord was to cure him.*

Revised Douay-Rheims  
Douay-Rheims 1899 (Amer.) *And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem: and the power of the Lord was to heal them.*

V. Alexander's Aramaic T. *.*

James Murdock’s Syriac NT And it occurred, on one of the days when Jesus was teaching, that Pharisees and Doctors of the law were sitting by, who had come from all the villages of Galilee and of Judaea, and Jerusalem: and the power of the Lord was present to heal them.

Original Aramaic NT And it happened on one of the days when Yeshua was teaching, the Pharisees and The Teachers of The Law were sitting who had come from every village of Galilee, and of Judea, and of Jerusalem, and the power of THE LORD JEHOVAH was there to heal them.

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac) .  
It came to pass on one of the days when Jesus was teaching, the Pharisees and the teachers of the law were sitting, who had come from every town of Galilee and Judaea and Jerusalem. And the power of God was present to heal them.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English And it came about that on one of these days he was teaching; and some Pharisees and teachers of the law were seated there, who had come from every town of Galilee and Judaea and from Jerusalem; and the power of the Lord was with him, to make those who were ill free from their diseases.

Bible in Worldwide English  
Easy English .  
**Jesus makes well a man that cannot walk**  
One day, while Jesus was teaching in someone's house, many people were sitting there. Some of them were Pharisees. Other people were teachers of God's Law. They had come from many villages in Galilee, and from Judea and Jerusalem. The power of the Lord was there with Jesus to make sick people well.

5:17The Pharisees were a group of Jews. Many of them thought that they were obeying all God's rules. But they were also obeying many rules that men had made. Those Pharisees did not like the things that Jesus taught. They did not like him because he did not obey all their rules.

Easy-to-Read Version–2001 .  
Easy-to-Read Version–2006 **Jesus Heals a Crippled Man**  
One day Jesus was teaching the people. The Pharisees and teachers of the law were sitting there too. They had come from every town in Galilee and Judea and from Jerusalem. The Lord was giving Jesus the power to heal people.

God’s Word™ .  
Good News Bible (TEV) .  
*The Message* One day as he was teaching, Pharisees and religion teachers were sitting around. They had come from nearly every village in Galilee and Judea, even as far away as Jerusalem, to be there. The healing power of God was on him.

NIRV **Jesus Forgives and Heals a Man Who Could Not Walk**  
One day Jesus was teaching. Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and from Judea and Jerusalem. They heard that the Lord had given Jesus the power to heal the sick.

New Life Version **Jesus Heals a Man Let Down through the Roof of a House**  
On one of the days while Jesus was teaching, some proud religious law-keepers and teachers of the Law were sitting by Him. They had come from every town in the countries of Galilee and Judea and from Jerusalem. The power of the Lord was there to heal them.

New Simplified Bible .

**Thought-for-thought translations; dynamic translations; paraphrases:**



College Press Bible Study Contemporary English V. The Living Bible	. . One day while he was teaching, some Jewish religious leaders [literally, "Pharisees."] and teachers of the Law were sitting nearby. (It seemed that these men showed up from every village in all Galilee and Judea, as well as from Jerusalem.) And the Lord's healing power was upon him.
New Berkeley Version New Century Version New Living Translation	. . <b>Jesus Heals a Paralyzed Man</b> One day while Jesus was teaching, some Pharisees and teachers of religious law were sitting nearby. (It seemed that these men showed up from every village in all Galilee and Judea, as well as from Jerusalem.) And the Lord's healing power was strongly with Jesus.
The Passion Translation	One day many Jewish religious leaders, known as Pharisees[g] along with many religious scholars came from every village of Galilee, throughout Judea, and even from Jerusalem to hear Jesus teach. And the power of the Lord God surged through him to instantly heal. "Pharisees" means "separated ones."
Unlocked Dynamic Bible	One day when Jesus was teaching, some men from the Pharisee sect were sitting nearby. Some of them were expert teachers of the Jewish laws. They had come from many villages in the district of Galilee and also from Jerusalem and other cities in the province of Judea. At that same time, the Lord was giving Jesus power to heal people.
William's New Testament	.

#### Partially literal and partially paraphrased translations:

American English Bible	Well, several days later (as he was teaching), some Pharisees and teachers of the Law were there [sitting among a crowd] of people who had come from every village of Galilee, Judea, and from JeruSalem, because [Jesus] was healing by the power of Jehovah.
Beck's American Translation Breakthrough Version	. And it happened during one of the days; He also was teaching, and Separatists and teachers of the Law were sitting <i>there</i> who had come from every village of Galilee and Judea, and Jerusalem. And <i>the</i> Master's ability was there for the "for Him to cure" <i>thing</i> .
Common English Bible International Standard V	. <b>Jesus Heals a Paralyzed Man</b> (Matthew 9:1-8; Mark 2:1-12) One day, as Jesus [Lit. he] was teaching, some Pharisees and teachers of the Law happened to be sitting nearby. The people <sup>[Lit. They]</sup> had come from every village in Galilee and Judea and from Jerusalem. The power of the Lord was present to heal them. <small>[Other mss. read was present with him to heal]</small>
Len Gane Paraphrase	It came to pass on a certain day, as he was teaching (the Pharisees and doctors of the Law were sitting there, who had just come out of every town of Galilee, Judea, and Jerusalem) the power of the Lord was [present] to heal them.
A. Campbell's Living Oracles	One day, as he was teaching, and Pharisees, and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by, the power of the Lord was exerted in the sure of the sick.
New Advent (Knox) Bible	It chanced one day that he was teaching, and that some Pharisees and teachers of the law were sitting by, who had come from every village in Galilee, and Judaea, and Jerusalem; and the power of the Lord was there, to grant healing.
NT for Everyone	<b>The Healing of the Paralytic Lowered Through the Roof</b>

One day, as Jesus was teaching, there were Pharisees and legal experts sitting there who had come from every village of Galilee, and from Judaea and Jerusalem. The power of the Lord was with Jesus, enabling him to heal.

20<sup>th</sup> Century New Testament On one of those days, when Jesus was teaching, some Pharisees and Doctors of the Law were sitting near by. (They had come from all the villages in Galilee and Judea, and from Jerusalem; and the power of the Lord was upon Jesus, so that he could work cures.)

**Mostly literal renderings (with some occasional paraphrasing):**

- Alpha & Omega Bible ONE DAY HE WAS TEACHING; AND THERE WERE PHARISEES AND TEACHERS OF THE LAW SITTING THERE, WHO HAD COME FROM EVERY VILLAGE OF GALILEE AND JUDEA AND JERUSALEM; AND THE POWER OF THE LORD WAS PRESENT FOR HIM TO PERFORM HEALING.
- Christian Standard Bible .
- Conservapedia Translation One day while Jesus was teaching, as Pharisees and legal scholars observed from every Galilean Judaeon town and from Jerusalem, the Lord's power of healing was there to see.
- Evangelical Heritage V. **Jesus Forgives Sins**  
On one of the days while Jesus was teaching, Pharisees and teachers of the law were sitting there who had come from every village of Galilee and Judea and from Jerusalem. The power of the Lord was with him to heal.
- Ferrar-Fenton Bible .
- Free Bible Version .
- God's Truth (Tyndale) And it happened on a certain day, that he taught: and there sat the Pharisees: and doctors of law, which were come out of all the towns of Galile, Jurie (Jewry), and Jerusalem. And the power of the Lord was to heal them.
- Holman Christian Standard **The Son of Man Forgives and Heals**  
On one of those days while He was teaching, Pharisees and teachers of the law were sitting there who had come from every village of Galilee and Judea, and also from Jerusalem. And the Lord's power to heal was in Him.
- Jubilee Bible 2000 .
- Montgomery NT .
- NIV, ©2011 .
- Riverside New Testament .
- Leicester A. Sawyer's NT .
- Unlocked Literal Bible It came about on one of those days that he was teaching, and there were Pharisees and teachers of the law sitting there who had come from many different villages in the regions of Galilee and Judea, and also from the town of Jerusalem. The power of the Lord was with him to heal.
- Urim-Thummim Version And it came about one day, as he was teaching, that there were Pharisees and interpreters of the Law sitting by, that were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the LORD was there to heal them.
- Weymouth New Testament .
- Wikipedia Bible Project .

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) One day Jesus was teaching and many Pharisees and teachers of the Law had come from every part of Galilee and Judea and even from Jerusalem. They were sitting there while the power of the Lord was at work to heal the sick.
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) .

New English Bible–1970	<b>The Healing of a Paralytic</b> [ Lk.5.17-26 → ] - Mt.9.1-8, Mk.2.1-12 One day he was teaching, and Pharisees and teachers of the law were sitting round. People had come from every village of Galilee and from Judaea and Jerusalem, Some witnesses read: and Pharisees and teachers of the law, who had come from every village of Galilee and from Judaea and Jerusalem, were sitting around. and the power of the Lord was with him to heal the sick.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	One day as he was teaching, Pharisees and teachers of the law were sitting round him. People had come from every village in Galilee and from Judaea and Jerusalem, and the power of the Lord was with him to heal the sick.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	One day when Yeshua was teaching, there were <i>P'rushim</i> and <i>Torah</i> -teachers present who had come from various villages in the Galil and Y'hudah, also from Yerushalayim; and the power of <i>ADONAI</i> was with him to heal the sick.
exeGesés companion Bible	<b>YAH SHUA HEALS A PARALYTIC</b> And so be it, one day as he doctrinates, Pharisees and doctors of the torah sit - who come from every village of Galiyl and Yah Hudah and Yeru Shalem: and the dynamis of Adonay is to heal them.
Hebraic Roots Bible	And it happened on one of the days, even He was teaching. And Pharisees and teachers of the torah were sitting by, who were coming out of every village of Galilee and Judea, and Jerusalem. And the power of YAHWEH was there, to heal them.
Israeli Authorized Version	And it came to pass on a certain day, as he was teaching, that there were Prushim and teachers of the Torah sitting by, which were come out of every town of Galil, and Yhudah, and Yerushalayim: and the power of YY was present to heal them.
<i>The Scriptures</i> 1998	And on a certain day it came to be, as He was teaching, that there were Pharisees and teachers of the Torah sitting by, who had come out of every village of Galil, Yehud?ah, and Yerushalayim. And the power of יהוה was there to heal them.
Tree of Life Version	<b>Crowds Gather from the Galilee, Judea, and Jerusalem</b> Now on one of those days, <i>Yeshua</i> was teaching. Pharisees and <i>Torah</i> scholars were sitting there, who had come from every village of the Galilee and Judea, as well as from Jerusalem. And <i>ADONAI</i> 's power to heal was in Him.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [It] becomes in one [one] [of] the days and He was Teaching and were Sitting Pharisees and Law Teachers Who* were Having Come from every village [of] the galilee and [of] judea and {from} jerusalem and Power [of] lord was to the+ to heal him...
Awful Scroll Bible	Now itself came about from-within a certain day, even was He teaching, and there were Pharisees and teachers-of-the-Precept, themselves sitting-down which were having come out for themselves, of every village of Galilee and Judaea and Jerusalem. Surely the Power of the Lord was itself there to heal them.
Concordant Literal Version	And it occurred on one of the days, that He was teaching, and the Pharisees and the teachers of the law were sitting, who were come out of every village of Galilee and of Judea and Jerusalem. And there was power of the Lord for their healing."
Orthodox Jewish Bible	And it came about, on one of the yamim when he was teaching Torah, that the Perushim and Sofrim had come from every shtetl of the Galil and Yehudah and

Yerushalayim and were sitting by. And the power of Hashem was with Rebbe Melech HaMoshiach to bring refuah (healing).

Rotherham's Emphasized B. .  
Third Millennium Bible .

### Expanded/Embellished Bibles:

- The Amplified Bible* One day as He was teaching, there were Pharisees and teachers of the Law sitting there who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was *present* with Him to heal.
- An Understandable Version And it happened on one of those days [*in Capernaum. See Mark 2:1*], as Jesus was teaching, that some Pharisees [*i.e., a strict sect of the Jewish religion*] and teachers of the Law of Moses, who had come from every village of Galilee and Judea and from Jerusalem, were sitting around [*i.e., listening to Him*]. And the power of the Lord was with Him, enabling Him to heal people.
- The Expanded Bible **Jesus Heals a Paralyzed Man**  
One day as Jesus was teaching the people, the Pharisees and teachers of the law from every town in Galilee and Judea and from Jerusalem were there. The Lord was giving Jesus the power [<sup>L</sup>The power of the Lord was upon him] to heal people.
- Jonathan Mitchell NT And then it occurred on one of those days – it was also as He Himself was proceeding in teaching and there were Pharisees and teachers of the Law [= Torah] continuing in sitting [there] who had been coming out of every village of the Galilee [district], as well as from Judea and Jerusalem – and [the] Lord's [= Yahweh's] power and ability was being there [leading] into the [situation for] Him to continue healing.
- P. Kretzmann Commentary **Verses 17-21**  
The healing of the paralytic:  
And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea and Jerusalem; and the power of the, Lord was present to heal them.
- Syndein/Thieme {Healing and Forgiving a Paralytic}  
And it came to pass, on one of those days, while He {Jesus} was continually teaching {didasko}, there were Pharisees {Pharisaios - a religious political party who believed in the events of the Old Testament - Saul of Tarsus was the most zealous of these people before becoming the Apostle Paul} and 'teachers of the law' {nomodidaskalos - teachers of the Mosaic Law} sitting nearby {most likely listening in order to criticize}, who had come from every village of Galilee and Judea and from Jerusalem.  
And the power {dunamis} of the Lord was demonstrated there 'to cure them'/'in the way they should have understood' {iaomai - means to cure or to make them whole - so this could have a double meaning - to cure the infirmed, but also to 'make whole' these teachers of the OT if they would believe}.
- Translation for Translators **By healing a paralyzed man Jesus showed that he had authority to forgive sins, too.**

#### Luke 5:17-26

One day when *Jesus* was teaching, some men from the Pharisee sect were sitting there. Some of them were men who taught the *Jewish* laws. They had come from many [HYP] villages in Galilee *district* and also from Jerusalem and from *other* villages in Judea *district*. At that time while God was giving Jesus power to heal people, several men brought on a sleeping pad a man who was paralyzed. A portion of v. 18 is included for context..

The Voice

One day Jesus was teaching *in a house*, and the healing power of the Lord was with Him. Pharisees and religious scholars were sitting and listening, having come from

villages all across the regions of Galilee and Judea and from *the holy city of Jerusalem*.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®

#### *Healing and Forgiving a Paralytic*

Now on<sup>56</sup> one of those days, while he was teaching, there were Pharisees<sup>57</sup> and teachers of the law<sup>58</sup> sitting nearby (who had come from every village of Galilee and Judea and from Jerusalem),<sup>59</sup> and the power of the Lord was with him<sup>60</sup> to heal.

<sup>56tn</sup> Grk “And it happened that on.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>57sn</sup> Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

<sup>58tn</sup> That is, those who were skilled in the teaching and interpretation of the OT law. These are called “experts in the law” (Grk “scribes”) in v. 21.

<sup>59sn</sup> Jesus was now attracting attention outside of Galilee as far away as Jerusalem, the main city of Israel.

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>60tc</sup> Most mss (A C D [K] Θ Ψ Ë1,13 33 Ì latt bo) read αὐτούς (autous) instead of αὐτόν (auton) here. If original, this plural pronoun would act as the direct object of the infinitive ἰσθαί (iasqai, “to heal”). However, the reading with the singular pronoun αὐτόν, which acts as the subject of the infinitive, is to be preferred. Externally, it has support from better mss (κ B L W al sa). Internally, it is probable that scribes changed the singular αὐτόν to the plural αὐτούς, expecting the object of the infinitive to come at this point in the text. The singular as the harder reading accounts for the rise of the other reading.

New American Bible (2011)

#### *The Healing of a Paralytic.<sup>i</sup>*

\* One day as Jesus was teaching, Pharisees\* and teachers of the law were sitting there who had come from every village of Galilee and Judea and Jerusalem, and the power of the Lord was with him for healing.

\* [5:17–6:11] From his Marcan source, Luke now introduces a series of controversies with Pharisees: controversy over Jesus’ power to forgive sins (Lk 5:17–26); controversy over his eating and drinking with tax collectors and sinners (Lk 5:27–32); controversy over not fasting (Lk 5:33–36); and finally two episodes narrating controversies over observance of the sabbath (Lk 5:1–11).

\* [Lk. 5:17] Pharisees: see note on Mt 3:7.

\* [Mt. 3:7] Pharisees and Sadducees: the former were marked by devotion to the law, written and oral, and the scribes, experts in the law, belonged predominantly to this group. The Sadducees were the priestly aristocratic party, centered in Jerusalem. They accepted as scripture only the first five books of the Old Testament, followed only the letter of the law, rejected the oral legal traditions, and were opposed to teachings not found in the Pentateuch, such as the resurrection of the dead. Matthew links both of these groups together as enemies of Jesus (Mt 16:1, 6, 11, 12; cf. Mk 8:11–13, 15). The threatening words that follow are addressed to them rather than to “the crowds” as in Lk 3:7.

i. [5:17–26] Mt 9:1–8; Mk 2:1–12.

The Passion Translation  
The Spoken English NT

#### *Jesus Heals a Paralyzed Man (Mt. 9:1-8; Mk 2:1-2)*

One day,<sup>h</sup> when Jesus was teaching, some Pharisees and teachers of the Law were sitting there. They’d come from all the villages of Galilee and Judea and from Jerusalem. And the Sovereign One’s power was there for him to heal people.



h. Lit. "And on one of those days."

Wilbur Pickering's New T.

**An examining council—the evaluation**

Now it happened on a certain day that He was teaching, and there were Pharisees and teachers of the law, who had come from every village of Galilee, and from Judea and Jerusalem, sitting there—and the power of the Lord was there to heal them.<sup>9</sup>

(9) The eclectic text currently in vogue makes a mess of this statement by changing 'them' to 'him', following about 1% of the Greek manuscripts, of objectively inferior quality. 'him' is in the accusative case, as is 'them', and is thus the direct object of the verb 'to heal'. The modern versions that follow the 1% render 'present with Him to heal', or some such thing, which the text does not say.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

And it happened, on one of the days, that He was teaching; and Pharisees and teachers of the Law were sitting *[there]*, the ones having come from every village of Galilee and of Judea and of Jerusalem, and *[the]* power of *[the]* Lord was *[present]* for *[Him]* to be healing them.

Charles Thompson NT

.

Context Group Version

.

Disciples' Literal New T.

**Jesus Heals a Paralyzed Man To Prove He Has The Authority To Forgive Sins**

And it came about on one of the days, that **He** was teaching. And Pharisees and Law-teachers were sitting *there* who had come from every village of Galilee and Judea and Jerusalem. And the power of *the* Lord was *present* that He *might* be healing.

English Standard Version

.

Far Above All Translation

.

Green's Literal Translation

.

Literal New Testament

.

Modern English Version

**The Healing of a Paralytic**

On a certain day, as He was teaching, Pharisees and teachers of the law were sitting nearby, who had come from every town of Galilee and Judea and from Jerusalem. And the power of the Lord was present to heal the sick.

Modern Literal Version

.

Modern KJV

.

New American Standard B.

.

New European Version

.

New King James Version

**Jesus Forgives and Heals a Paralytic**

Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was present to heal them **[NU with Him to heal]**.

NT (Variant Readings)

And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem: and the power of the Lord °was with him to heal. °Byz.-was *[with him] to heal them.*

Niobi Study Bible

.

Restored Holy Bible 6.0

.

Revised Young's Lit. Trans.

And it came to pass, on one of the days, that he was teaching, and there were sitting by Pharisees and teachers of the Law, who were come out of every village of Galilee, and Judea, and Jerusalem, and the power of the Lord was -- to heal them.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who had come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

World English Bible

On one of those days, he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them.

Young's Updated LT

**The gist of this passage:**

Jesus also caught the attention of those who taught the Law, and they had come to observe Jesus and His ministry.

### Luke 5:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἓίς, μία, ἓν (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong's #1520
τῶν (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
ἡμέραι (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250

**Translation:** *It happened on one of the days...*

Jesus has just begun His public ministry, which included teaching and healings. People were coming to Him from all over.

This passage is about one particular day.

Luke 5:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, also, even, so, then, too, both, but, for, if, indeed, likewise, moreover, or, that, therefore, when, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
αυτος (αὐτός) [pronounced <i>ow-TOSS</i> ]	<i>he; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
ἐν (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i> ]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321

**Translation:** ...when [Jesus] was teaching,...

Jesus is teaching and there are many people gathered around Him, some open to His teaching and some needing to be healed.

Luke 5:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἐν (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i> ]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine plural, present (deponent) middle or passive participle; nominative case	Strong's #2521
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i> ]	<i>a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine plural noun; nominative case	Strong's #5330
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

### Luke 5:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomodidaskalos (νομοδιδάσκαλος) [pronounced <i>nom-od-id-AS-kal-os</i> ]	<i>a teacher and interpreter of the law: among the Jews; doctor or teacher of the Law; possibly a rabbi; of those who among Christians went about as champions and interpreters of the Mosaic law</i>	masculine plural noun, nominative case	Strong's #3547

**Translation:** ...that pharisees and teachers of the law were sitting [among those being instructed],...

At this point in time, there are a number of pharisees and those who were known as teachers of the Law (these would be rabbis and similar level scholars) in the crowd .

This is the first time that Luke has mentioned the Pharisees (and perhaps this is the first time that they appear to be lying in wait for the Lord). This indicates that they knew about Jesus early in His public ministry. Perhaps it was in part from His declaration in Nazareth; and perhaps a result of so many people coming to see Him. Recall also that Jesus sent a cured leper to the priests for the Levitical ceremony prescribed in Scripture.

*Thayer: [The pharisees are a] sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.<sup>22</sup>*

Jesus has not come up through any traditional way of attending the right schools or placing Himself under the right teachers. He is somewhat known (He has been reading and teaching in synagogues for much of His life), but He does not really have the credentials that most Jewish scholars of that era would have had. He lacks the formal education.

The lack of formal religious training was not really a problem for Jesus until now. At this point, He appears to be bucking the religious establishment. On top of that, in a few verses, Jesus will forgive the sins of a man placed before Him. To the religious class, His religious credentials are now in question.

The religious class had heard about Jesus and there were incidents, such as one that we have studied, where Jesus is discussing with the scholars of His day the Scriptures when he is but 12 years old. Whether this is remembered 18 years later, I could not say (I doubt that it was).

No doubt, based upon what Jesus said when reading the text from Isaiah when he was in the synagogue in Nazareth, religious authorities were contacted. Also, Jesus was beginning to become known for teaching the Bible in the synagogues and elsewhere, as well as known for healing. So the religious types came to observe. If I were

<sup>22</sup> Thayer text for Strong's #5330

to guess, the pharisees probably thought, for the most part, that this was a suspicious man who might start up a cult or irritate Rome.

Let me suggest that this is not an unreasonable first impression of Jesus, based upon what these men have heard about Him. Do they know that He has claimed to be the Messiah? Hard to tell. The religious types probably are aware the Jesus' training is unknown but that He has a large following. Being skeptical of such a person is not wrong. However, these of the religious class will listen with their own ears to Jesus and observe with their eyes what He is capable of doing. So, even though we can give these pharisees a pass at having some skepticism at the start, they will hear and see enough to be able to draw a reasonable conclusion about Jesus.

It is very possible that the incident which probably brought the most attention of the healing of the leper, which Jesus approached subtly. "Don't run around telling everyone," He said to the leper, "Just show yourself to the priests and follow the cleansing rituals that they recommend." (I am paraphrasing, obviously). Exactly what to do would have stumped the priests at first, but they would have eventually found the rituals which needed to be performed. During this time, they would have been questioning this leper and finding out about Jesus. In my opinion, this is when the higher ups in Judaism were contacted, and many came out to see Jesus.

However, the attitude of the religious leaders seems to be one of heavy skepticism; they are not open to the idea that this Man might actually be the Messiah.

#### **A brief review of Luke 5:17a-c:**

We are in the early stages of the Lord's ministry. At this point, He has at least 4 primary disciples; and He has done healings.

Luke 5:17a-b **On one of those days, as He was teaching,...** ESV (capitalized)

Jesus is teaching, as He so often has; but there is something new to observe.

Luke 5:17c **...Pharisees and teachers of the law were sitting there,...** ESV (capitalized)

I believe that Jesus had become known—when research was done on Him—as a teacher, but as a teacher without solid portfolio (in the eyes of the religious hierarchy). Therefore, a number of men who specialized in teaching the **Mosaic Law** went with the Pharisees to observe Him teaching. Now, bear in mind that most of these men were not as much trained in the Law as they were experts in the teaching of rabbis who went before them. So, when they read and taught from the Scriptures, they would often quote this or that rabbi as their authority on this or that interpretation or application. They knew the stock interpretations of the Old Testament Scriptures; but these would not necessarily be accurate.

Future from now, these various groups who, in times past were not necessarily friendly with one another, but would band together to form a decidedly anti-Jesus coalition. However, at this point, these men are probably, for the most part, simply skeptics of Jesus' teaching and ministry. Generally speaking, the first inclination of these men would be negative towards the Lord's teaching; but they were not yet filled with anger or bitterness towards Him. Nevertheless, these men would be quick to call out anything that Jesus said (or did) that struck them as wrong.

Luke 5:17a-c **On one of those days, as He was teaching, Pharisees and teachers of the law were sitting there,...** ESV (capitalized)

I believe that one of the keys to understanding these men and their bias is, they bring with them the *teachers of the [Mosaic] Law*. Although these men are called *teachers of the Mosaic Law*, they would have been heavily steeped in the religious traditions of the rabbis. What Moses wrote would have been indistinguishable to these



folk from the legalistic tenets that were being taught throughout Judæa and beyond. They no doubt believed their vast addition of laws, expansive regulations, and explanations; and they did not appear to separate them (in their own minds) from the writings of Moses. In this regard, they would be wrong.

They are going to carefully pay attention to everything that is said and make certain that it does not contradict what they believe. They will be examining the Lord for any statement which appears to go against their teaching of the Law; and they were looking for any violation or perceived violation of the Law.

I believe that their intention, at this point, is to merely publically discredit Him. They expect that Jesus will say something and, if it is clearly wrong, they will speak up, and point this out. Everyone listening to Jesus is going to be made aware of His shortcomings as a teacher. That, I believe, is their general plan.

### Luke 5:17d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
ên (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
érchomai (ἔρχομαι) [pronounced <i>AIR-koh-my</i> ]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine plural, perfect active participle; nominative case	Strong's #2064
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
pasês (πάσης) [pronounced <i>PAH-sace</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
kômê (κώμη) [pronounced <i>KO-may</i> ]	<i>village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages</i>	feminine singular noun, genitive/ablative case	Strong's #2968
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galilaia (Γαλιλαία) [pronounced <i>gal-il-ī-yah</i> ]	circuit, circle; transliterated <i>Galilee</i>	feminine proper noun/location; genitive/ablative case	Strong's #1056

Grammatically speaking, I believe that this could refer back only to the pharisees and teachers of the Law; or, it could refer back to *them* and the people as well (who are specifically mentioned back in v. 15).

**Translation:** ...those who had come from every village—from Galilee,...

Now, the way the text appears to read, these are pharisees and teachers of the law who have come from all over to hear Him. However, I believe that this is a reference to the overall crowd here and not only to the religious groups who are here. What convinces me of this is, *from each village* (which would be a reference to the people in general). Now, in order to take that sense, one must read into the text (I will explain that remark shortly).

Luke 5:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	Proper noun/locative	Strong's #2449
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Hierusalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** ...Judæa and Jerusalem.

They had also come from Judæa, which is equivalent to the southern kingdom (this nation was a Jewish nation, but there were many other groups of people living there. Also, Judæa was ultimately ruled by Rome.

Some people had come from Jerusalem; and this may refer specifically to the religious class. Although these religious types come from all over, most of them resided near the Temple in Jerusalem.

What we are studying can be read in two ways: (1) it is the pharisees and teachers of the Law who come from every village in Judæa and Jerusalem. However, (2) one might also understand this to refer to the people who are there. After looking at 100 or so translations, I see it translated in both ways:

Revised English Bible–1989	One day as he was teaching, Pharisees and teachers of the law were sitting round him. People had come from every village in Galilee and from Judæa and Jerusalem, and the power of the Lord was with him to heal the sick.
<i>The Amplified Bible</i>	One day as He was teaching, there were Pharisees and teachers of the Law sitting there who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was <i>present</i> with Him to heal.
Kukis Mostly Literal Translation	It happened on one of the days when [Jesus] was teaching, that pharisees and teachers of the law were sitting [among those being instructed], those who had come from every village—from Galilee, Judæa and Jerusalem. And the power of the Lord was with Him to cure [or, was to cure them].

Interestingly enough, it is the REB which has departed from the exact text, but may still provide the best translation (however, I find myself going back and forth on this interpretation in my own mind).

In any case, whether we are speaking of the disciples there or of the religious class, some of them had come from villages from all over Galilee. What we undoubtedly know is this: (1) The Pharisees and teachers of the Law came from all over; (2) there had to have been a great many people there, who had also come from all over. (3) Jesus'

gift of healing was on full display this day (v. 17f). Recognizing these things may make the exact interpretation of v. 17 less key to understanding this overall passage.

The religious class was there, taking this all in, thinking about what Jesus was doing and saying. Likely, the teachers of the Law and other religious types quietly spoke to one another concerning what Jesus was saying.

Something is about to take place which will really anger this portion of Jesus' audience.

<b>Luke 5:17f</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
δύναμις (δύναμις) [pronounced <i>DOO-nahm-iss</i> ]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine singular noun; nominative case	Strong's #1411
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
ἦν (ἦν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
εἰς (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
το (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ἰαομαι (ἰάομαι) [pronounced <i>ee-AH-om-ah-ee</i> ]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	present (deponent) middle/passive infinitive	Strong's #2390
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
The Byzantine Text has this form instead:			
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** *And the power of the Lord was with Him to cure [or, was to cure them].*

Most believe that Jesus had the ability to heal at will and was, apparently, healing many people—virtually all who came to Him. However, it is interesting that this is stated specifically, and we might understand this to mean, *...and the power of the Lord was with Jesus to heal [was on full display this day]*. This is a phrase that should be examined.

Luke 5:17f *And the power of the Lord was with him to heal.* If Jesus healed from the ultimate source of His Own Deity, then these words would never be used of Him.

Let's take this in points:

### The Power of the Lord was with Jesus to Heal

1. First thing to note is *Lord* translates the Greek word *kurios* (κύριος) [pronounced *KOO-ree-oss*], which means, *lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign.* Strong's #2962.
2. *Kurios* is most used to translate *Y<sup>e</sup>howah* from the Old Testament. *Kurios* is not always used to refer to deity; but its emphasis is on authority. However, in this case, *Lord* refers to Deity in the same way that *Y<sup>e</sup>howah* does.
3. *Y<sup>e</sup>howah* can refer to any Member of the Trinity; and *Lord* is used in that way here.
4. We are *not* speaking of the inherent power of Jesus, because, throughout all or most of His life, He operates from His humanity. That is, even though Jesus is the Son of God, it is possible that He never accesses this power as a part of His ministry (I am leaning towards Him never accessing it throughout His entire life).
5. If we were speaking of Jesus' Deity, then He would always have the ability to heal. There would not be one day where this power is more pronounced than on another day.
6. However, Jesus operates within the confines of His humanity, which is known as the doctrine of kenosis.
7. This suggests that there are times when Jesus is able to heal; and times when He is not.
  - 1) However, I do not recall any examples of Him being unable to heal anyone.
  - 2) Jesus appears to have some awareness when it is in the will of God to heal.
  - 3) Jesus could have healed every person in the world (had this been the will of His Father). He could have ended all diseases forever, had He chosen to (acting from His Deity, of course).
  - 4) However, there appear to be some limitations upon His healing, despite the fact that an inability to heal is never discussed in the biographies of Jesus (insofar as I can recall).
  - 5) That is, we do not actually read the words, *Jesus could have healed everyone in Judæa, but He did not.*
  - 6) We also do not read the words, *Jesus wanted to heal those in the crowd this day, but the power to heal was not with Him.*
  - 7) However, every time that Jesus walked to the Temple courtyard, He probably saw a man who was lame soliciting donations for himself at one the entrances. Jesus never healed this man. In the book of Acts, Peter will heal this man instead (which will cause quite a stir).
  - 8) So, although we do not have a verse that says, *Jesus walked by this lame man near one of the entrances to the Temple complex, but He chose not to heal him;* that appears to be exactly what happened on a number of occasions.
8. Nevertheless, this verse tells us that Jesus' power to heal was either with the Father or with the Holy Spirit, either of Whom may be referred to as *Lord* (I would assume the Holy Spirit).
  - 1) Regarding Jesus and the plan of God (the Father); God the Father is the Author of His plan; Jesus executes the plan; and God the Holy Spirit provides the power for Jesus to execute God's plan.
  - 2) Therefore, *Lord* refers to God the Holy Spirit.

As believers in Jesus Christ during the Church Age, we have the plan of God for our lives and we have the empowerment of God the Holy Spirit (which is *not* a feeling or an emotional experience). When we learn Bible doctrine, we are best able to apprehend the plan of God; and God the Holy Spirit has something with which to work with in our souls (our volition and our knowledge of divine information).

Let me put this in another way: Jesus Christ *test-drove* the Christian way of life<sup>23</sup>; and that is the life which we are supposed to live today. This does not mean that we *copy* Jesus in our actions, but that we use the exact same resources which He used.

As an aside, I cannot tell you how many times when I am studying 2 or 3 books at the same time (during the same week), and I find interesting overlaps, and very interesting connections between these books (such as this verse that we are studying and Peter's healing of the lame man at the Temple in the book of Acts).

### Chapter Outline

### Charts, Graphics and Short Doctrines

I believe that the power of the Holy Spirit, in a very visual way, was very available to the Lord and that He fully realized that. Jesus, in His humanity, would have understood His capabilities as the Messiah through His study of the Scriptures. The religious crowd can see that the Lord was indeed able to heal a variety of maladies; and many which could not be disputed, even by a stranger.

Luke 5:17f **And the power of the Lord was with Him to heal.** ESV (capitalized)

The text does not actually say that Jesus knows that or feels as if He has a great power in the Spirit; but saying that the power for Him to cure right here, right after saying that there were pharisees and teachers of the Law in the audience—that seems to me an attempt by the author Luke to tie these two things together. The pharisees would know for certain that there is no reason to doubt the Lord's power (just as, for instance, the Pharaoh of Egypt had no reason to doubt the power of Moses' God). The pharisees will observe for themselves the undeniable healing power of Jesus.

Luke 5:17 **It happened on one of the days when [Jesus] was teaching, that pharisees and teachers of the law were sitting [among those being instructed], those who had come from every village—from Galilee, Judæa and Jerusalem. And the power of the Lord was with Him to cure [or, was to cure them].**

This verse is the set up for the incident which follows. The pharisees and other teachers of the Law were there, along with the people who wanted to hear the teaching of Jesus.

The power of God the Holy Spirit was with Jesus, giving Him the ability to heal.

Luke 5:17 **It came about on one of those days when Jesus was teaching, when pharisees and teachers of the law were sitting among the others who had come to see Jesus—those who had come from every village in the area, from the region of Galilee and the country of Judæa, even Jerusalem. And the Lord had the power with Him to cure those who had come to Him. It was on full display on this day.**

**And behold, men carrying on a cot a man who was paralyzed. And they were seeking him to bring and to set him before Him. And not finding what [way] they might bring [him] because of the crowd, they were going up on the roof and through the tiles they lowered him down with the bed to the midst before the Jesus. And seeing the faith of them, He said, "Man, have been forgiven the sins of yours."**

Luke  
5:18–20

**Take note, [there were] men carrying a paralyzed man on a cot. They were desiring to bring him in and set him before Jesus [lit., *Him*]. Not finding [any way] that [lit., *what*] they might bring [him] in because of the crowd, they went up on the roof and lowered him down on the stretcher between the tiles [where there was an opening] in the midst [of the crowd] before Jesus. Observing their faith, Jesus [lit., *He*] said, "Man, your sins have been forgiven."**

<sup>23</sup> I believe that R. B. Thieme, Jr. coined this phrase.



One of the most interesting things of note that day was, there were men who were carrying a paralyzed friend on a cot, wanting to bring him to Jesus. The crowd was so thick that the men could not bring him anywhere near to the Lord. Therefore, they took him up onto the roof, and then lowered him down on his stretcher through an opening in the roof. The paralyzed man ended up being right in the middle of everything, and right in front of Jesus. Taking notice of their great faith, Jesus said, “Man, your sins have been forgiven.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And behold, men carrying on a cot a man who was paralyzed. And they were seeking him to bring and to set him before Him. And not finding what [way] they might bring [him] because of the crowd, they were going up on the roof and through the tiles they lowered him down with the bed to the midst before the Jesus. And seeing the faith of them, He said, “Man, have been forgiven the sins of yours.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And behold, men brought in a bed a man who had the palsy: and they sought means to bring him in and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof and let him down through the tiles with his bed into the midst before Jesus. Whose faith when he saw, he said: Man, thy sins are forgiven thee.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And some persons brought a paralytic man, on a couch, and sought to bring him in, and to place him before him. And when they could not thus introduce him, because of the multitude of the people, they ascended to the roof, and let him down with the couch, from the covering, into the midst, before Jesus. And when Jesus saw their faith, he said to the paralytic: Man, thy sins are forgiven thee.
Original Aramaic NT	And men brought a man on a pallet who was paralyzed, and they were seeking to enter to place him in front of him. And when they found no way to bring him in because of the crowd of people, they went up by themselves to the roof and lowered him with the pallet from the tiles into the center, in front of Yeshua. But when Yeshua saw their faith, he said to that paralyzed man: "Man, your sins are forgiven you."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And some men brought a paralytic on a quilt-bed; and they wanted to go in and lay him before him. And when they found they were not able to carry him in, because of many people, they went up on the roof, and they lowered him down on his quilt-bed from the ceiling into the midst before Jesus. When Jesus saw their faith, he said to the paralytic, Man, your sins are forgiven.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And some men had with them, on a bed, a man who was ill, without power of moving; and they made attempts to get him in and put him before Jesus. And because of the mass of people, there was no way to get him in; so they went up on the top of the house and let him down through the roof, on his bed, into the middle in front of Jesus. And seeing their faith he said, Man, you have forgiveness for your sins.
Bible in Worldwide English	Some men brought a sick man on his bed. The man could not move his arms or legs. They tried to bring him in and put him in front of Jesus. But they could not get

in the house where Jesus was, because there were so many people. So they went up on the roof. Then through a hole in the roof they let down the bed with the sick man on it, until he was in front of Jesus. Jesus saw that they believed he would be healed. So he said to him, Man, the wrong things you have done are forgiven.

Easy English

Then some men arrived. They were carrying a man on a mat. The man could not walk or move his legs. They tried to get into the house, because they wanted to bring the man to Jesus. But the house was full of people, and they could not get in. So, they carried the man on to the flat roof of the house. Then they made a hole in the roof. After that, they put the mat down through the hole. The man was still lying on it. He came down in the middle of the crowd, in front of Jesus. Jesus saw them. He knew that they believed in him. So he said to the sick man, 'My friend, I forgive you for the wrong things that you have done.'

Easy-to-Read Version–2001

Easy-to-Read Version–2006

There was a man who was paralyzed, and some other men were carrying him on a mat. They tried to bring him and put him down before Jesus. But there were so many people that they could not find a way to Jesus. So they went up on the roof and lowered the crippled man down through a hole in the ceiling. They lowered the mat into the room so that the crippled man was lying before Jesus. Jesus saw how much faith they had and said to the sick man, "Friend, your sins are forgiven."

God's Word™

Good News Bible (TEV)

Some men came carrying a paralyzed man on a bed, and they tried to carry him into the house and put him in front of Jesus. Because of the crowd, however, they could find no way to take him in. So they carried him up on the roof, made an opening in the tiles, and let him down on his bed into the middle of the group in front of Jesus. When Jesus saw how much faith they had, he said to the man, "Your sins are forgiven, my friend."

The Message

Some men arrived carrying a paraplegic on a stretcher. They were looking for a way to get into the house and set him before Jesus. When they couldn't find a way in because of the crowd, they went up on the roof, removed some tiles, and let him down in the middle of everyone, right in front of Jesus. Impressed by their bold belief, he said, "Friend, I forgive your sins."

NIRV

They heard that the Lord had given Jesus the power to heal the sick. So some men came carrying a man who could not walk. He was lying on a mat. They tried to take him into the house to place him in front of Jesus. They could not find a way to do this because of the crowd. So they went up on the roof. Then they lowered the man on his mat through the opening in the roof tiles. They lowered him into the middle of the crowd, right in front of Jesus.

When Jesus saw that they had faith, he spoke to the man. He said, "Friend, your sins are forgiven." A portion of v. 17 is included for context.

New Life Version

Some men took a man who was not able to move his body to Jesus. He was carried on a bed. They looked for a way to take the man into the house where Jesus was. But they could not find a way to take him in because of so many people. They made a hole in the roof over where Jesus stood. Then they let the bed with the sick man on it down before Jesus. When Jesus saw their faith, He said to the man, "Friend, your sins are forgiven."

New Simplified Bible

**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press Bible Study

Contemporary English V.

One day some Pharisees and experts in the Law of Moses sat listening to Jesus teach. They had come from every village in Galilee and Judea and from Jerusalem. God had given Jesus the power to heal the sick, and some people came carrying a crippled man on a mat. They tried to take him inside the house and put him in

The Living Bible	<p>front of Jesus. But because of the crowd, they could not get him to Jesus. So they went up on the roof, where they removed some tiles and let the mat down in the middle of the room. When Jesus saw how much faith they had, he said to the crippled man, "My friend, your sins are forgiven." V. 17 is included for context. Then—look! Some men came carrying a paralyzed man on a sleeping mat. They tried to push through the crowd to Jesus but couldn't reach him. So they went up on the roof above him, took off some tiles, and lowered the sick man down into the crowd, still on his sleeping mat, right in front of Jesus. Seeing their faith, Jesus said to the man, "My friend, your sins are forgiven!"</p>
New Berkeley Version New Century Version	<p>. Just then, some men were carrying on a mat a man who was paralyzed. They tried to bring him in and put him down before Jesus. But because there were so many people there, they could not find a way in. So they went up on the roof and lowered the man on his mat through the ceiling into the middle of the crowd right before Jesus. Seeing their faith, Jesus said, "Friend, your sins are forgiven."</p>
New Living Translation	<p>Some men came carrying a paralyzed man on a sleeping mat. They tried to take him inside to Jesus, but they couldn't reach him because of the crowd. So they went up to the roof and took off some tiles. Then they lowered the sick man on his mat down into the crowd, right in front of Jesus. Seeing their faith, Jesus said to the man, "Young man, your sins are forgiven."</p>
The Passion Translation	<p>Some men came to Jesus, carrying a paraplegic man on a stretcher. They attempted to bring him in past the crowd to set him down in front of Jesus. But because there were so many people crowding the door, they had no way to bring him inside. So they crawled onto the roof, dug their way through the roof tiles, and lowered the man, stretcher and all, into the middle of the crowd, right in front of Jesus. Seeing the demonstration of their faith, Jesus said to the paraplegic man, "My friend, your sins are forgiven!"</p>
Unlocked Dynamic Bible	<p>While Jesus was there, several men brought to him a man who was paralyzed. They were carrying the man on a sleeping pad and tried to bring him into the house to lay him down in front of Jesus. But they were not able to bring him in because there was such a large crowd of people in the house, so they went up the outside steps onto the roof. Then they removed some of the tiles from the roof to make an opening. They lowered the man on his sleeping pad through the opening into the middle of the crowd and put him down right in front of Jesus. When Jesus perceived that they believed that he could heal the man, he said to him, "Friend, I forgive your sins!"</p>
William's New Testament	<p>.</p>

**Partially literal and partially paraphrased translations:**

American English Bible	<p>Then {Look!} some men arrived who were carrying a paralyzed man that was lying on a cot, and they were trying to find a way to bring the man to [Jesus]. But because they couldn't get through the crowd, they climbed up on the roof and lowered the little cot through the tiles, down in front of Jesus. And when he saw their faith, he said: 'Man; Your sins are forgiven!'</p>
Beck's American Translation Breakthrough Version	<p>. And, look, men carrying a man on a cot who had been disabled. And they were looking to carry him in and place him in His sight. And when they did not find which way they might carry him in because of the crowd, after climbing up on the roof, through the clay tiles they let him down together with the bedding into the middle, in front of Jesus. And when He saw their trust, He said, "Sir, your sins have been forgiven you."</p>

Common English Bible	Some men were bringing a man who was paralyzed, lying on a cot. They wanted to carry him in and place him before Jesus, but they couldn't reach him because of the crowd. So they took him up on the roof and lowered him—cot and all—through the roof tiles into the crowded room in front of Jesus. When Jesus saw their faith, he said, "Friend, your sins are forgiven."
International Standard V	Some men were bringing a paralyzed man on a stretcher. They were trying to take him into the house <sup>[The Gk. lacks the house]</sup> and place him in front of Jesus. <sup>[Lit. him]</sup> When they couldn't find a way to get him in because of the crowd, they went up on the roof and let him down on his stretcher through the tiles into the middle of the room, <sup>[The Gk. lacks of the room]</sup> right in front of Jesus. When Jesus <sup>[Lit. he]</sup> saw their faith, he said, "Mister, <sup>[Lit. Man]</sup> your sins are forgiven."
Len Gane Paraphrase A. Campbell's Living Oracles	. And, behold, some men carrying on a bed a man afflicted with a palsy, endeavored to bring him in, and place him before Jesus; but finding it impracticable, by reason of the crowd, they got upon the roof, and let him down through the tiling, with the little bed, in the midst before him. Jesus perceiving their faith, said, Man, your sins are forgiven you.
New Advent (Knox) Bible	Just then, some men brought there on a bed one who was palsied, whom they tried to carry in and set down in Jesus' presence. But, finding no way of carrying him in, because of the multitude, they went up on to the house-top, and let him down between the tiles, bed and all, into the clear space in front of Jesus. And he, seeing their faith, said, Man, thy sins are forgiven thee.
NT for Everyone	Just then some men appeared, carrying a paralysed man on a mattress; they were trying to bring him in and lay him before Jesus. The crowd made it impossible for them to get through, so they went up on the roof and let him down through the tiles, mattress and all, so that he landed right in the middle, in front of Jesus. Jesus saw what trust they had. 'My friend,' he said, 'your sins are forgiven.'
20 <sup>th</sup> Century New Testament	.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	And suddenly men carried a stretcher with a paralyzed man, and they looked for a way to bring and lay him before Jesus. When they could not access Jesus through the crowd, they climbed up on the roof, and lowered the stretcher to Jesus through an opening. Upon seeing their faith, Jesus declared, "Sir, your sins are forgiven." κέραμος is often translated as "tiles" to avoid "through the roof," which could mean a doorway; but "tiles" means something modern today, so "through an opening" is better. πίστις: the English translation of "faith" captures its full original intent; modern translations use unisex "friend" for ἄνθρωπος, when "sir" is truer to the original intent.
Evangelical Heritage V. Ferrar-Fenton Bible	. <b>Curing the Paralytic</b> One of those days, while He was teaching, it happened that there were Pharisees and teachers of the law sitting by, who had come out of several villages of Galilee and Judea, as well as from Jerusalem. And the power of the Lord was in Him to cure sickness; when some men came carrying a paralysed man upon a rug, and they tried to get near, to place him before Him. But being unable to find a means of approaching Him, on account of the crowd, they mounted the verandah, and lowered him upon his rug through the skylight, into the midst, before Jesus; Who, seeing their faith, said, "Man, your sins are forgiven." V. 17 is included for context.

Free Bible Version  
God's Truth (Tyndale)

.  
And behold, men brought a man lying in his bed which was taken with a palsy: and sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the press, they went up on the top of the house, and let him down through the tiling, bed and all, in the midst before Jesus. When he saw their faith, he said unto him: man, your sins are forgiven you.

Jubilee Bible 2000

And, behold, men brought in a bed a man who was paralyzed, and they sought *means* to bring him in and to lay *him* before him. And when they could not find any way they might bring him in because of the multitude, they went upon the housetop and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

Montgomery NT  
NIV, ©2011  
Revised Geneva Trans.

.  
Then behold, men brought a man lying in a bed, who was a paralytic, and they sought means to bring him in, and to lay him before Him.  
And when they could not find a way by which they might bring him in (because of the crowd), they went up on the house and let him down through the tiling (bed and all) in the midst, before Jesus.

Riverside New Testament

And when He saw their faith, He said to him, "Man, your sins are forgiven you."  
Then came some men bearing on a bed a man who was paralytic, and they tried to bring him in and lay him before Jesus. When they could not contrive to bring him in on account of the crowd, they went up on the roof and let him down through the tiles with his pallet into the midst in front of Jesus. He saw their faith and said, "Man, your sins are forgiven you."

Leicester A. Sawyer's NT  
Unlocked Literal Bible

.  
Now some men came, carrying on a mat a man that was paralyzed, and they looked for a way to bring him inside in order to lay him down in front of Jesus. They could not find a way to bring him in because of the crowd, so they went up to the housetop and let the man down through the tiles, on his mat, into the midst of the people, right in front of Jesus. Seeing their faith, Jesus said, "Man, your sins are forgiven you."

Urim-Thummim Version

And lo, men brought in a bed a man that was taken with a Cerebral Palsy: and they wanted to bring him in, and to lay him before him. Then when they could not find by what way they might bring him in because of the crowds, they went upon the housetop and let him down through the tiling with his bed into the middle where Jesus was. And when he saw their faith, he said to him, *Man, your sins are forgiven you.*

Weymouth New Testament

And a party of men came carrying a palsied man on a bed, and they endeavoured to bring him in and lay him before Jesus. But when they could find no way of doing so because of the crowd, they went up on the roof and let him down through the tiling--bed and all--into the midst, in front of Jesus. He saw their faith and said to him, "Friend, your sins are forgiven."

Wikipedia Bible Project

One day when Jesus was teaching, the Pharisees and religious teachers from all over Galilee, Judea, and Jerusalem were sitting there. The Lord's healing power was with him, and some men brought a paralyzed man on a mat. They were trying to bring him in and lay him down in front of Jesus. But because they couldn't find any way through the crowd, they went up on the roof and let the man down on the mat through the roof tiles, right in front of Jesus. Jesus saw the trust they were placing in him, and said to the man, "Your sins are forgiven." V. 17 is included for context.

**Catholic Bibles (those having the imprimatur):**



Christian Community (1988)	Then some men brought a paralyzed man who lay on his mat. They tried to enter the house to place him before Jesus, but they couldn't find a way through the crowd. So they went up on the roof and, removing the tiles, they lowered him on his mat into the middle of the crowd, in front of Jesus. When Jesus saw their faith, he said to the man, "My friend, your sins are forgiven."
The Heritage Bible	.
New American Bible (2002)	.
New English Bible–1970	.
New Jerusalem Bible	And now some men appeared, bringing on a bed a paralysed man whom they were trying to bring in and lay down in front of him. But as they could find no way of getting the man through the crowd, they went up onto the top of the house and lowered him and his stretcher down through the tiles into the middle of the gathering, in front of Jesus. Seeing their faith he said, 'My friend, your sins are forgiven you.'
New RSV	.
Revised English Bible–1989	Some men appeared carrying a paralysed man on a bed, and tried to bring him in and set him down in front of Jesus. Finding no way to do so because of the crowd, they went up onto the roof and let him down through the tiling, bed and all, into the middle of the company in front of Jesus. When Jesus saw their faith, he said to the man, "Your sins are forgiven you."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Some men came carrying a paralyzed man lying on a bed. They wanted to bring him inside and lay him in front of Yeshua, but they couldn't find a way to get him in because of the crowd. So they went up onto the roof and lowered him on his mattress through the tiles into the middle of the gathering, right in front of Yeshua. When Yeshua saw their trust, he said, "Friend, your sins are forgiven you."
exeGesés companion Bible	And behold, men bring in a paralyzed human on a bed: and they seek to bring him in, and to place him in his sight: and they cannot find the way to bring him in because of the multitude; and they ascend on the housetop and let him down through the tiling with his recliner midst them in front of Yah Shua. And he sees their trust, and says to him, Human, your sins are forgiven you.
Hebraic Roots Bible	And, behold, men carrying on a cot a man who was paralyzed. And they sought to bring him in, and to lay him before Him. And not finding a way through which they might bring him in through the crowd, going up on the housetop, they let him down through the tiles with the cot, into the midst, in front of Yahshua. And seeing their faith, He said to him, Man, your sins have been forgiven you.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

#### Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...and look! Men {were} Carrying on bed man Who was Having Been Weakened and [They] sought him to bring and to place him before him and not Finding [of] whom [They] may bring him because of the crowd Ascending to the roof through the tiles [Men] lower him with the bed to the [thing] middle before the Jesus and Seeing
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Awful Scroll Bible	the faith [of] them [He] says Man have been released [for] you The Offenses [of] you... Even be yourself looked, men carrying on a small bed he of the aspects-of-man, who was having become loosed-from, and they continue to seek to be brought- him -in, a bringing-in and to be laid him down beheld-by-within Him. However being not found, a finding by what-manner-then they shall carry- him -in, a carrying-in because of they of the adjoining area, they being stepped-up-amidst onto the house top, let- him -down a letting-down through the roofing tiles with the small bed, into the midst from-within-near Jesus. Indeed being perceived their confidence, said to him, "You of the aspects-of-man, your misses-of-the-mark, has come about sent-away- expelled -from you."
Concordant Literal Version Orthodox Jewish Bible	. And hinei, anashim were carrying on a mat a man who had been paralyzed, and they were seeking to carry in the paralytic and to place him before Rebbe Melech HaMoshiach. And not having found by what way they might carry him, because of the multitude, and having gone up onto the roof, they let the man down with the mat through the tiles so that he was right in the center in front of Rebbe Melech HaMoshiach. And having seen their emunah, Rebbe Melech HaMoshiach said, Ben Adam, your chatta'im (sins) have received selicha (forgiveness).
Rotherham's Emphasized B.	And lo! men bearing, upon a couch, one who was paralyzed, and they were seeking to bring him in, and lay him before him. And, not finding by what means they might bring him in, because of the multitude, going up on the house-top, through the tiling, let they him down, with the little-couch, into the midst before Jesus. And, beholding their faith, he said—O man! thy sins are forgiven thee.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	One day as He was teaching, there were Pharisees and teachers of the Law sitting there who had come from every village of Galilee and Judea and from Jerusalem. And the power of the Lord was present with Him to heal. Some men came carrying on a stretcher a man who was paralyzed, and they tried to bring him in and lay him down in front of Jesus. But finding no way to bring him in because of the crowd, they went up on the <sup>[b]</sup> roof [and removed some tiles to make an opening] and lowered him through the tiles with his stretcher, into the middle of the crowd, in front of Jesus. When Jesus saw their [active] faith [springing from confidence in Him], He said, "Man, your sins are forgiven." <sup>[b]</sup> The roof of a typical home was composed of clay tiles which were laid on a mat of branches and grass supported by wooden beams.
An Understandable Version	Just then [four] men [See Mark 2:3] brought a paralyzed man on a cot and attempted to place him in front of Jesus. But because they could not find a [suitable] way to get him in [to the house] because of the people crowded [around], they went up to the housetop [Note: This was a flat area, where people retired for rest, prayer, etc., with a stairway accessible from the outside] and lowered the man on his cot through the roof tiles into the presence of Jesus. And when He saw the evidence of their faith, He said, "Man, your sins are forgiven."
The Expanded Bible	·Just then [ <sup>L</sup> And look/ <sup>T</sup> behold], some men were carrying on a ·mat [cot; bed] a man who was paralyzed. They tried to bring him in and put him down before Jesus. But because there were so many people there, they could not find a way in. So they went up on the roof and lowered the man on his ·mat [cot; bed] through the ·ceiling [ <sup>L</sup> tiles] into the middle of the crowd right ·before [in front of] Jesus. Seeing their faith, Jesus said, "·Friend [ <sup>L</sup> Man], your sins are forgiven."

Jonathan Mitchell NT

And so, look and consider! Adult males carrying on a couch (or: pallet; stretcher; bed) a man who was one having been, and now remained, paralyzed and disabled, and they kept on seeking (= attempting) to bring him inside and to place him before Him (or: in His sight). So, not finding some sort of way that they could bring him in through the crowd, upon climbing (or: stepping) up on the roof (a flat house-top), they lowered him down – together with the little couch (cot; bed; pallet) – through the midst of the clay tile roofing, [and] into the midst [of the gathering] in front of Jesus. And upon seeing and perceiving their faith and trust, he said, "Man (or: Human), your failures (mistakes; deviations; times of missing the target; errors; sins) have been made to flow away for you (or: have been divorced from you and sent away for you; have been made to abandon you and leave you forgiven and liberated)."

P. Kretzmann Commentary  
Syndein/Thieme

.  
Then, behold {idou - an order - means 'Pay Attention!'}, some men showed up, carrying a paralyzed man on a stretcher. They were trying to bring him in and lay him before Jesus. And, having not discovered a way to carry him in . . . because of the crowd . . . they went up on the roof and let him down with his stretcher through the roof tiles in the middle {of the crowd} before Jesus. When He {Jesus} saw their faith {pistis} He {Jesus} said, "Man {anthropos}, your sins are being forgiven {aphiemi} you {soi}."  
{Note: Remember only God can forgive sin - and the Jewish scholars are watching!}.

Translation for Translators

*At that time* while God was giving Jesus power to heal people, several men brought on a sleeping pad a man who was paralyzed. They wanted to bring him into *the house* and lay him in front of Jesus. But there was no way to do that because of the large crowd of people, so they went up *the steps* onto the roof. They tied ropes onto the sleeping pad and, after *removing some of* the tiles on the roof, they lowered the man on the sleeping pad. They lowered him through the opening into the midst of the crowd in front of Jesus. When Jesus perceived that they believed that *he could heal the man*, he said to him, "My friend, I forgive your sins!" A portion of v. 17 is included for context.

The Voice

Some men came *to the house*, carrying a paralyzed man on his bed pallet. They wanted to bring him in and present him to Jesus, but the house was so packed with people that they couldn't get in. So they climbed up on the roof and pulled off some roof tiles. Then they lowered the man *by ropes* so he came to rest right in front of Jesus.

In this way, their faith was visible to Jesus.

**Jesus** (*to the man on the pallet*): My friend, all your sins are forgiven.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®

.  
Just then<sup>61</sup> some men showed up, carrying a paralyzed man<sup>62</sup> on a stretcher.<sup>63</sup> They<sup>64</sup> were trying to bring him in and place him before Jesus.<sup>65</sup> But<sup>66</sup> since they found<sup>67</sup> no way to carry him in because of the crowd, they went up on the roof<sup>68</sup> and let him down on the stretcher<sup>69</sup> through the roof tiles<sup>70</sup> right<sup>71</sup> in front of Jesus.<sup>72</sup> When<sup>73</sup> Jesus<sup>74</sup> saw their<sup>75</sup> faith he said, "Friend,<sup>76</sup> your sins are forgiven."<sup>77</sup>

<sup>61</sup>tn Grk "And behold." Here *kai idou* (*kai idou*) has been translated as "just then" to indicate the somewhat sudden appearance of the men carrying the paralytic. The Greek word *idou* (*idou*) has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1), especially in conjunction with the suddenness of the stretcher-bearers' appearance.

<sup>62</sup>tn Grk "a man who was paralyzed"; the relative clause in Greek has adjectival force and has been simplified to a simple adjective in the translation.

<sup>63tn</sup> Traditionally, “on a bed,” but this could be confusing to the modern reader who might envision a large piece of furniture. In various contexts, κλίνη (klinh) may be translated “bed, couch, cot, stretcher, or bier” (in the case of a corpse). See L&N 6.106.

<sup>64tn</sup> Grk “stretcher, and.” Here καί (kai) has not been translated because of differences between Greek and English style. Instead, because of the tendency of contemporary English to use shorter sentences, a new sentence was begun here in the translation.

<sup>65tn</sup> Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>66tn</sup> Here καί (kai) has been translated as “but” to indicate the contrast implied in the context: They wanted to bring the man to Jesus, but found no way.

<sup>67tn</sup> Grk “But finding.” The participle εὐρόντες (Jeuronte) has been translated as a causal adverbial participle.

<sup>68sn</sup> A house in 1st century Palestine would have had a flat roof with stairs or a ladder going up. This access was often from the outside of the house.

<sup>69tn</sup> This word, κλινίδιον (klinidion), is a different Greek word than the one used in the previous verse (κλίνη, klinh). In this context both may be translated “stretcher” (see L&N 6.106 and 6.107).

<sup>70tn</sup> There is a translational problem at this point in the text. The term Luke uses is κέραμος (keramo). It can in certain contexts mean “clay,” but usually this is in reference to pottery (see BDAG 540 s.v. 1). The most natural definition in this instance is “roof tile” (used in the translation above). However, tiles were generally not found in Galilee. Recent archaeological research has suggested that this house, which would have probably been typical for the area, could not have supported “a second story, nor could the original roof have been masonry; no doubt it was made from beams and branches of trees covered with a mixture of earth and straw” (J. F. Strange and H. Shanks, “Has the House Where Jesus Stayed in Capernaum Been Found?” BAR 8, no. 6 [Nov/Dec 1982]: 34). Luke may simply have spoken of building materials that would be familiar to his readers.

<sup>71tn</sup> Grk “in the midst.”

<sup>72sn</sup> The phrase right in front of Jesus trailing as it does at the end of the verse is slightly emphatic, adding a little note of drama: What would Jesus do?

<sup>73tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>74tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>75sn</sup> The plural pronoun their makes it clear that Jesus was responding to the faith of the entire group, not just the paralyzed man.

<sup>76tn</sup> Grk “Man,” but the term used in this way was not derogatory in Jewish culture. Used in address (as here) it means “friend” (see BDAG 82 s.v. ἄνθρωπος 8).

<sup>77tn</sup> Grk “Man, your sins are forgiven you.” Luke stresses the forgiveness of sins (cf. 1:77; 3:3; 24:47). In 5:20 he uses both the perfect ἀφέωνται and the personal pronoun σοι which together combine to heighten the subjective aspect of the experience of forgiveness. The σοι has been omitted in translation in light of normal English style.

<sup>sn</sup> The passive voice here is a divine passive (ExSyn 437). It is clear that God does the forgiving.

New American Bible (2011)

And some men brought on a stretcher a man who was paralyzed; they were trying to bring him in and set [him] in his presence. But not finding a way to bring him in because of the crowd, they went up on the roof and lowered him on the stretcher through the tiles\* into the middle in front of Jesus. When he saw their faith, he said, “As for you, your sins are forgiven.”\*

\* [5:19] **Through the tiles:** Luke has adapted the story found in Mark to his non-Palestinian audience by changing “opened up the roof” (Mk 2:4, a reference to Palestinian straw and clay roofs) to through the tiles, a detail that reflects the Hellenistic Greco-Roman house with tiled roof.

\* [5:20] **As for you, your sins are forgiven:** literally, “O man, your sins are forgiven you.” The connection between the forgiveness of sins and the cure of the paralytic reflects the belief of first-century Palestine (based on the Old Testament: Ex 20:5; Dt 5:9) that sickness and infirmity are the result of sin, one’s own or that of one’s ancestors (see also Lk 13:2; Jn 5:14; 9:2).

New American Bible (2011) .  
The Passion Translation .  
The Spoken English NT .

Wilbur Pickering's New T.

**“Your sins are forgiven”**

And then, some men came carrying a paralyzed man on a cot, and tried to take him in and place him before Him. When they could not find how to do it, because of the crowd, they went up on the roof and lowered him with the cot through the tiling into the center, in front of Jesus. Seeing their faith He said to him, “Man, your sins are forgiven you!”<sup>10</sup>

(10) Those men were really determined, but they wanted healing, not forgiveness of sins; however, Jesus had His own agenda.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation .

Charles Thompson NT

One day when he was teaching, and some Pharisees and teachers of the law, who had come from every town of Galilee and Judea and Jerusalem, were sitting by, and the power of the Lord was displayed in curing the sick; it happened that lo! there came men carrying on a couch a man who was paralytic: and they tried to bring him in and lay him before Jesus. But finding it impracticable to bring him in, by reason of the crowd, they went up upon the flat roof, and let him down from the roof, with the couch, into the court before Jesus; who, upon seeing their faith, said to him, Man, thy sins are forgiven thee. V. 17 is included for context.

Context Group Version

And look, men bring on a bed a man that was paralyzed: and they sought to bring him in, and to lay him before him. And not finding by what [way] they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his sleeping pallet into the midst before Jesus. And seeing their trust, he said, Man, your disgraceful acts are forgiven you.

Disciples' Literal New T.

And behold— men bringing on a bed a man who had been paralyzed. And they were seeking to bring him in, and to place him before Him. And not having found by what way they might bring him in because of the crowd, having gone up on the housetop, they let him down through the tiles with the little-bed into *their* midst, in front of Jesus. And having seen their faith, He said, “Man, your sins have been forgiven you”.

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

Literal New Testament .

Modern English Version .

Modern Literal Version .

Modern KJV .

New American Standard B.

And *some* men were carrying on a bed [Or *stretcher*] a man who was paralyzed; and they were trying to bring him in and to set him down in front of Him. But not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, into the middle *of the crowd*, in front of Jesus. Seeing their faith, He said, “Friend [Lit *Man*], your sins are forgiven you.”

New European Version .

New King James Version

Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him. And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with his bed through the tiling into the midst before Jesus.

When He saw their faith, He said to him, “Man, your sins are forgiven you.”

NT (Variant Readings) .

Niobi Study Bible .

Restored Holy Bible 6.0 .

Revised Young's Lit. Trans.

And lo, men bearing upon a couch a man, who has been struck with palsy, and they were seeking to bring him in, and to place before him, and not having found by what



way they may bring him in because of the multitude, having gone up on the house-top, through the tiles they let him down, with the little couch, into the midst before Jesus, and he having seen their faith, said to him, 'Man, your sins have been forgiven you.'

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Young's Updated LT .

**The gist of this passage:** 4 men having a friend who is paralyzed, try to bring him before Jesus for healing, but they cannot get through the crowds to Jesus. So they climb up on the roof and lower the man down from there before Jesus. Jesus, seeing their faith, tells the man that his sins have been forgiven.

<b>Luke 5:18a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἰδοῦ (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400
ἀνὴρ (ἀνήρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
φέρω (φέρω) [pronounced <i>FEH-row</i> ]	<i>bearing, carrying; passive, being carried, being borne</i>	masculine plural, present active participle; nominative case	Strong's #5342
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
κλίνη (κλίνη) [pronounced <i>KLEE-nay</i> ]	<i>a small bed, a couch; a couch to recline on at meals; a cot [stretcher] on which a sick man is carried</i>	feminine singular noun; genitive/ablative case	Strong's #2825
ἄνθρωπος (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i> ]	<i>man, mankind, human being</i>	masculine singular noun; accusative case	Strong's #444
ὃς (ὃς) [pronounced <i>hohç</i> ]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong's #3739

## Luke 5:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
παρουῶ (παρουῶ) [pronounced par-al-OO-oh]	<i>being loosen beside, relaxing; perfect passive participle means: paralyzed or enfeebled; to be feeble, to be sick of the (taken with) palsy</i>	masculine singular, perfect passive participle; nominative case	Strong's #3886

**Translation:** Take note, [there were] men carrying a paralyzed man on a cot.

The first two words are *and behold*. Even though this is the way people spoke during Old and New Testament times, it is not something which we say today. Perhaps a far more casual translation might be something like, *And here is an interesting thing which happened while Jesus was speaking; or, listen to what happened next; or, hey, take a look at this!*

There are some men who have a friend or a relative—or, who knows, possibly even a stranger—and they are carrying him on what is often translated *a bed*; but it appears to be something designed in order to transport a person from point A to point B, Possibly more like a stretcher, which doubled as this man's cot.

However many men are involved here, they have decided to transport the paralyzed man to Jesus—and I assume that this is for the purpose of healing him. Elsewhere in another gospel, we know that there are 4 men.

## Luke 5:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ζήτηῶ (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2212
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
εἰσφέρω (εἰσφέρω) [pronounced ice-FER-oh]	<i>to bring into, in or to; to lead into</i>	arist active infinitive	Strong's #1533

**Translation:** They were desiring to bring him in...

The verb *to seek* here has a wide and interesting set of applications. It is the imperfect active indicative of *zêteō* (ζητέω) [pronounced zay-THE-oh], and it means, *to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone*. Strong's #2212. The imperfect tense means, they knew that Jesus was coming to speak in their town. So after hearing, they decided

to take this man to Him. The first step was to find Jesus. Well, they found Him, but he could not be reached. So they were acting on a plan which they set into motion when they found that Jesus was going to be near. However, they ran into a few roadblocks along the way.

They wanted to (more literally, *they were seeking to*) bring the paralyzed man in to where Jesus was—that is, right up to where Jesus was standing (or sitting). They had intended to deliver this man to Jesus and ask for Jesus to heal him.

The exact environment is not explained in the text; perhaps Jesus is speaking in a large courtyard of a home, but there are so many people everywhere, that these men cannot even gain entry into the courtyard. I will continue with that presumption, as it fits well with the narrative.

Luke 5:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i> ]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	aurist active infinitive	Strong's #5087
αυτον (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
ενῶπιον (ἐνώπιον) [pronounced <i>en-OH-pee-on</i> ]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition	Strong's #1799
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...and set him before Jesus [lit., Him].

They wanted to bring the paralyzed man and place him before Jesus. Their desire, no doubt, is for him to be healed.

This is another fascinating aspect of the gospels. When someone has positive volition towards Jesus, they are able to go into a crowded situation and pick Him out. Sure, often He is speaking; but they seem to know, even though they perhaps have never seen Him before.

The pharisees and religious types are there, and they know Who Jesus is right now, but there are times when they are unable to recognize Him. Near the end of this gospel when Jesus is seized to be crucified, the men who seized Him needed Judas to lead them to the Lord and to point Him out. This is after literally hundreds of Pharisees had listened to Jesus, spoke with Him, criticized Him and debated with Him. In the previous chapter, Jesus spoke in a synagogue and declared Who He was. Men surrounded Him and were going to throw Him off a precipice; but He escapes walking right through their midst.

I do not know exactly what this phenomenon was that caused this—whether it was supernatural in some way, or if Jesus was rather nondescript. In any case, you will see throughout our study of this book that if someone wants to speak with Jesus, they are always able to find Him and pick Him out (for example, in a later chapter, we will study the narrative of a woman who comes to Jesus when He is at dinner and she uses her hair to clean and moisturize His feet). Those who believe in Jesus never seem to have any trouble recognizing Him, finding Him in a crowd, and then coming right up to Him.

**Luke 5:18** Take note, [there were] men carrying a paralyzed man on a cot. They were desiring to bring him in and set him before Jesus [lit., Him].

Jesus is speaking—likely within the courtyard of a large home—and there is a large crowd of people around Him. However, there is no way that He can be reached. These men have a paralyzed man on a stretcher and they desire to bring him to Jesus. It becomes apparent that they cannot get through the crowd to see Jesus face to face.

Despite coming to this roadblock of people, these men continue to survey the situation (that is the imperfect tense of *zêteō* (ζητέω) still) and try to figure out how they might accomplish their goal of setting their friend before Jesus.

Luke 5:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
μή (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
heuriskō (εὐρίσκω) [pronounced <i>hyoo-RIHS-ko</i> ]	<i>finding (literally or figuratively); getting, the one obtaining; perceiving, seeing</i>	masculine plural, aorist active participle; nominative case	Strong's #2147
ποιος (ποιός) [pronounced <i>POY-os</i> ]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; genitive/ablative case	Strong's #4169
eispherō (εἰσφέρω) [pronounced <i>ice-FER-oh</i> ]	<i>to bring [into, in or to]; to lead into</i>	3 <sup>rd</sup> person plural; aorist active subjunctive	Strong's #1533
διά (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ochlos (ὄχλος) [pronounced <i>OKH-loss</i> ]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, accusative case	Strong's #3793

**Translation:** Not finding [any way] that [lit., *what*] they might bring [him] in because of the crowd,...

It became clear that there was no way to get close to Jesus. For one thing, we are speaking of 4 men who are carrying this stretcher; and one man who is on it. That in itself is a rather bulky procession. And Jesus is speaking before a *standing room only* crowd.<sup>24</sup> No doubt, these men individually, walked around here or there, and scoped out the entire place. They realized that there is no way that they could get into that courtyard (or room, wherever Jesus happens to be). But, in scouting out this situation, they realized, there is a rather unconventional way to get this man before Jesus.

So, you can imagine these 4 guys, spreading out and walking around the house and around the courtyard (often a courtyard was an integral part of a house or a building; a great deal of living occurred right there in the courtyard itself). So, they walk around the house, they scope it out, and they find there is no way to simply carry this lame man directly in to see Jesus. There is a virtually impenetrable crowd all around Jesus.

Luke 5:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainô (ἀναβείνω) [pronounced <i>ahn-ahb-EI-noh</i> ]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine plural, aorist active participle; nominative case	Strong's #305
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
τό (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
δῶμα (δῶμα) [pronounced <i>DOH-mental attitude</i> ]	<i>a building, house, edifice; a part of a building, dining room, hall; house top, roof</i>	neuter singular noun, accusative case	Strong's #1430

**Translation:** ...they went up on the roof...

Plan A was bringing their friend on a stretcher and placing him right in front of Jesus. Now they have moved to plan B. They wanted to just carry their friend on the stretcher right in to Jesus, but there was no way to do this; so they figured out that they could get onto the roof and move in to a better position.

In the ancient world, just as a courtyard was an often-used living area, so was the roof. On hot summer days, being outside—particularly outside in the breeze—was a thing. Therefore, roofs were designed for people to walk on. In fact, they were designed so that people could live on them.

However, this was set up, there was a roof for the house that this group could get onto. This roof could be walked across or navigated.

<sup>24</sup> That's an expression; not necessarily an accurate description.



<b>Luke 5:19c</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
keramos (κέραμος) [pronounced KER-am-os]	<i>clay, potter's earth; anything made of clay, earthen ware; a roofing tile, tiling; the roof itself</i>	masculine plural noun; genitive/ablative case	Strong's #2766
kathiêmi (καθίημι) [pronounced kath-EE-ay-meef]	<i>to send down, to let down, to lower down</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2524
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
sun (σύν) [pronounced soon]	<i>with, beside, in association with</i>	preposition	Strong's #4862
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
klinidion (κλινίδιον) [pronounced klin-ID-ee-on]	<i>a small bed, a couch, a cot</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2826
Apparently a form of Strong's #2825 (found in Luke 5:18). Not sure why the change in the word.			
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	neuter singular adjective; accusative case	Strong's #3319
emprosthen (ἔμπροσθεν) [pronounced EM-pross-thehn]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715

Luke 5:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** ...and lowered him down on the stretcher between the tiles [where there was an opening] in the midst [of the crowd] before Jesus.

Thayer: *The phrase "through the roof", means through the door in the roof to which a ladder or stairway led up from the street (according to the Rabbis distinguish two ways of entering a house, "the way through the door" and "the way through the roof".*<sup>25</sup>

The roof was not broken; but there was an opening where they could move to and drop their friend down through the opening. We do not know if this was a way to place the man inside of the room; or inside the courtyard. I believe that the latter is the case. This did allow the men to place their friend right in front of Jesus.

One of the aspects of Scripture which gets my attention is just how often human volition is such an integral part of the narrative; in fact, many times, human volition is a key element of many narratives. Here, the narrative would still stand up if it read, *and the 4 men put their paralyzed friend in a stretcher before Jesus*. However, they go to great lengths to place this man before the Lord, which is what we read in v. 19.

As an aside, I get the gist of what is happening. However, I cannot form a clear picture in my mind of how exactly this took place. One translator suggests that some tiles (roofing tiles?) were removed; the text suggests that the man is lowered down between the tiles, which suggests some sort of opening above Jesus or near Jesus.

If this was some sort of public courtyard, it could have been designed like this perhaps for two reasons (1) to allow some light into the area and (2) to put that natural light on the a particular portion of the courtyard, which is, apparently, where Jesus is. It is even possible that this place where Jesus is may have been designed specifically for a person to speak before a gathering.

**The Paralytic is Lowered from the Roof Before Jesus** (a graphic); from [Christian Healthcare Ministries](#); accessed September 3, 2021.



Luke 5:19 **Not finding [any way] that [lit., what] they might bring [him] in because of the crowd, they went up on the roof and lowered him down on the stretcher between the tiles [where there was an opening] in the midst [of the crowd] before Jesus.**

<sup>25</sup> From Thayer definition of Strong's #2766.

In contrast to the positive volition of these men will be the volition of the religious spectators. The 4 men bring their friend to place before Jesus because they know that he will be healed. They have the faith in the Lord which causes them to take extraordinary measures to put their friend right in front of Jesus.

On the other hand, the religious crowd—including the experts in the Mosaic Law—are watching carefully, looking for any misstep or misspeaking on the part of Jesus. Whether or not they came specifically for that reason, we do not know (I would assume that many of them came intending to be critical). But there certainly could have been some religious types who were there who had somewhat of an open mind. Now, they still might be listening carefully to anything that Jesus says that may not square with their own religious sensibilities, but they may not be completely anti-Jesus yet.

Jesus has only just begun His ministry and He has already attracted the attention of the pharisees and religious teachers, who have come from all over to hear Him. Based upon the tenor of gospels, most of them appeared to be negative towards the Lord from the beginning (Nicodemus is a notable exception to this—John 3).

This portion of the narrative began setting this up with pharisees and experts in the Law being in the audience; but these men who brought their friend to Jesus on a stretcher—well, their mental attitude had to be something entirely different.

Luke 5:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶδō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
τῆν (τήν) [pronounced <i>tayn</i> ]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
πίστις (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation</i>	feminine singular noun; accusative case	Strong's #4102
This is the first use of <i>faith</i> in the book of Luke; although the related verb has been found in Luke 1:20.			
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** Observing their faith,...

Jesus takes note of all that has happened, recognizing instantly of the trouble and work that these men had gone to in order to bring their friend before Him. This required faith; it involved faith upon which they acted. They believed in the Lord and the paralyzed man believed in the Lord.

In the beginnings of this operation, no one said, “Take this stretcher onto the roof? No way. Look, this man Jesus is probably a fraud anyway.” But no one reacted that way; they believed in Him. “Put me in front of Jesus and I know I will be healed,” the paralyzed man may have said.

The men carrying the stretcher had faith; and the paralyzed man had faith. Their faith is saving faith.

Jesus does not literally see their faith, but He observes their actions which reveal their faith.

But then, Jesus does something which is quite astounding (and He does this, no doubt, because the religious crowd is there and observing Him). Jesus does not say, “Stand up and walk; you are now healed.” Instead, He says,...

Luke 5:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; vocative	Strong's #444
The WH source which I use translates this <i>friend</i> right here.			
aphîemi (ἀφίημι) [pronounced af-EE-ay-meef]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 <sup>rd</sup> person plural, perfect passive indicative	Strong's #863
hai (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, nominative case	Strong's #266
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** ...Jesus [lit., He] said, “Man, your sins have been forgiven.”

“Man, your sins have been forgiven.” The perfect tense here means, they were forgiven in the past (when he exercised faith in Jesus) with results that continue into the future (he will remain forgiven and saved to the last day).



Although Jesus is speaking in particular to this man, what He says also applies to the friends who brought him as well. Jesus observes *their* faith; and their faith in Him is saving faith.

One of the things which Jesus does—and He does this often—is He allows what is taking place around Him to be a jumping off point for His teaching. What is taking place right here could not be ignored. No doubt, everyone is looking at what has taken place. No matter what Jesus was talking about, that had to be set aside. This man on a stretcher is placed before Jesus, coming down from above, as it were. This has to become a part of Jesus' teaching. Being the brilliant man that He was, Jesus could turn on a dime. He could acknowledge this man and this situation, without being thrown off His game.

Luke 5:20 **Observing their faith, Jesus [lit., He] said, "Man, your sins have been forgiven."**

At this point, we will see a contrast between the faith of the men carrying the stretcher; and the man on that stretcher, with the thinking of the religious crowd, who were there observing.

The scribes and pharisees are there as observers, but they are not converts, nor do they want to become converts. In my opinion, their minds are made up (for the most part; there are exceptions). They are simply looking for evidence to back up what they already believe.

**Illustration:** Let me give you a contemporary reference (I began writing this section in 2018–2019). Nearly all of the news media dislikes the current president, President Trump. He is not going to change their minds with anything that he says or does. They observe and report on what he says and does, with this exact storyline: *whatever Trump says, he should have said the exact opposite thing; whatever Trump does, he should have done the exact opposite thing.* They take that as the basis for all of their news about President Trump. On cable news, they then assemble a panel of commentators to explain to the viewer just what Trump said (or tweeted) that was wrong (he had the wrong tone, he used the wrong language, he asserted things which were not, strictly speaking, exactly true<sup>26</sup>); and then they discuss that, with nearly everyone taking the side opposite Trump.

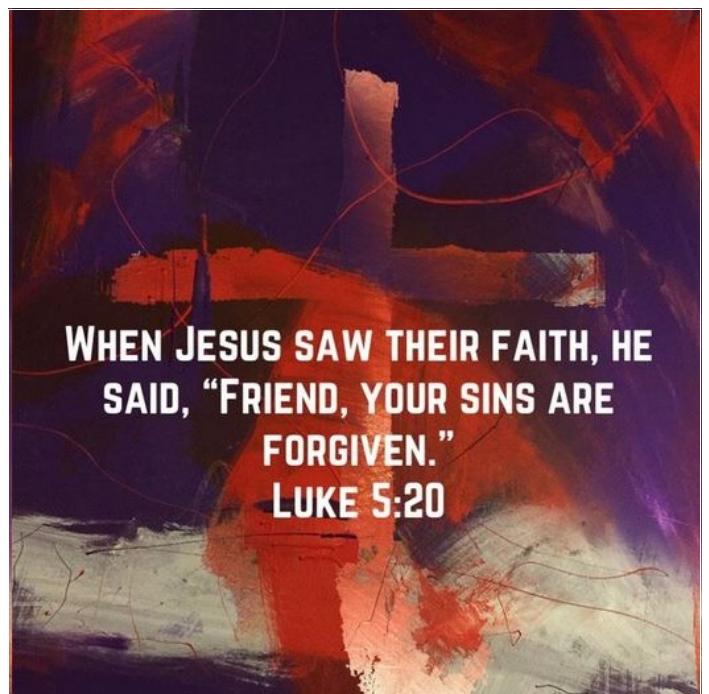
**Illustration:** For the previous president, the exact opposite was true. On almost every news program, whatever the president said or did was brilliant, exemplary, and well thought-out. That was their starting point for any story about Obama. I recall a news report explaining what President Obama said by using the example of him actually playing 3-dimensional chess with the recipients of his message (obviously, any person playing 3-D chess is super brilliant). Another *reporter* would swoon over this or that speech, and suggest that school children in the future study President Obama's speeches.

These are contemporary examples of people who begin with their opinion first, and go from there.

So these scribes and pharisees are watching carefully, trying to determine where they can find fault with Jesus' message. When Jesus forgave that man His sins, that became their primary bone of contention. This is because they did not know where Jesus was going to take this conversation.

**Luke 5:20 (NIV)** (a graphic); from [Bethel Church Facebook](#); accessed September 3, 2021.

Luke 5:18–20 **One of the most interesting things of note that day was, there were men who were carrying a**



<sup>26</sup> The President is given to hyperbole.



paralyzed friend on a cot, wanting to bring him to Jesus. The crowd was so thick that the men could not bring him anywhere near to the Lord. Therefore, they took him up onto the roof, and then lowered him down on his stretcher through an opening in the roof. The paralyzed man ended up being right in the middle of everything, and right in front of Jesus. Taking notice of their great faith, Jesus said, “Man, your sins have been forgiven.”

<p><b>And began to deliberate, the scribes and the pharisees, saying, “Who is He who speaks blasphemies? Who is able sins to forgive if not only the God?”</b></p>	<p>Luke 5:21</p>	<p><b>[At] that, the scribes and pharisees began to deliberate [about what they had just seen and heard], saying, “Who is this one who speaks blasphemy? Who is able to forgive sins except God?”</b></p>
<p><b>At that, the scribes and pharisees began to deliberate with one another as to what they had observed, saying, “Who does He think He is, speaking such blasphemy? No one can forgive sins apart from God!”</b></p>		

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek)    And began to deliberate, the scribes and the pharisees, saying, “Who is He who speaks blasphemies? Who is able sins to forgive if not only the God?”
- Revised Douay-Rheims  
Douay-Rheims 1899 (Amer.)    .  
And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?
- V. Alexander’s Aramaic T.  
James Murdock’s Syriac NT    .  
And the Scribes and Pharisees began to reason, and to say: Who is this that speaketh blasphemy ? Who can forgive sins, but God only ?
- Original Aramaic NT    And the Scribes and Pharisees began to think, and they were saying, "Who is this who speaks blasphemy? Who is able to forgive sins except God alone?"
- Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)    .  
And the scribes and the Pharisees began to reason saying, Who is this man who talks blasphemy? Who can forgive sins, except God only?

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English    And the scribes and Pharisees were having an argument, saying, Who is this, who has no respect for God? who is able to give forgiveness for sins, but God only?
- Bible in Worldwide English    The scribes and Pharisees began to talk about this. They said, Who is this man that is not giving respect to God? No one but God can forgive anyone for the wrong things they have done.
- Easy English    The Pharisees and the teachers of God's Law were there. They heard what Jesus said. So they began to think among themselves, ‘Who is this man? He is speaking as if he is God. Only God can forgive people for the wrong things that they have done.’
- Easy-to-Read Version–2001    The Jewish teachers of the law and the Pharisees[7820] thought to themselves, "Who is this man (Jesus)? He is saying things that are against God! Only God can forgive sins."
- Easy-to-Read Version–2006    The Jewish teachers of the law and the Pharisees thought to themselves, “Who is this man who dares to say such things? What an insult to God! No one but God can forgive sins.”

God's Word™	The experts in Moses' Teachings and the Pharisees thought, "Who is this man? He's dishonoring God! Who besides God can forgive sins?"
Good News Bible (TEV)	The teachers of the Law and the Pharisees began to say to themselves, "Who is this man who speaks such blasphemy! God is the only one who can forgive sins!" That set the religion scholars and Pharisees buzzing. "Who does he think he is? That's blasphemous talk! God and only God can forgive sins."
The Message	
NIRV	The Pharisees and the teachers of the law began to think, "Who is this fellow who says such an evil thing? Who can forgive sins but God alone?"
New Life Version	The teachers of the Law and the proud religious law-keepers thought to themselves, "Who is this Man Who speaks as if He is God? Who can forgive sins but God only?"
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	The Pharisees and the experts began arguing, "Jesus must think he is God! Only God can forgive sins."
New Berkeley Version	"Who does this fellow think he is?" the Pharisees and teachers of the Law exclaimed among themselves. "This is blasphemy! Who but God can forgive sins?"
New Century Version	.
New Living Translation	The Jewish teachers of the law and the Pharisees thought to themselves, "Who is this man who is speaking as if he were God? Only God can forgive sins."
The Passion Translation	But the Pharisees and teachers of religious law said to themselves, "Who does he think he is? That's blasphemy! Only God can forgive sins!"
Unlocked Dynamic Bible	The Jewish religious leaders and the religious scholars [Or "scribes." They were the experts in the law of Moses] whispered objections among themselves. "Who does this man think he is to speak such blasphemy? Only God can forgive sins. <i>Does he think he is God?</i> "
William's New Testament	The men who were expert teachers of the Jewish laws and the rest of the Pharisees began to think to themselves, "This man is proud and insults Yahweh by saying that! We all know that nobody except Yahweh can forgive sins!"

### Partially literal and partially paraphrased translations:

American English Bible	Well at that, the scribes and Pharisees started asking each other: 'Just who is this that talks so blasphemously? Who can forgive sins other than The God?'
Beck's American Translation	.
Breakthrough Version	And the <i>Old Testament</i> transcribers and the Separatists began to consider it, saying, "Who is this who is speaking hurtful words? Who is able to forgive sins except God alone?"
Common English Bible	The legal experts and Pharisees began to mutter among themselves, "Who is this who insults God? Only God can forgive sins!"
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	On which the Scribes and the Pharisees reasoned thus, Who is this that speaks blasphemies? Can any one forgive sins except God?
New Advent (Knox) Bible	Whereupon the Pharisees and scribes fell to reasoning thus, Who can this be, that he talks so blasphemously? Who can forgive sins but God and God only?
NT for Everyone	The legal experts and Pharisees began to argue. 'Who does he think he is?' they said. 'He's blaspheming! Nobody can forgive sins – only God can do that!'
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Alpha & Omega Bible	THE SCRIBES AND THE PHARISEES BEGAN TO REASON, SAYING, "WHO IS THIS MAN WHO SPEAKS BLASPHEMIES? WHO CAN FORGIVE SINS, BUT THEOS ( <i>The Alpha &amp; Omega</i> ) ALONE?"
Christian Standard Bible	.
Conservapedia Translation	The intellectuals began to murmur, "Who is this who speaks blasphemies? Who can forgive sins other than God alone?" The general phrase for "γραμματεὺς" and "Φαρισα ος" ("scribes and Pharisees") is most precisely translated as "intellectuals"; the context suggests that "murmur" is a better translation for "διαλογίζομαι" than "reason", which is awkward here.
Evangelical Heritage V.	The experts in the law and the Pharisees began to think to themselves, "Who is this fellow who speaks blasphemies? Who can forgive sins except God alone?"
Ferrar-Fenton Bible	But the professors and Pharisees began to discuss it, remarking; "Who is this fellow that talks blasphemy? who is able to forgive sins, but God alone?"
Free Bible Version	The religious teachers and the Pharisees began to argue with that. "Who is this who's speaking blasphemies?" they asked. "Who can forgive sins? Only God can do that!"
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	The scribes and Pharisees began to argue, saying, "Who is this man who speaks profane words? Who can forgive sins but God alone?"
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	Then the Scribes and Pharisees began to cavil, asking, "Who is this, uttering blasphemies? Who but God alone can forgive sins?"
Wikipedia Bible Project	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	At once the teachers of the Law and the Pharisees began to wonder, "This man insults God! Who can forgive sins but only God?"
The Heritage Bible	And the scribes and the Pharisees began to reason thoroughly to themselves, saying, Who is this one who talks blasphemies? Who has power to forgive sins, except God alone?
New American Bible (2002)	.
New American Bible (2011)	Then the scribes* and Pharisees began to ask themselves, "Who is this who speaks blasphemies? Who but God alone can forgive sins?" * [Mark 2:6] Scribes: trained in oral interpretation of the written law; in Mark's gospel, adversaries of Jesus, with one exception (Mk 12:28, 34). <sup>j</sup> Luke 7:49; Is 43:25.
New English Bible—1970	.
New Jerusalem Bible	The scribes and the Pharisees began to think this over. 'Who is this man, talking blasphemy? Who but God alone can forgive sins?'
New RSV	.
Revised English Bible—1989	The scribes and Pharisees began asking among themselves, "Who is this fellow with his blasphemous talk? Who but God alone can forgive sins?"

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	The <i>Torah</i> -teachers and the <i>P'rushim</i> began thinking, "Who is this fellow that speaks such blasphemies? Who can forgive sin except God?"
exeGesés companion Bible	And the scribes and the Pharisees begin to reason, wording, Who is this speaking blasphemies? Who can forgive sins, except Elohim alone?
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	. . . And the scribes and the Pharisees began to reason, saying, "Who is this who speaks blasphemies? Who is able to forgive sins except Elohim alone?"
Tree of Life Version	Then the <i>Torah</i> scholars and the Pharisees began to question, saying, "Who is this fellow speaking blasphemies? Who can pardon sins but God alone?"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and begin to ponder The Clerics and The Pharisees Saying Who? is This Who speaks profanities Who? has (ability) offenses to release if not Only The God {has ability}...
Awful Scroll Bible	Then the scribes and the Pharisees, themselves began to reckon-throughout, speaking out, "Who is this-same which speaks harms-to-the-enlightened-exposure? Who himself is able to send-away expelled misses-of-the-mark, if-not God alone?"
Concordant Literal Version Orthodox Jewish Bible	. And the Sofrim began to raise kashes (questions), and also the Perushim, saying, Who is this who is speaking Chillul Hashem gidduf? Who is able to grant selicha to chatta'im but Hashem alone?
Rotherham's Emphasized B. Third Millennium Bible	. .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The scribes and the Pharisees began to consider <i>and</i> question [the implications of what He had said], saying, "Who is this man who speaks blasphemies [by claiming the rights and prerogatives of God]? Who can forgive sins [that is, remove guilt, nullify sin's penalty, and assign righteousness] <i>except God alone?</i> "
An Understandable Version	Then the experts in the Law of Moses and the Pharisees began to reason [ <i>in their minds</i> ], saying, "Who is this man who speaks things against God [ <i>i.e., by claiming the ability to forgive sins</i> ]? Who can forgive sins except God only?"
The Expanded Bible	The Jewish teachers of the law [scribes] and the Pharisees thought to themselves [began thinking/reasoning], "Who is this man who is speaking as if he were God [blasphemies]? Only God can forgive sins [Who can forgive sins except God alone?; Is. 43:25]."
Jonathan Mitchell NT	At that, the scribes (scholars; theologians; Law experts) and the Pharisees began to be continuing in thorough consideration, reasoning and discussion, one after another saying, "Who (or: What) is this person who is now speaking blasphemies (or: impious and irreligious statements; things abusive or irreverent to God)? Who is now having power or ability to dismiss (send away; forgive) failures, mistakes or sins – except God alone?"
P. Kretzmann Commentary	And the scribes and the Pharisees began to reason, saying, "Who is this which speaketh blasphemies? Who can forgive sins but God alone? The first indication of the systematic effort on the part of the leaders of the Jewish Church to persecute and discredit Jesus. The story is an independent incident, having no connection with the foregoing, since Luke has no interest in exact chronological sequence. The chief men of the Jewish nation had received full information of the preaching and of the miracles of this otherwise unknown Galilean rabbi, who had not so much as asked their sanction for His work. The local men, of

the various synagogues of Galilee, the experts in the Law and in all the doctrines as they had been fixed by tradition, were not equal to the situation. So they were reinforced by men from Judea, and especially from Jerusalem, Pharisees and scribes, the most learned men and skilled in the Law. All these were present in a house where Jesus was teaching the multitude. Not that they were eager for the Word of Life, but that they were watching for some opportunity of accusing Him. And the power of the Lord, the omnipotent majesty of the Triune God, was present in Jesus to the intent that He should heal. The other persons of the Godhead were never mere disinterested or neutral onlookers while the work of redemption was going on, but the entire Godhead in its three persons wrought the salvation of mankind. The chance for which the Pharisees and teachers of the Law had been waiting presented itself very quickly. Certain men bore upon a couch or hammock a man that had suffered a stroke of paralysis. "Commonly those who are attacked in all their members by severe nervous debility are quickly taken away; if not, they live, it is true, but seldom recover their health, and for the most part drag on a miserable life, losing, moreover, their memory. The sickness of those who are partially affected is, it is true, never severe, but often long and almost incurable." When these men with their burden reached the house where Jesus was staying, they anxiously sought a way in which they might bring the sick man and lay him before Jesus, for that was the purpose of their coming. They had the conviction of faith that this prophet from Nazareth was the Christ, who could easily cure their friend. But the crowd in the house and before the door was too densely packed; it was impossible to find an opening through which they might wedge themselves into the room where Jesus was speaking. But they were not long at a loss as to further procedure. They climbed the outside stairway to the roof of the house, they took off some of the tiles or material of which the roof was made, and then lowered the sick man on his hammock before the feet of Jesus. Luke's account is influenced by his desire to make the manner of performing this work of love clear to the Romans for whom he was writing. Jesus paused in His teaching at this interruption, and His omniscient gaze swept the faces of the newcomers, including that of the sick man. In every one He read the firm conviction as to His ability to help, and also a voiceless pleading and interceding that He would show mercy. He was satisfied with the results of His scrutiny, and therefore turned to the paralytic with the words: Man, forgiven are thy sins! Note: Sin is the cause of all misery, sickness, and death in the world. By removing the cause, the consequences were, in effect, taken away. The sick man's faith knew this; he knew that the greatest earthly gift became his by these comforting words of Jesus. It was not a case of special punishment for special sins, but one in which the Savior knew where the healing must commence, in the soul. No sooner had Jesus uttered the words of forgiveness than the scribes and Pharisees began to reason, to discuss the matter, either in their hearts only, or in an undertone among themselves. Their Pharisaic conscience was deeply grieved that any one presumed upon remitting sins. Such arrogance they must brand as blasphemy; for surely no one could forgive sins but God only. If Jesus were not God, He could not forgive sins in His own power; and His arrogating this authority to Himself would have been blasphemy against God, in the proper sense of the word. But that these scribes and Pharisees might have the fullest and most absolute proof of His divine power and Godhead, He now worked in their presence three miracles, all of which could be done only by an omniscient and omnipotent Being. These miracles were: the remission of the sick man's sins; the revelation of the secret thoughts of the scribes; the restoration of the paralytic in a moment to perfect health.



Nobody can forgive sins!/What person can forgive sins? [RHQ] Only God can do that!"

The Voice The Pharisees and religious scholars were offended at this. They turned to one another and asked questions.

**Pharisees and Religious Scholars:** Who does He think He is? Wasn't that blasphemous? Who can pronounce that a person's sins are forgiven? Who but God alone?

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®

.  
Then<sup>78</sup> the experts in the law<sup>79</sup> and the Pharisees began to think<sup>80</sup> to themselves,<sup>81</sup> "Who is this man<sup>82</sup> who is uttering blasphemies?<sup>83</sup> Who can forgive sins but God alone?"

<sup>78tn</sup> Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>79tn</sup> Or "Then the scribes." The traditional rendering of γραμματεὺς (grammateu) as "scribe" does not communicate much to the modern English reader, for whom the term might mean "professional copyist," if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus "expert in the law" comes closer to the meaning for the modern reader.

<sup>80tn</sup> Or "to reason" (in a hostile sense). See G. Schrenk, TDNT 2:97.

<sup>81tn</sup> The participle λέγοντες (legontes, "saying") has not been translated because it is redundant in contemporary English.

<sup>82tn</sup> Grk "this one" (ο τοσ, Joutos).

<sup>83sn</sup> Uttering blasphemies meant to say something that dishonored God. To claim divine prerogatives or claim to speak for God when one really does not would be such an act of offense. The remark raised directly the issue of the nature of Jesus' ministry.

New American Bible (2011)  
The Passion Translation  
The Spoken English NT

.  
The scripture experts and Pharisees started arguing, "Who is this person who says such blasphemous things? Who can forgive sins except for God alone?"

Wilbur Pickering's New T.

#### A 'discussion' ensues

So the scribes and the Pharisees began to reason, saying: "Who is this who speaks blasphemies? Who can forgive sins but God alone?"<sup>11</sup>

(11) Their theology wasn't all that bad; they just didn't recognize Jesus as God.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation And the scribes and the Pharisees began to reason, saying, "Who is this [Man] who speaks blasphemies? Who is able to be forgiving sins, except God alone?"

Charles Thompson NT  
Context Group Version

.  
And the scribes and the Pharisees began to reason, saying, Who is this that speaks slanders? Who can forgive disgraceful acts, but God alone?

Darby

And the scribes and the Pharisees began to reason in their minds , saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone?

English Standard Version

And the scribes and the Pharisees began to question, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

Far Above All Translation  
Green's Literal Translation

.  
And the scribes and Pharisees began to reason, saying, Who is this who speaks blasphemies? Who is able to forgive sins except God alone?

Literal New Testament  
Modern English Version  
Modern Literal Version  
Modern KJV  
New American Standard B.

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- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. .
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Young's Updated LT .

And the scribes and the Pharisees began to reason, saying, 'Who is this that does speak evil words? who is able to forgive sins, except God only?'

**The gist of this passage:** The pharisees begin to discuss what they have just heard, coming to the consensus that only God can forgive sins.

<b>Luke 5:21a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
archomai (ἀρχομαι) [pronounced <i>AR-khom-ahēe</i> ]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #756
dialogizomai (διαλογίζομαι) [pronounced <i>dee-al-og-IHD-zohm-ī</i> ]	<i>to deliberate (by reflection or discussion); to cast in mind, to consider, to dispute, to muse, to reason, to think; to revolve in one's mind, to bring together different reasons</i>	present (deponent) middle/passive infinitive	Strong's #1260
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
grammateus (γραμματεὺς) [pronounced <i>gram-mat-YOOCE</i> ]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun; nominative case	Strong's #1122
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i> ]	<i>a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine plural noun; nominative case	Strong's #5330

**Translation:** [At] that, the scribes and pharisees began to deliberate [about what they had just seen and heard],...

Many translations suggest that these religious scholars reasoned in their minds, without having an open discussion. I think that they said these things back and forth to one another very quietly, coming to a clear consensus.

Jesus, by what He said, knew exactly what He was doing. He forgave the sins of this man instead of healing him...and He did this loudly. Every religious ear perked up. *What the hell did He just say?*

It appears that these men simply thought these things, based upon what Jesus will say in the next passage: **When Jesus perceived their thoughts,...** (v. 22a).

Luke 5:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
tī (τί) [pronounced tee]; tīs (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
estī (ἐστί) [pronounced ehs-TEE]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong's #3739
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2980
blasphēmia (βλασφημία) [pronounced blahs-fe-ME-ah]	<i>blasphemy, evil speaking, railing, vilification [especially of God]</i>	feminine plural noun; accusative case	Strong's #988

**Translation:** ...saying, "Who is this one who speaks blasphemy?"

Forgiving sins is the blasphemy spoken by Jesus, according to the Scribes and Pharisees. When He said this, it caused them great concern.

At this point, they are either thinking these thoughts or speaking them very softly—perhaps just to themselves or to one another.

<b>Luke 5:21c</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
ti (τί) [pronounced <i>tee</i> ]; tis (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahēe</i> ]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1410
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, nominative case	Strong's #266
aphiēmi (ἀφίημι) [pronounced <i>af-EE-ay-meef</i> ]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	aorist passive infinitive	Strong's #863
ei (εἰ) [pronounced <i>ī</i> ]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
monos (μόνος) [pronounced <i>MON-oss</i> ]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, nominative case	Strong's #3441
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>thē-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

**Translation:** *Who is able to forgive sins except God?"*

At this point, the scribes and pharisees state a true point: *who can forgive sins except God?* Jesus knows this as well. He has either blasphemed or He is God or He is acting upon the authority of God.

What appears to be the case is, these religious types first began thinking these things, and then started saying them out loud—but quietly. They agreed on this point, and it is an accurate conclusion: *Who is able to forgive sins apart from God?*

Luke 5:21 [At] that, the scribes and pharisees began to deliberate [about what they had just seen and heard], saying, “Who is this one who speaks blasphemy? Who is able to forgive sins except God?”

At this point, the pharisees are not standing up and loudly objecting. They are thinking that only God can forgive sins and they may be saying very quietly to one another. They are far enough away, that Jesus cannot hear them.

Luke 5:21 At that, the scribes and pharisees began to deliberate with one another as to what they had observed, saying, “Who does He think He is, speaking such blasphemy? No one can forgive sins apart from God!”

Many translations reasonable separate the following into two paragraphs, the second beginning with v. 24. I put these verses all together, as these are all Jesus’ words.

And fully knowing the Jesus the discussions of them, answering, said, face to face with them, “Why do you [all] discuss in the heart of yours? Which is easier to say? ‘Have been forgiven the sins of yours;’ or to say, ‘Rise up and walk?’ And that you [all] might have known that the Son of the Man authority he keeps on having upon the earth to forgive sins.” He spoke to the paralyzed one, “To you I keep on saying, ‘Get up!’ And, ‘Having lifted up the cot of yours, keep on walking towards the house of yours.’ ”

Luke  
5:22–24

Jesus fully knew their thoughts [and reasonings], [so] answering, He said directly to them, “Why do you [all] deliberate [and dispute these things] in your hearts? Which is easier to say? ‘Your sins have been forgiven;’ or to say, ‘Get up and walk?’ So that you [all] might know [for a fact] that the Son of Man has the authority on earth to forgive sins [I will command this man to walk].” [Then] He spoke to the paralyzed [man], “To you, I say, Get up! And, having lifted up your cot, start walking towards your home.”

Jesus fully knew their thoughts and reasonings. So, He answers their unspoken thoughts by saying directly to them, “Why are you deliberating and disputing what you have just seen? Which would be easier to say, ‘Your sins have been forgiven;’ or, ‘Get up and walk?’ Without skipping a beat, Jesus then said to the paralyzed man, “To you, I am saying right now, get up! And, having lifted up your cot, start walking towards your home.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And fully knowing the Jesus the discussions of them, answering, said, face to face with them, “Why do you [all] discuss in the heart of yours? Which is easier to say? ‘Have been forgiven the sins of yours;’ or to say, ‘Rise up and walk?’ And that you [all] might have known that the Son of the Man authority he keeps on having upon the earth to forgive sins.” He spoke to the paralyzed one, “To you I keep on saying, ‘Get up!’ And, ‘Having lifted up the cot of yours, keep on walking towards the house of yours.’ ”

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And when Jesus knew their thoughts, answering he said to them: What is it you think in your hearts? Which is easier to say: Thy sins are forgiven thee; or to say:



Arise and walk? But that you may know that the Son of man hath the power on earth to forgive sins (he saith to the sick of the palsy), I say to thee to: Arise, take up thy bed and go into thy house.

V. Alexander's Aramaic T.  
James Murdock's Syriac NT

.  
And Jesus knew their thoughts, and said to them: What think ye in your heart? Which is the easier, to say, Thy sins are forgiven thee, or to say, Arise and walk? But that ye may know, that the Son of man is competent to forgive sins on the earth, he said to the paralytic: I say to thee, Arise, take up thy couch, and go to thy home. But Yeshua knew their thoughts; he answered and said to them, "What thoughts are entertained by you in your heart?"

Original Aramaic NT

"Which is easier: to say, 'Your sins are forgiven you', or to say, 'Arise and walk?' But that you may know that The Son of Man is authorized in the earth to forgive sins", he said to the paralyzed man, "I say to you, arise, pick up your pallet and go to your house."

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

.  
But Jesus knew their thoughts, and he answered and said to them, What do you reason in your heart? Which is easier to say, Your sins are forgiven, or just to say, Arise and walk? But that you may know that the Son of man has authority on earth to forgive sins, he said to the paralytic, I tell you, Arise, take up your quilt-bed and go to your home.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

But Jesus, who had knowledge of their thoughts, said to them, Why are you reasoning in your hearts? Which is the simpler: to say, You have forgiveness for your sins; or to say, Get up and go? But so that you may see that on earth the Son of man has authority for the forgiveness of sins, (he said to the man who was ill,) I say to you, Get up, and take up your bed, and go into your house.

Bible in Worldwide English

Jesus knew what they were thinking. He said, Why do you think these wrong things in your hearts? Which is easier, to say, "The wrong things you have done are forgiven," or to say, "Get up and walk"? I want you to know that the Son of Man has power on earth to forgive wrong things people have done. So he said to the sick man, I tell you, get up. Take up your bed and go home.

Easy English

Jesus knew what these men were thinking. He told them, 'You should not be thinking these things. I said to this man, "I forgive you for the wrong things that you have done." Instead, I could have said to him, "Stand up and walk." Which one is easier for me to say? But I want you to know this. I, the Son of Man, have authority here on earth. I can forgive people for the wrong things that they have done.' Then he said to the man who could not walk, 'I am saying to you, "Stand up. Pick up your mat and go home!"'

Easy-to-Read Version—2001  
Easy-to-Read Version—2006

.  
But Jesus knew what they were thinking and said, "Why do you have these questions in your minds? The Son of Man has power on earth to forgive sins. But how can I prove this to you? Maybe you are thinking it was easy for me to say, 'Your sins are forgiven.' There's no proof that it really happened. But what if I say to the man, 'Stand up and walk'? Then you will be able to see that I really have this power." So Jesus said to the paralyzed man, "I tell you, stand up! Take your mat and go home!"

God's Word™

Jesus knew what they were thinking. So he said to them, "What are you thinking? Is it easier to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? I want you to know that the Son of Man has authority on earth to forgive sins." Then he said to the paralyzed man, "Get up, pick up your stretcher, and go home."

Good News Bible (TEV)  
The Message

Jesus knew exactly what they were thinking and said, "Why all this gossipy whispering? Which is simpler: to say 'I forgive your sins,' or to say 'Get up and start walking'? Well, just so it's clear that I'm the Son of Man and authorized to do either, or both. . . ." He now spoke directly to the paraplegic: "Get up. Take your bedroll and go home."

NIRV

Jesus knew what they were thinking. So he asked, "Why are you thinking these things in your hearts? Is it easier to say, 'Your sins are forgiven'? Or to say, 'Get up and walk'? But I want you to know that the Son of Man has authority on earth to forgive sins." So he spoke to the man who could not walk. "I tell you," he said, "get up. Take your mat and go home."

New Life Version

Jesus knew what they were thinking. He said to them, "Why do you think this way in your hearts? Which is easier to say, 'Your sins are forgiven,' or, 'Get up and walk'?"

"So that you may know the Son of Man has the right and the power on earth to forgive sins," He said to the man who could not move his body, "I say to you, get up. Take your bed and go to your home."

New Simplified Bible

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study  
Contemporary English V.

Jesus knew what they were thinking, and he said, "Why are you thinking that? Is it easier for me to tell this crippled man that his sins are forgiven or to tell him to get up and walk? But now you will see that the Son of Man has the right to forgive sins here on earth." Jesus then said to the man, "Get up! Pick up your mat and walk home."

The Living Bible

Jesus knew what they were thinking, and he replied, "Why is it blasphemy? I, the Messiah, [literally, "the Son of Man."] have the authority on earth to forgive sins. But talk is cheap—anybody could say that. So I'll prove it to you by healing this man." Then, turning to the paralyzed man, he commanded, "Pick up your stretcher and go on home, for you are healed!"

New Berkeley Version  
New Century Version  
New Living Translation

Jesus knew what they were thinking, so he asked them, "Why do you question this in your hearts? Is it easier to say 'Your sins are forgiven,' or 'Stand up and walk'? So I will prove to you that the Son of Man<sup>[d]</sup> has the authority on earth to forgive sins." Then Jesus turned to the paralyzed man and said, "Stand up, pick up your mat, and go home!"

[d] "Son of Man" is a title Jesus used for himself.

The Passion Translation

Jesus, knowing their thoughts, said to them, "Why do you argue in your hearts over what I do and think that it is blasphemy for me to say his sins are forgiven? Let me ask you, which is easier to prove: when I say, 'Your sins are forgiven,' or when I say, 'Stand up, carry your stretcher, and walk'?"

Jesus turned to the paraplegic man and said, "To prove to you all that I, the Son of Man,<sup>[i]</sup> have the lawful authority on earth to forgive sins, I say to you now, stand up! Carry your stretcher and go on home, for you are healed."

[i] This is the title Jesus uses for himself more than any other, especially in Luke. This refers to the vision of Daniel when he saw the Ancient of Days, and walking before the Ancient of Days was one like the Son of Man who would be given the right to judge the world. Calling himself the Son of Man was Jesus' claim to heavenly authority. It was more of an exalted and heavenly concept than being a human, the "son of a man." See Dan. 7:13; Matt. 16:13-20.

Unlocked Dynamic Bible	Jesus knew what they were thinking. So he said to them, "You should not question within yourselves about what I said! Consider this: It is easy to say, 'Your sins are forgiven' because no one can see whether or not the person was really forgiven. But it is not easy to say 'Get up and walk' because people can immediately see whether or not he was healed. So I will heal this man so that you will know that Yahweh has also given to me, the Son of Man, permission to forgive people on earth their sins." Then he said to the man who was paralyzed, "To you I say, get up, pick up your sleeping pad, and go home!"
William's New Testament	Jesus saw that they were arguing, and answered them: "Why are you arguing so in your hearts? Which is easier, to say 'Your sins are forgiven,' or to say 'Get up and start walking'? But to show you that the Son of Man has authority to forgive sins on earth" -- turning to the man who was paralyzed, He said to him, "Get up, pick up your pallet, and go home."

### Partially literal and partially paraphrased translations:

American English Bible	But Jesus recognized what they were thinking and he asked them: 'What are you concluding in your hearts? Which is easier to say, Your sins are forgiven, or, Get up and walk? But, just so you'll know that the Son of Man has been given the authority to forgive sins on the earth,' he then said to the paralyzed man: 'I tell you; Get up, pick up your little cot, and go home!'
Beck's American Translation . Breakthrough Version	After Jesus correctly understood their considerations, when He responded, He said to them, "What are you considering in your hearts? What is easier to say, 'Your sins have been forgiven you,' or to say, 'Get up and traipse around?'" But so that you may realize that the Human Son has authority on the earth to be forgiving sins...." He said to the man who had been disabled, "I tell you, Get up and pick up your bedding. Travel to your house."
Common English Bible	Jesus recognized what they were discussing and responded, "Why do you fill your minds with these questions? Which is easier—to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But so that you will know that the Human One[a] has authority on the earth to forgive sins" —Jesus now spoke to the man who was paralyzed, "I say to you, get up, take your cot, and go home."
International Standard V	Because Jesus knew that they were arguing, he asked them, "Why are you arguing about this among yourselves? <sup>[Lit. in your hearts]</sup> Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? But I want you to know <sup>[Lit. So that you will know]</sup> that the Son of Man has authority on earth to forgive sins."
Len Gane Paraphrase	But when Jesus perceived their thoughts, he answered them, "Why are you talking this over in your hearts? "Which is easier to say, "Your sins are forgiven you or to say: Get up and walk? "But so that you may know that the Son of Man has authority on earth to forgive sins (he says to the paralyzed) I say to you: Get up, pick up your bed, and go to your house."
A. Campbell's Living Oracles	Jesus knowing their thoughts, addressed himself to them, and said, What are you reasoning in your hearts? Which is easier, to say, Your sins are forgiven you; or to say, Arise, and walk? But that you may know that the Son of Man has power on earth to forgive sins, Arise, said he to the palsied man, take up your bed, and return to your house.
New Advent (Knox) Bible	Jesus knew of these secret thoughts of theirs, and said to them openly, Why do you reason thus in your hearts? Which command is more lightly given, to say, Thy sins are forgiven thee, or to say, Rise up and walk? And now, to convince you that the Son of Man has power to forgive sins while he is on earth (here he spoke to the palsied man), I tell thee, rise up, take thy bed with thee and go home.
NT for Everyone	Jesus knew their line of thought.

'Why are you complaining in your hearts?' he replied. 'Which is easier, to say, "Your sins are forgiven", or to say, "Get up and walk"? But if you want to be convinced that the son of man has authority on earth to forgive sins –' (here he turned to the paralysed man) '– I say to you, get up, pick up your mattress, and go home.'

20<sup>th</sup> Century New Testament When Jesus became aware of the way in which they were debating, he turned to them and exclaimed: "What are you debating with yourselves? Which is the easier?--to say 'Your sins have been forgiven you'? or to say 'Get up, and walk about'? But that you may know that the Son of Man has power on earth to forgive sins"-- he spoke to the paralyzed man--"To you I say, Get up, and take up your pallet, and go to your home."

**Mostly literal renderings (with some occasional paraphrasing):**

Alpha & Omega Bible BUT JESUS, AWARE OF THEIR REASONINGS, ANSWERED AND SAID TO THEM, "WHY ARE YOU REASONING IN YOUR HEARTS? "WHICH IS EASIER, TO SAY, 'YOUR SINS HAVE BEEN FORGIVEN YOU,' OR TO SAY, 'GET UP AND WALK'? "BUT, SO THAT YOU MAY KNOW THAT THE SON OF MANKIND HAS AUTHORITY ON EARTH TO FORGIVE SINS," HE SAID TO THE PARALYTIC: "I SAY TO YOU, GET UP, AND PICK UP YOUR STRETCHER AND GO HOME."

Christian Standard Bible .  
 Conservapedia Translation Jesus, perceiving their close-mindedness, answered them, "What doubt is your hearts? Which is easier: to say "your sins are forgiven," or to say, "stand up and walk?" So that you may know the Son of man has power on earth to forgive sins, I say to you (the paralyzed man), 'Get up, and take your bed, and go home.'" to be unisex, the NASB avoids using "man" here and instead calls him the awkward "paralytic"

Evangelical Heritage V. .  
 Ferrar-Fenton Bible Jesus, perceiving their reasonings, however, answered; "Why do you debate in your hearts? Which is easier to say ? — 'Your sins are removed from you'; or, ' Rise up, and walk!' In order that you may know, however, that the Son of Man has authority to remove sins upon earth (He said to the paralytic), 'To you, I say, get up; take your rug, and go to your own home!' "

Free Bible Version .  
 God's Truth (Tyndale) When Jesus perceived their thoughts, he answered and said unto them: What think you in your hearts? Whether is easier to say, your sins are forgiven you, or to say: rise and walk? But that you may know that the son of man has power to forgive sins on earth, he said unto the sick of the palsy: I say to you, arise, take up your bed and go home to your house.

Jubilee Bible 2000 .  
 Montgomery NT Conscious of their cavilings, Jesus answered, saying. "What is this caviling in your hearts? Which is easier to say, "Your sins are forgiven," or to say, "Rise and walk?" But that you may know that the Son of man has authority on earth to forgive sins (he said to the paralytic), "I bid you rise, take up your bed, and go to your house."

NIV, ©2011 .  
 Riverside New Testament .  
 Leicester A. Sawyer's NT .  
 Unlocked Literal Bible .  
 Urim-Thummim Version .  
 Weymouth New Testament .  
 Wikipedia Bible Project .

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	But Jesus knew their thoughts and asked them, "Why are you reacting like this? Which is easier to say: 'Your sins are forgiven,' or: 'Get up and walk'? Now you shall know that the Son of Man has authority on earth to forgive sins." And Jesus said to the paralyzed man, "Get up, take your mat and go home."
The Heritage Bible	And Jesus recognizing their thorough reasonings with themselves, answering, said to them, Why do you thoroughly reason with yourselves in your hearts? Which is easier? To say, Your sins have been forgiven you, or to say, Rise up and walk? And in order that you may know that the Son of Man has authority upon earth to forgive sins - he said to the paralyzed, I say to you, Rise up, and lifting up your pallet, go into your house.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	But Jesus, aware of their thoughts, made them this reply, 'What are these thoughts you have in your hearts? Which of these is easier: to say, "Your sins are forgiven you," or to say, "Get up and walk"? But to prove to you that the Son of man has authority on earth to forgive sins,' -- he said to the paralysed man-'I order you: get up, and pick up your stretcher and go home.'
New RSV	When Jesus perceived their questionings, he answered them, 'Why do you raise such questions in your hearts? Which is easier, to say, "Your sins are forgiven you", or to say, "Stand up and walk"? But so that you may know that the Son of Man has authority on earth to forgive sins'—he said to the one who was paralysed—'I say to you, stand up and take your bed and go to your home.'
Revised English Bible—1989	But Jesus knew what they were thinking and answered them: "Why do you harbour these thoughts? Is it easier to say, 'Your sins are forgiven you,' or to say, 'Stand up and walk'? But to convince you that the Son of Man has the right on earth to forgive sins" -- he turned to the paralysed man -- "I say to you, stand up, take your bed, and go home."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Yeshua, knowing what they were thinking, answered, "Why are you turning over such thoughts in your hearts? Which is easier to say? 'Your sins are forgiven you'? or 'Get up and walk'? But look! I will prove to you that the Son of Man has authority on earth to forgive sins." He then said to the paralytic, "I say to you: get up, pick up your mattress and go home!"
exeGesés companion Bible	But Yah Shua, knowing their reasonings, answers them, saying, What reason you in your hearts? Which is easier to say, Your sins be forgiven you? or to say, Rise and walk? But so that you know that the Son of humanity has authority on earth to forgive sins - he says to the paralyzed, I word to you, Rise! And take your recliner, and go to your house!
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And עשוהי, knowing their thoughts, answering, said to them, "Why are you reasoning in your hearts? "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk'? "But in order for you to know that the Son of Ad?am possesses authority on earth to forgive sins..." He said to the man who was paralysed, "I say to you, rise, take up your bed, and go to your house."
Tree of Life Version	.



**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...Knowing but The Jesus the thoughts [of] them Answering says to them why? [You*] ponder {them} in the hearts [of] you* What? is Easier to say have been released [for] you The Offenses [of] you or to say rise! and walk! that but [You*] may have seen for The Son [of] the man authority has on the earth to release offenses [He] says [to] the [man] having been weakened [to] you [I] say rise! and Taking the bed [of] you go! to the house [of] you...
Awful Scroll Bible	But Jesus, being came-to-be-knowledgeable-upon their reckonings-throughout, coming to be resolved-out, said with regards to them, "What yourselves reckon-throughout, from-within the sensibility of you all's heart? (")Which is well-travailed to be said, 'Your misses-of-the-mark, has happened to be sent-away-from you expelled?' or to be said, 'Be yourself risen up and be treading-about?'" (")But in order that yous may have perceived, certainly-of-whom the Son of the Aspects-of-man, holds existence-by on the land, to send-away expelled misses-of-the-mark", He said to him having become loosed-from, "I instruct to you, be yourself risen up and being taken up your small bed, be yourself proceeding to your house."
Concordant Literal Version	Now Jesus, recognizing their reasonings, answering, said to them, "What are you reasoning in your hearts? What is easier, to be saying, 'Pardoned are you your sins,' or to be saying, 'Rouse and walk'? Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins (He said to the paralyzed), to you am I saying, Rouse and pick up your cot and go into your house."
Orthodox Jewish Bible	But he having had daas of their machshavot (thoughts), said to them in reply, Why are you reasoning in your levavot? Which is easier: to say, Your chatta'im have been granted selicha, or to say, Get up and walk? But in order that you may have da'as that the Ben HaAdam [Moshiach, DANIEL 7:13] has samchut on HaAretz to grant selicha to chatta'im, Rebbe Melech HaMoshiach said to the one having been paralyzed, To you I say, Get up, pick up your mat, and go to your bais (house, home).
Rotherham's Emphasized B. Third Millennium Bible	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	But Jesus, knowing their [hostile] thoughts, answered them, "Why are you questioning [these things] in your hearts? Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk'? But, in order that you may know that the Son of Man (the Messiah) has authority and power on earth to forgive sins"—He said to the paralyzed man, "I say to you, get up, pick up your stretcher and go home."
An Understandable Version	But Jesus perceived their reasonings and answered them, "Why are you reasoning in your hearts? Which is easier, to say [ <i>to the paralyzed man</i> ], 'Your sins are forgiven,' or to say, 'Get up and walk'? But so you will know that the Son of man has authority on earth to forgive sins, (He then said to the paralyzed man), 'I say to you, get up, pick up your cot and go home.'"
The Expanded Bible	But Jesus knew what they were thinking and said, "Why are you thinking these things [ <sup>L</sup> in your hearts]? Which is easier: to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'? But ·I will prove to you [ <sup>L</sup> so that you may know] that the Son of Man [ <sup>C</sup> a title for the Messiah; Dan. 7:13–14] has authority on earth to forgive sins." So Jesus said to the paralyzed man, "I tell you, stand up, take your ·mat [cot; bed], and go home."

Jonathan Mitchell NT

Now Jesus, with full intimate knowledge recognizing their reasonings and dialogues, in giving a discerning reply says to them, "What do you men continue reasoning and considering in your hearts?"

"Which is easier, to be saying, 'Your failures (mistakes; times of missing the target; errors; sins) have been sent away (caused to flow off; divorced; made to abandon; leave you liberated and forgiven) for you,' or to say, 'Proceed in getting up and continue walking about'?"

"Yet, to the end that you men can have seen and so know that the Son of the Man (or: Humanity's Son; = the eschatological Messianic figure; or: the human) continues having [the] right and holding authority upon the earth (or: constantly possesses privilege from out of Being, on the land,) to at any point send away failures (cause mistakes to flow off; divorce errors; cause missed shots to be abandoned, then leave [folks] pardoned and liberated; forgive sins)..." He said to the paralyzed man, "I am now saying to you, Proceed in getting up, and then after lifting up your cot (little pallet or bed), continue going you way into your house."

P. Kretzmann Commentary

**Verses 22-26**

The miracle:

But when Jesus perceived their thoughts [Jesus, in His omniscience, read their thoughts as easily as though they had spoken aloud, and answered in that sense, promptly calling them to account for their condemnation of His words.], He, answering, said unto them, What reason ye in your hearts?

Whether is easier, to say, Thy sins be forgiven thee; or to say, Else up and walk? [He proposes a question to them as to what they believed to be easier, to say: Forgiven be thy sins; or to say: Arise and walk. The scribes and Pharisees naturally thought that the saying of the former would be the easier, since the fulfillment lay in the spiritual field and could therefore not be seen or controlled by men. That this miracle of mercy really happened at the word of Jesus they did not believe.]

But that ye may know that the Son of Man hath power upon earth to forgive sins, (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.

Syndein/Thieme

Then Jesus 'having accurately come to know' {epiginosko} their hostile/questioning thoughts {dialogismos}, had an answer {apokrinomai} for them, "Why do you question in your hearts/'right lobes'/'mentality of the soul'? Which is easier to say {eukopoteris lego}, 'Your sins are forgiven you,' or to say, 'Get up and walk'? But, for the purpose that you may know/understand that the 'Son of Man' {title for humanity of Jesus as the Messiah} has the authority {exousia} on earth to forgive sins" - He {Jesus} said to the paralyzed man - "I 'say to'/command you, get up, take your stretcher and go home."

Translation for Translators

Jesus perceived what they were thinking. So he said to them, "◀You should not think that way about what I said!/Why do you question within yourselves *about what I said?*▶ [RHQ] Consider this: It would not be risky for someone to say to this man, 'I forgive your sins,' because no one could see whether or not his sins were really forgiven. But no one [RHQ], without having the power to heal, would say to him, 'Get up and walk!' because people could easily see whether he was healed or not. But as a result of my healing this man you (pl) will know that God has authorized me, the one who came from heaven, to forgive the sins of people while I am on the earth, as well as to heal people." Then he said to the man who was paralyzed, "To you I say, 'Get up, pick up your sleeping pad, and go home!'"

The Voice

**Jesus** (responding with His own question): Why are your hearts full of questions? Which is easier to say, "Your sins are forgiven" or "Get up and walk"? Just so you'll know that the Son of Man is fully authorized to forgive sins on earth (He turned to the paralyzed fellow *lying on the pallet*), I say, get up, take your mat, and go home.

Disciples' Literal New T.  
NET Bible®

When Jesus perceived<sup>84</sup> their hostile thoughts,<sup>85</sup> he said to them,<sup>86</sup> “Why are you raising objections<sup>87</sup> within yourselves? Which is easier,<sup>88</sup> to say, ‘Your sins are forgiven,’ or to say, ‘Stand up and walk’? But so that you may know<sup>89</sup> that the Son of Man<sup>90</sup> has authority on earth to forgive sins” – he said to the paralyzed man<sup>91</sup> – “I tell you, stand up, take your stretcher<sup>92</sup> and go home.”<sup>93</sup>

<sup>84sn</sup> Jesus often perceived people’s thoughts in Luke; see 4:23; 6:8; 7:40; 9:47. Such a note often precedes a rebuke.

<sup>85tn</sup> Grk “reasonings.” This is the noun form of the infinitive διαλογίζεσθαι (dialogizesqai, “began to reason to themselves”) used in v. 21. Jesus’ reply to them in the latter part of the present verse makes clear that these reasonings were mental and internal, so the translation “thoughts” was used here. On the hostile or evil nature of these thoughts, see G. Schrenk, TDNT 2:97.

<sup>86tn</sup> Grk “answering, he said to them.” This construction with passive participle and finite verb is pleonastic (redundant) and has been simplified in the translation.

<sup>87tn</sup> The Greek verb διαλογίζεσθε (dialogizesqe, “you reason”), used in context with διαλογισμούς (dialogismous, “reasonings”), connotes more than neutral reasoning or thinking. While the verb can refer to normal “reasoning,” “discussion,” or “reflection” in the NT, its use here in Luke 5:22, alongside the noun – which is regularly used with a negative sense in the NT (cf. Matt 15:19; Mark 7:21; Luke 2:35, 6:8, 9:47; Rom 1:21; 1 Cor 3:20; G. Schrenk, TDNT 2:96-97; D. L. Bock, Luke [BECNT], 1:484) – suggests the idea of “contention.” Therefore, in order to reflect the hostility evident in the reasoning of the Pharisees and teachers of the law, the verb has been translated as “raising objections.”

<sup>88sn</sup> Which is easier is a reflective kind of question. On the one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralyzed person to walk. On the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.

<sup>89sn</sup> Now Jesus put the two actions together. The walking of the man would be proof (so that you may know) that his sins were forgiven and that God had worked through Jesus (i.e., the Son of Man).

<sup>90sn</sup> The term Son of Man, which is a title in Greek, comes from a pictorial description in Dan 7:13 of one “like a son of man” (i.e., a human being). It is Jesus’ favorite way to refer to himself. Jesus did not reveal the background of the term here, which mixes human and divine imagery as the man in Daniel rides a cloud, something only God does. He just used it. It also could be an idiom in Aramaic meaning either “some person” or “me.” So there is a little ambiguity in its use here, since its origin is not clear at this point. However, the action makes it clear that Jesus used it to refer to himself here.

<sup>91tn</sup> Grk “to the one who was paralyzed”; the Greek participle is substantival and has been simplified to a simple adjective and noun in the translation.

<sup>sn</sup> Jesus did not finish his sentence with words but with action, that is, healing the paralytic with an accompanying pronouncement to him directly.

<sup>92tn</sup> This word, κλινίδιον (klinidion), is the same as the one used in v. 19. In this context it may be translated “stretcher” (see L&N 6.107).

<sup>93tn</sup> Grk “to your house.”

Jesus knew their thoughts and said to them in reply, “What are you thinking in your hearts?<sup>k</sup> Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? \* I But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the man who was paralyzed, “I say to you, rise, pick up your stretcher, and go home.”

k. [5:22] 6:8; 9:47.

\* [5:24] See notes on Mt 9:6 and Mk 2:10.

\* [9:6] It is not clear whether **But that you may know...to forgive sins** is intended to be a continuation of the words of Jesus or a parenthetical comment of the evangelist to those who would hear or read this gospel. In any case, Matthew here follows the Marcan text.

\* [2:10] **But that you may know that the Son of Man...on earth:** although Mk 2:8–9 are addressed to the scribes, the sudden interruption of thought and structure in Mk 2:10 seems not addressed to them nor to the paralytic. Moreover,

the early public use of the designation “Son of Man” to unbelieving scribes is most unlikely. The most probable explanation is that Mark’s insertion of Mk 2:10 is a commentary addressed to Christians for whom he recalls this miracle and who already accept in faith that Jesus is Messiah and Son of God.

New American Bible (2011)  
The Passion Translation  
The Spoken English NT

But Jesus knew what they were thinking.<sup>j</sup> He answered them, “Why are you arguing in your hearts? Which is easier-to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? But so that you’ll know that the Human Being has<sup>k</sup> authority to forgive sins on earth”—he said to the paralyzed man, “I have something to say to you: get up, pick your sleeping mat, and go home.”

<sup>j</sup> Lit. “But Jesus knew their arguments.”

<sup>k</sup> Or “But so that you will know that human beings have...” The expression he uses is literally “the son of humanity,” which would normally mean a human being in general (see, e.g., Psalm 8:4). But Jesus also takes it as a way of talking about himself in the third person. Is he here, and in the story about eating grain on the Sabbath, below, claiming special authority for himself, or is he teaching about natural human authority under God? Or both?

Wilbur Pickering’s New T.

But Jesus perceived their reasonings and reacted by saying to them: “Why are you reasoning in your hearts? Which is easier to say, ‘Your sins are forgiven you’, or to say, ‘Get up and walk!’?”<sup>12</sup> But that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralyzed man: “I say to you, get up! Take your cot and go to your house.”

(12) “Your sins are forgiven” is easier to say, because no one can see if it happened or not. If you say, “Get up and walk!” and he doesn’t, it makes you look stupid.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

So Jesus having known their thoughts, answering, said to them, "What are you<sub>p</sub> reasoning in your<sub>p</sub> hearts?  
"Which is easier to say, 'Your sins have been forgiven you?' or to say, 'Get up, and walk about?'  
"But so that you<sub>p</sub> shall know that the Son of Humanity has authority on the earth to be forgiving sins"—He said to the one having been paralyzed, "I say to you, get up, and having taken up your stretcher, be going to your house."

Charles Thompson NT

Thereupon Jesus, knowing their surmises, addressed them, saying, Why reason ye in your hearts? Which is easier; to say, thy sins are forgiven thee? Or to say, Rise up and walk? Now that you may know that the son of man hath power on earth to forgive sins, (saith he to the paralytic) I say to thee, Arise, and having taken up thy couch, go to thy house.

Context Group Version

But Jesus perceiving their reasonings, answered and said to them, Why do you (pl) reason in your (pl) hearts? Which is easier, to say, Your disgraceful acts are forgiven you; or to say, Arise and walk? But that you (pl) may know that the Son of man has authority on the land to forgive disgraceful acts—he said to him who was paralyzed: I say to you, Arise, and take up your sleeping pallet, and go to your house.

Disciples’ Literal New T.

But Jesus, having known their reasonings, having responded, said to them, “Why are you reasoning in your hearts? Which is easier: to say, ‘Your sins have been forgiven you’, or to say, ‘Arise and walk’? But in order that you may know that the Son of Man has authority on earth to forgive sins”— He said to the one having been paralyzed, “I say to you, arise, and having picked up your little-bed, proceed to your house”.

English Standard Version  
Far Above All Translation

Green’s Literal Translation  
 Literal New Testament  
 Modern English Version .  
 .  
 Modern Literal Version .  
 Modern KJV .  
 New American Standard B. .  
 New European Version .  
 New King James Version .  
 NT (Variant Readings) .  
 Niobi Study Bible .  
 Restored Holy Bible 6.0 .  
 Revised Young's Lit. Trans. .  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster’s Translation .  
 World English Bible .  
 Young’s Updated LT .

When Jesus perceived their thoughts, He answered them, “Why question in your hearts? Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’? But that you may know that the Son of Man has authority on earth to forgive sins,” He said to the paralyzed man, “I say to you, rise, take up your bed, and go to your house.”

But Jesus fully knowing their reasonings, answered and said to them, What are you\* reasoning in your\* hearts? Which is easier, to say, Your sins have been forgiven you; or to say, Arise and walk? But in order that you\* may know that the Son of Man has authority upon the earth to forgive sins, (he said to him who has been paralyzed), I say to you, Arise and lift up your cot and travel to your house.

But Jesus, aware of [Or *perceiving*] their reasonings, answered and said to them, “Why are you reasoning in your hearts? Which is easier, to say, ‘Your sins have been forgiven you,’ or to say, ‘Get up and walk’? But, so that you may know that the Son of Man has authority on earth to forgive sins,”—He said to the paralytic—“I say to you, get up, and pick up your stretcher and go home.”

And Jesus having known their reasonings, answering, said unto them, 'What reason you in your hearts? which is easier -- to say, Your sins have been forgiven you? or to say, Arise, and walk?'

'And that you may know that the Son of Man has authority upon the earth to forgive sins -- (he said to the one struck with palsy) -- I say to you, Arise, and having taken up your little couch, be going on to your house.'

**The gist of this passage:** Jesus asks those religious types, “Which is easier to say? Your sins are forgiven or get up and walk?” Then Jesus tells them that He has the authority to forgive sins.

22-24

Luke 5:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
epiginōskō (ἐπιγινώσκω) [pronounced <i>ehp-ihg-in-OÇ-koh</i> ]	<i>fully knowing; becoming fully acquainted with, acknowledging; (ac-, have, take) know (-ledge, well), perceiving; recognizing; lit., to know upon</i>	masculine singular, aorist active participle; nominative case	Strong’s #1921
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161



Luke 5:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
dialogismos (διαλογισμός) [pronounced dee-al-og-is-MOSS]	<i>a discussion, (an internal) consideration; or (an external) debate, dispute; doubtful (-ing); imagination, reasoning, thought</i>	masculine plural noun, accusative case	Strong's #1261
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** Jesus fully knew their thoughts [and reasonings],...

What appears to be the case is, these scribes and pharisees are observing all that is taking place, and they are thinking about it and how wrong it was for Jesus to say, "Your sins are forgiven you" (it was wrong in *their* minds). If they are saying anything, it is very quietly to one another.

Nevertheless, Jesus knows what they are thinking. Perhaps Jesus can read their faces and perhaps this is revealed to Him by the Holy Spirit. I have suggested that some of the religious types might have even muttered to themselves, and Jesus could hear that or He could get the gist of what they were saying simply by watching their expressions. In my opinion, Jesus spotted these religious types, said these words, and then looked right at them. He could see an obvious change of demeanor. Whatever the case, these scribes and pharisees might as well be shouting; as Jesus completely understood them and what was going on in their minds. Let me suggest that it does not require divine revelation to know this.

Let me also suggest that Jesus knows that these people are there. These religious types probably stood out, based upon the clothing which they wore. Loudly forgiving the sins of this man was intentionally provocative. Jesus was able to anticipate their reaction as well as be able to note it without necessarily hearing them.

As an aside, it is my own belief that Jesus is not always portrayed by commentators as acting within his fully human nature, as I believe He is doing right here. I do not believe that God the Holy Spirit needed to reveal the thinking of the religious types to Jesus. I believe that (1) Jesus knew what He said ("Your sins are forgiven you") would cause them to think what they did and (2) Jesus is able to read their expressions and determine what they were thinking. When it says that Jesus perceived their thoughts, this does not mean that He was reading their minds. God could do that. However, there is no indication that Jesus is using the powers of His Deity.

There are some people who cannot hide their emotions and we can see it in their faces. So many times in a movie, there might be a close up on an actor's face, but without any dialogue being spoken; and we look at the actor and know what is going on in his mind; we know what he is thinking. People trained to read micro-expressions can look at a person and see past what they are saying and understand what they are really thinking. Although Jesus' formal ministry began only this past year, we know that He has been speaking to people—particularly to religious types, in synagogues and elsewhere—and that He simply knows how to read people.

My point is, there does not need to be anything supernatural going on here. Based upon what He said and looking at the expressions on their faces, Jesus knows what the religious types are thinking right then.

Luke 5:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-ma</i> ]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
εἶπω (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...[so] answering, He said directly to them,...

Jesus addresses their unspoken thoughts (or whatever muttering they may have done under their breath). Jesus looks right at them. He can tell that they are thinking or possibly formulating arguments and likely fuming a bit. In any case, Jesus speaks to their inner thoughts.

Luke 5:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τι (τί) [pronounced <i>tee</i> ]; τίς (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
dialogizomai (διαλογίζομαι) [pronounced <i>dee-al-og-IHD-zohm-ī</i> ]	<i>to deliberate (by reflection or discussion); to cast in mind, to consider, to dispute, to muse, to reason, to think; to revolve in one's mind, to bring together different reasons</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive indicative	Strong's #1260

Luke 5:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2588
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...“Why do you [all] deliberate [and dispute these things] in your hearts?”

Jesus asks them, “Why are you deliberating in your hearts?” I do not believe that these words preclude these men from quietly muttering under their breaths or even making quiet comments to one another. Their words (if they are quietly speaking) reflect the thoughts of their souls.

Jesus asks them, “Why are you getting all riled up? Why are you disputing and deliberating in your own thinking what you just saw? Why are you upset that I just forgave this man his sins?”

These religious types had their own thoughts—expressed quietly or not. Jesus is able to read them and answer their questions without them expressing these questions loudly enough for anyone a few rows away to hear.

Luke 5:22 Jesus fully knew their thoughts [and reasonings], [so] answering, He said directly to them, “Why do you [all] deliberate [and dispute these things] in your hearts?”

Jesus is speaking as the public speaker, so that those gathered there can hear Him. The pharisees and other religious types are likely saying a few things very quietly. No one else can hear them; Jesus certainly cannot hear them. But He is able to determine what they are thinking.

Luke 5:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
esti (ἐστί) [pronounced ehs-TEE]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

Luke 5:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eukopōteros (εὐκοπώτερος) [pronounced yoo-kop- OH-ter-os]	<i>easier, better for toil, with easy labour; easy</i>	neuter singular comparative adjective; nominative case	Strong's #2123
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	aoist active infinitive	Strong's #2036

**Translation:** *Which is easier to say?*

Jesus now asks these religious type a direct question. He is going to give these men a reasonable binary choice. Which of the following is easiest to say and do?

Luke 5:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphiēmi (ἀφίημι) [pronounced af-EE-ay- meef]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 <sup>rd</sup> person plural, perfect passive indicative	Strong's #863
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
hai (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm- ahr-TEE-ah]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, nominative case	Strong's #266
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** *'Your sins have been forgiven;'*...

The first option is, *your sins have been forgiven you*. *To forgive* is in the perfect passive indicative. The perfect tense is something which is done in the past with results that continue into the future. So, Jesus is not simply saying, *you're forgiven*; He is saying, "*You are forgiven now with results that continue into the future.*" The passive voice means that the man receives this forgiveness; and the indicative mood is the mood of reality.

Even though God is the only One to forgive, it would be quite easy to simply say these words. People could disagree with you theologically; they might say, *where do you get off forgiving someone's sins?* But saying those words would be easy to say.

Now Jesus offers the other thing that He might say...

Luke 5:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
epō (ἐπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	aoist active infinitive	Strong's #2036
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #1453
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
peripateō (περιπατέω) [pronounced per-ee-paht-EH-oh]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #4043

**Translation:** ...or to say, 'Get up and walk'?

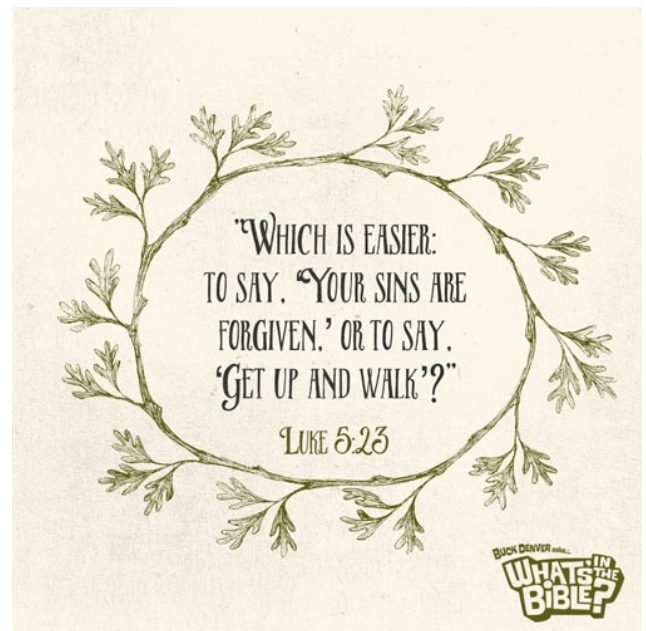
Then Jesus offers up the other choice: *Is it easier to say, 'Get up and walk'?* Now sure, any person could say either thing, but this is a paralyzed man. Telling him to get up and walk would be a very cruel thing to say unless he actually gets up and walks. But, someone could certainly say either thing. But, what Jesus is asking, in either case, can He say those things and do His words mean what they say?

Everyone there is a witness. Simply saying "Get up and walk" is meaningless if the person does not, in front of everyone, get up and walk.

**Luke 5:23 (CSB)** (a graphic); from [What's in the Bible](#); accessed September 3, 2021.

Luke 5:23 *Which is easier to say? 'Your sins have been forgiven;' or to say, 'Get up and walk'?* ESV (capitalized)

For the most part, Jesus flummoxed the religious types. They





did not really understand the Mosaic Law, nor did they know how to properly apply the Law; therefore, they could not out-argue Him. Every time that they would object to what Jesus does or says, Jesus could easily explain what he is doing or saying in the light of the Law. Sometimes, when necessary, He explained these things in the light of their traditions.

Most of the time, if Jesus asked them a question, they would be unable to answer it. Their religious training, no matter how extensive, was not enough preparation to field a few questions from the Lord.

Were these religious types forgiving sins themselves? Did they have occasion to do this, as Catholic priests did in later centuries? I don't know. But the logical answer is, it would be easier to say, *your sins are forgiven you* than to say, *get up and walk*, because they could not say the latter and expect anything to happen. At their word, no one could be healed.

Luke 5:23 **Which is easier to say? 'Your sins have been forgiven;' or to say, 'Get up and walk'?**

### A brief review of Luke 5:20–23:

The scene is this: there are many people surrounding the Lord to hear Him speak and to be healed. He appears to be in the courtyard of a private home and there are many people around Him. There are pharisees and other religious types in this large crowd as well. Four men (or however many) have managed to lower a paralyzed man laying on a cot before Jesus from the rooftop.

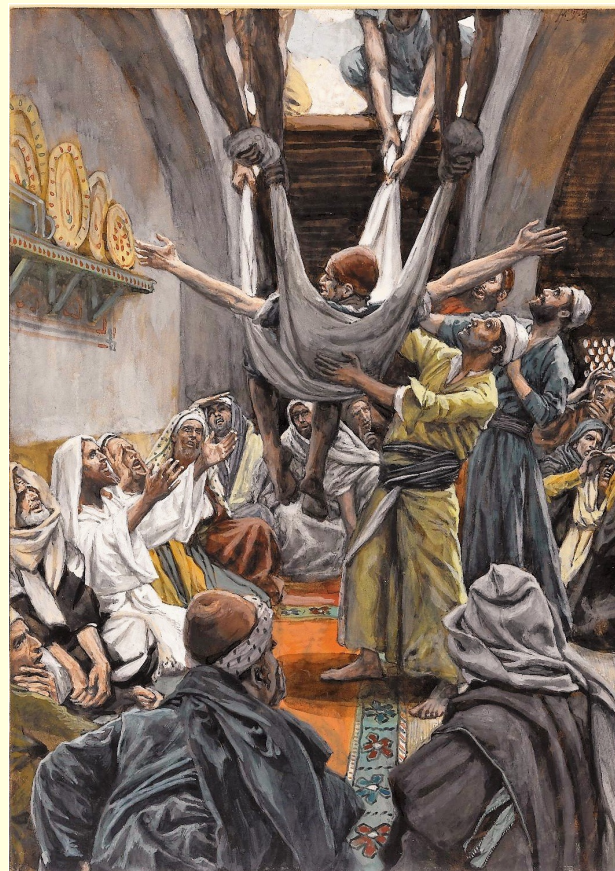
**The Men Lower the Paralytic Before Jesus** (a graphic); from James Martin's [Twitter](#); accessed October 29, 2021.

Luke 5:20 **And when He saw their faith, he said, "Man, your sins are forgiven you."** ESV (capitalized)

Jesus sees the evidence of these men's faith by their going to so much trouble to put their friend before Jesus for healing.

Luke 5:21 **And the scribes and the Pharisees began to question, saying, "Who is this Who speaks blasphemies? Who can forgive sins but God alone?"** ESV (capitalized)

The pharisees are either saying this very quietly to one another or this is what they are thinking when they hear Jesus' words. Jesus cannot hear what they are saying, but He can see them. Jesus was also well aware that many of the things which He said would set off religious types. He did not make His message palatable to religious types.



Luke 5:22–23 **When Jesus perceived their thoughts, He answered them, "Why do you question in your hearts? Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'?"** (ESV; capitalized)

Most questions posed by Jesus to the pharisees could not be answered by them. Anyone could say either of those things, but was it possible for a man who is paralyzed to simply rise up and walk if Jesus tells him to? The religious types had no answer for Jesus.

Luke 5:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	2 <sup>nd</sup> person plural, perfect active subjunctive	Strong's #1492
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun	Strong's #1849
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2192
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Luke 5:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
aphiêmi (ἀφίημι) [pronounced af-EE-ay-meef]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	perfect active infinitive	Strong's #863
hamartia (ἁμαρτία, ας, ἡ) [pronounced hahm-ahr-TEE-ah]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, accusative case	Strong's #266

**Translation:** So that you [all] might know [for a fact] that the Son of Man has the authority on earth to forgive sins [I will command this man to walk].”

I have inserted the words *for a fact*, to convey the perfect tense of the verb.

The word *has* above is the present tense of *to have and to hold* indicates that Jesus keeps on having (linear aktionsart) this power or authority or ability to forgive sins. Jesus again uses the perfect tense for *forgive, pardon*. He forgives the sins in the past with the result that they keep on being forgiven.

Some versions of Christianity treat the forgiveness of sin as sort of a one-time thing and that if you continue in sin, then the forgiveness no longer holds. In that case, the aorist tense would be used. The aorist tense is something that occurs or has occurred. We look at the verb as a singular action. For instance, we might say that a person *stood up*; but later, he might sit down or lie down. *Stood up*, in this example, would be in the aorist—point-of-time—tense. But, when Jesus uses the perfect tense of the word *forgive*, this is something that happens in the past with results that continue into the future.

Jesus, by saying to this man, “Your sins are forgiven,” is letting the people in the audience (particularly the skeptical religious group) that He has the authority to forgive sins. By His word, this man’s sins are forgiven (this is because he has placed his faith in Jesus).

At this point, the religious types are flabbergasted. To one another, they have expressed some very quiet skepticism (if that); and if they spoke quietly, they know Jesus cannot hear them. Furthermore, if they did not speak, they know that this man cannot read their minds. But, point in fact, that is exactly what is happening. Simply by looking at them, Jesus knows what they are thinking. Don’t misunderstand me at this point. Jesus is not accessing His omniscience in order to look into these men’s minds. Jesus is people-smart. Furthermore, He has been in many synagogues and talked with many religious types already. He knows their thought processes and He knows their predilections.

Jesus also knows how to push their buttons, which He clearly did by saying, “Man, your sins are forgiven you.”

Bear in mind that this is early in the Lord’s ministry. He has healed many people and given many sermons—but we are probably less than 8 months into His public ministry. It has only been a month or two since Nazareth. Therefore, the intractable negative volition of the religious class is not really a thing yet, as this appears to be the first time that they have attended a meeting of His (or the first time that many of them as a group came to see Jesus). Their negative point of view is apparent, but not to the point where they are ready to act.

Luke 5:24a **But that you may know that the Son of Man has authority on earth to forgive sins [I will command this man to walk]"... ESV (capitalized)**

These men have questioned whether Jesus can forgive sins. To them, saying such a thing is blasphemous. They cannot forgive sins; nor can they make this man walk. They may be well-studied, but these are things which they cannot say.

To drive this point home, Jesus is going to say both things. He has the authority from God to forgive sins; and the power of God the Holy Spirit to heal the sick and wounded.

Luke 5:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
τὸ (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
παρὰλυτὸν (παρὰλύω) [pronounced par-al-OO-oh]	<i>being loosen beside, relaxing; perfect passive participle means: paralyzed or enfeebled; to be feeble, to be sick of the (taken with) palsy</i>	masculine singular, perfect passive participle; dative, locative or instrumental case	Strong's #3886

**Translation:** [Then] He spoke to the paralyzed [man],...

We don't know the Lord's stance or gaze at this time. Has He shifted from looking at the scribes and pharisees, or is He still looking at them? Perhaps He is looking right at the scribes and pharisees, yet He then speaks to the paralyzed man so that all can hear.

Luke 5:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
σοι (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
λέγῃ (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004



Luke 5:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #1453

**Translation:** ...*To you, I say, Get up!*

“As for you,” the Lord says, “Get up!” Everyone has heard Jesus talk about forgiving sins or telling this man to stand up and walk. No one knows what is going to happen next.

Everyone sees these events unfolding (although most there do not necessarily know about the negative volition of the religious class which is there). This man lying there before Jesus is paralyzed. He was carried there on a cot of some sort, and Jesus tells him to get up. The verb is the 2<sup>nd</sup> person singular, present active imperative. The 2<sup>nd</sup> person singular means that this is addressed to the paralyzed man alone. The imperative mood means that this is an order. The active voice means that the paralyzed man must do this himself. The present tense means, *Keep getting up; and stay up!*

When it comes to an act of healing, Jesus does not Himself do the healing. That is, His Deity does not engage and cause someone to be healed. The power of God the Holy Spirit in accordance with the Father's plan make these healings happen.

Luke 5:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
airō (αἶρω) [pronounced ī-row]	<i>bearing (up), carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking (away, up)</i>	masculine singular, aorist active participle; nominative case	Strong's #142
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
klinidion (κλινίδιον) [pronounced klin-ID-ee-on]	<i>a small bed, a couch, a cot</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2826
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** *And, having lifted up your cot,...*



Jesus is going to be very specific as to what this man is to do next. Then Jesus says, “After you stand up, then you are going to lift up your cot.” In other words, *you’re not going to just leave it here, but you will carry it out of here*. The man was carried to this point on the cot; now he will stand up and carry his cot out of there.

For *picking up* his cot, the aorist tense is used. The man is not going to do this over and over again. He is going to do that one time.

God has always been somewhat theatric—the great plagues of Egypt, for instance. So, this man will not just stand up and walk, he will stand up and then pick up his cot and then he will walk. He won’t get lost in the crowd, because he will be the man carrying a cot.

Although this is translated here in the ESV as in the imperative (which is true of many translations), this is an aorist active participle. The correct way to translate this is, “**I say to you, rise, and, having picked up your bed,...**”

Luke 5:24e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive imperative	Strong’s #4198
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong’s #1519
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
oikos (οἶκος) [pronounced <i>OY-koss</i> ]	<i>house, building, palace; abode, dwelling place, [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants</i>	masculine singular noun, accusative case	Strong’s #3624
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong’s #4771 (genitive is given Strong’s #4675)

**Translation:** *...start walking towards your home.*”

Then Jesus says, *keep on walking towards your home*. Here, instead of using the words *keep on*, I inserted the word *start*. Jesus tells him, *start walking and keep walking*.

This is a present imperative. Literally, this reads, *keep on departing to your home*.

Luke 5:24 **So that you [all] might know [for a fact] that the Son of Man has the authority on earth to forgive sins [I will command this man to walk].** [Then] He spoke to the paralyzed [man], “To you, I say, Get up! And, having lifted up your cot, start walking towards your home.”

Although there are not three imperatives here, many have so translated this verse. It does not really do violence to the original language. Because the aorist participle precedes the action of the main verb, stating it like this is similar to issuing three commands.

This would be the man's testimony—he gets up and he walks home, carrying his cot—upon which he has been confined for so many years.

Jesus is making a logical point here. He will command the man to rise up and depart; and the fact that the man does this will be proof that Jesus also has the authority to forgive sins. The two things go together and Jesus is able to say and do both (forgive sins and heal this man).

Luke 5:22–24 Jesus fully knew their thoughts and reasonings. So, He answers their unspoken thoughts by saying directly to them, “Why are you deliberating and disputing what you have just seen? Which would be easier to say, ‘Your sins have been forgiven;’ or, ‘Get up and walk?’ Without skipping a beat, Jesus then said to the paralyzed man, “To you, I am saying right now, get up! And, having lifted up your cot, start walking towards your home.”

And immediately rising up before them [and] lifting up [that] upon which he was lying, he departed to the house of his, glorifying the God. And astonishment took everyone and they were glorifying the God. And they were filled with fear, saying that, “We saw extraordinary [things] today!”

Luke  
5:25–26

Immediately, [the man] rose up before them [and], lifting up [the cot] upon which he had been lying, he left for his house, glorifying God [as he went]. Everyone was taken with astonishment [at what they had seen] and they were glorifying God [as well]. They were filled with respect [and fear], saying, “We saw extraordinary things today!”

Immediately, the man stood up right in front of them. Then, lifting up his cot—the one upon which he had been lying—he left for his house, talking to everyone along the way about what God had done for him—thus glorifying God. Everyone who was there to hear Jesus were astonished at what they had seen; and they were glorifying God as well. Their hearts were filled with fear and respect, and they kept telling one another and others, “We saw some extraordinary things happen today!”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And immediately rising up before them [and] lifting up [that] upon which he was lying, he departed to the house of his, glorifying the God. And astonishment took everyone and they were glorifying the God. And they were filled with fear, saying that, “We saw extraordinary [things] today!”

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) . And immediately rising up before them, he took up the bed on which he lay: and he went away to his own house, glorifying God. And all were astonished: and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day.

V. Alexander's Aramaic T.

James Murdock's Syriac NT . And instantly, he rose up before their eyes, and took up his couch, and went home, glorifying God. And astonishment seized every one; and they Praised God; and they were filled with awe, and said: We have seen wonders today.

Original Aramaic NT

And at once he arose before their eyes and took up his pallet and he went on to his house as he praised God. And astonishment seized everyone and they were

praising God, and they were filled with awe and they were saying, "We have seen wonders today."<sup>\*</sup>

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

And immediately he rose up before their eyes, and took his quilt-bed and went to his house, praising God. And every man was seized with amazement, and they praised God, and were filled with fear, saying, To-day we have seen wonders.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English  
Bible in Worldwide English

Right away the man stood up in front of them. He took up his bed and went home praising God. The people were all surprised and they praised God. They did not know what to think. They said, We have seen things today that are hard to believe. Immediately, the man stood up in front of them all. He picked up the mat that he had been lying on. He went home. He was praising God as he went. What had happened surprised everyone. They said, 'God is great and powerful! We have seen very strange and special things happen today.'

Easy English

5:26 Jesus often spoke about himself as the Son of Man. He used this to cause people to think about some messages in the Old Testament. You can read about the Son of Man in Daniel 7:13-14.

Easy-to-Read Version–2001  
Easy-to-Read Version–2006  
*God's Word™*

The man immediately stood up in front of them and picked up the stretcher he had been lying on. Praising God, he went home. Everyone was amazed and praised God. They were filled with awe and said, "We've seen things today we can hardly believe!"

Good News Bible (TEV)  
*The Message*

Without a moment's hesitation, he did it—got up, took his blanket, and left for home, giving glory to God all the way. The people rubbed their eyes, incredulous—and then also gave glory to God. Awestruck, they said, "We've never seen anything like that!"

NIRV

Right away, the man stood up in front of them. He took his mat and went home praising God. Everyone was amazed and gave praise to God. They were filled with wonder. They said, "We have seen unusual things today."

New Life Version

At once the sick man got up in front of them. He took his bed and went to his home thanking God. All those who were there were surprised and gave thanks to God, saying, "We have seen very special things today."

New Simplified Bible

**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press Bible Study  
Contemporary English V.  
The Living Bible

And immediately, as everyone watched, the man jumped to his feet, picked up his mat and went home praising God! Everyone present was gripped with awe and fear. And they praised God, remarking over and over again, "We have seen strange things today."

New Berkeley Version  
New Century Version  
New Living Translation

And immediately, as everyone watched, the man jumped up, picked up his mat, and went home praising God. Everyone was gripped with great wonder and awe, and they praised God, exclaiming, "We have seen amazing things today!"

The Passion Translation	In an instant, the man rose right before their eyes. He stood, picked up his stretcher, and went home, giving God all the glory with every step he took. The people were seized with astonishment and dumbfounded over what they had just witnessed. And they all praised God, remarking over and over, "Incredible! What an unbelievable miracle [Or "things we never expected," or "paradox."] we've seen today!"
Unlocked Dynamic Bible	Immediately the man was healed! He got up in front of them all. He picked up the sleeping pad on which he had been lying, and he went home, praising Yahweh. All the people there were astonished! They praised Yahweh and were overcome with amazement at what they saw Jesus do. They kept saying, "We have seen wonderful things today!"
William's New Testament	Then at once he got up before them all, picked up the pallet on which he had been lying, and went off home, giving praise to God. Then an overwhelming wonder seized them all and they began to give praise to God. They were filled with awe and continued to say, "We have seen unthinkable wonders today!"

### Partially literal and partially paraphrased translations:

American English Bible	And at that, the man stood right up before them all, then he picked up the [cot] that he had been lying on and went home, glorifying God. Well, everyone was delighted and they too started glorifying God. But they were also frightened and said: 'We've seen some very strange things today!'
Beck's American Translation . Breakthrough Version	And at once, after he got up in their sight, when he picked up what he was laying down on, he went off to his house admitting that God is magnificent. And astonishment took <i>hold of</i> absolutely everyone. And they were admitting that God is magnificent and were filled with fear, saying, "We saw contradicting <i>things</i> today." Right away, the man stood before them, picked up his cot, and went home, praising God. All the people were beside themselves with wonder. Filled with awe, they glorified God, saying, "We've seen unimaginable things today."
Common English Bible	So the man <sup>[Lit. he]</sup> immediately stood up in front of them and picked up what he had been lying on. Then he went home, praising God. Amazement seized all the people, and they began to praise God. They were filled with fear <sup>[Or awe]</sup> and declared, "We have seen wonderful things today!"
International Standard V	Immediately he got up in their presence, picked up what he was laying on, and left for his house praising God. They were amazed, praised God, and filled with fear saying, "We have seen strange things today."
Len Gane Paraphrase	And he rose up at once in full sight of them, took up his bedding, and went home, giving praise to God. Astonishment came over them all, and they praised God, full of awe; We have seen strange things, they said, to-day.
A. Campbell's Living Oracles . New Advent (Knox) Bible	.
NT for Everyone . 20 <sup>th</sup> Century New Testament .	.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	IMMEDIATELY HE GOT UP BEFORE THEM, AND PICKED UP WHAT HE HAD BEEN LYING ON, AND WENT HOME GLORIFYING THEOS ( <i>The Alpha &amp; Omega</i> ). THEY WERE ALL STRUCK WITH ASTONISHMENT AND PRAISED THEOS ( <i>The Alpha &amp; Omega</i> ); AND THEY WERE FILLED WITH FEAR, SAYING, "WE HAVE SEEN REMARKABLE THINGS TODAY."
Christian Standard Bible	.

Conservapedia Translation	Immediately he rose before the crowd, and picked up his bed, and began walking home, to the glory of God. Everyone was overcome with rapture, and they gave glory to God yet with fear said, "We have seen it all today!" λαμβάνω: literally "taken away" or "seized", but this context "overcome"; ἔκστασις: aggressive translation is "rapture"; παράδοξος: the word from which paradox comes, how to translate it here?
Evangelical Heritage V.	Immediately, he stood up in front of them, picked up what he had been lying on, and went home glorifying God. They were all astonished and glorified God. They were also filled with reverence and said, "We have seen wonderful things today."
Ferrar-Fenton Bible	And he immediately got up in their presence, lifted what he had been lying upon, and went to his home, praising God. And they were all overcome with ecstasy, and they praised God; and being filled with fear, they exclaimed, "We have seen strange things to-day."
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	Instantly he stood up in their presence, took up the mattress on which he had been lying, and went away to his home, giving glory to God. Amazement seized them all. "Glory to God!" was the abiding feeling. Yet fear flashed through their minds and they said, "We have seen strange things to-day."
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At once the man stood before them. He took up the mat he had been lying on and went home praising God. Amazement seized the people and they praised God. They were filled with a holy fear and said, "What wonderful things we have seen today!"
The Heritage Bible	And instantly rising up before their face, lifting up that on which he was lying, he went away into his own house glorifying God. And all were taken with astonishment, and they glorified God, and were filled with fear, saying that, We saw paradoxical things today.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	And immediately before their very eyes he got up, picked up what he had been lying on and went home praising God. They were all astounded and praised God and were filled with awe, saying, 'We have seen strange things today.'
New RSV	.
Revised English Bible–1989	At once the man rose to his feet before their eyes, took up the bed he had been lying on, and went home praising God. They were all lost in amazement and praised God; filled with awe they said, "The things we have seen today are beyond belief!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Immediately, in front of everyone, he stood up, picked up what he had been lying on, and went home praising God. Amazement seized them all, and they made a
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	<i>b'rakhah</i> to God; they were awestruck, saying, "We have seen extraordinary things today."
exeGesés companion Bible	...- and immediately he rises in their sight and takes that on which he lies and departs to his own house, glorifying Elohim. And ecstasis overtakes them; and they glorify Elohim, and fill full with awe, wording, We see paradoxes today.
Hebraic Roots Bible	And rising up at once before them, taking up that on which he was lying, he went to his house glorifying YAHWEH. And amazement seized all, and they glorified Elohim, and were filled with fear, saying, We saw wonderful things today.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and immediately Standing (Up) before them Taking to what [He] lay [He] goes to the house [of] him Recognizing the god and Amazement receives all [men] and [They] recognized the god and [Men] are filled [of] fear Saying for [We] see [things] unusual today...
Awful Scroll Bible	Then off-from-that-matter, being risen-up-amidst beheld-from-among them, being took up that which on himself remains to lay-down, himself went-away to his house, giving splendor to God! Indeed it took hold of all- they -together there to be stood-away, and they retain to give splendor, to God, and come to be filled with reverence, speaking out certainly-of-which, "We perceived things off-from-that-magnificent this-day!"
Concordant Literal Version	And instantly, rising before them, picking up that on which he was laid, he came away into his house, glorifying God." And amazement took hold of all, and they glorified God, and are filled with fear, saying that "We perceived baffling things today!"
Orthodox Jewish Bible	And at once the man arose in front of them, picked up the mat upon which he was lying, and departed to his bais, shouting, Baruch Hashem! And astonishment seized everyone, and they were shouting, Baruch Hashem! And they were filled with yirat Shomayim, saying, Hayom (today) our eyes have beheld niflaot (wonders)!
Rotherham's Emphasized B.	And, instantly arising before them, he took up that whereon he had been lying, and departed unto his house, glorifying God. And, astonishment, seized one and all, and they began glorifying God, and were filled with fear, saying—We have seen unaccountable things, to-day!
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He immediately stood up before them, picked up his stretcher, and went home glorifying <i>and</i> praising God. They were all astonished, and they <i>began</i> glorifying God; and they were filled with [reverential] fear and kept saying, "We have seen wonderful <i>and</i> incredible things today!"
An Understandable Version	So, immediately he stood up in front of them and picked up what he had been lying on [ <i>i.e., his cot</i> ], and went home, giving honor to God. And everyone was filled with amazement; they gave honor to God and were overwhelmed with reverence, saying, "We have seen incredible things today."
The Expanded Bible	At once the man stood up before them, picked up ·his mat [ <sup>l</sup> what he had been lying on], and went home, ·praising [glorifying] God. All the people were ·fully amazed

- [astounded; astonished] and began to praise [glorify] God. They were filled with much respect [awe; fear] and said, "Today we have seen amazing [remarkable; incredible] things!"
- Jonathan Mitchell NT And instantly rising up before them (in their sight), after picking up that upon which he had been lying, he went off into his house, while continuously giving glory to God (or: verbally enhancing God's reputation with good opinions). Then ecstasy seized them all, and they began expressing good opinions about God (adding glory to God's reputation) – and yet they were filled with awe and fear, repeatedly saying, "We saw things to the side of normal opinions (incredible things; things that seem unusual; paradoxes) today!"
- P. Kretzmann Commentary And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. [That this miracle of mercy really happened at the word of Jesus they did not believe. The Lord therefore performed before their eyes what they considered the more difficult, for a testimony unto them, incidentally proving that His words to the sick man could not have been blasphemy. The fact that He, the Son of Man, actually possessed the power on earth to forgive sins, He demonstrated by saying to the paralytic: To thee I say, Arise, and pick up thy hammock, or couch, and go to thy house. And without delay, at once, the sick man got up before them all, took up the bed upon which he had been lying, and went to his home, full of praise toward God for the miracle of healing performed in his case. His faith and trust had been gloriously vindicated. Christ the Lord has power to forgive sins as the Son of Man. Had God not, in Christ, become man and reconciled the world to Himself, He would have the power to destroy the sinners, but not to save them, since His holiness must be preserved at all costs. And Christ, the Head and Lord of His Church, has given the power to forgive sins to His Church on earth. This is the peculiar church power which Christ has given to His Church on earth, which His servants administer according to His command, Joh\_20:23. When the absolution is spoken by the minister of the church or by any Christian in comforting his neighbor, then we may gladly believe that such word of forgiveness is spoken down from heaven itself and is the merciful sentence of God upon us.] And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today. Of this fact the people had an inkling on that occasion in Capernaum. The greatest astonishment took hold of them all, even the Pharisees that hardened their hearts against Jesus feeling something of the power of God in the incident. The people in general glorified God, being filled also with awe in the presence of such supernatural evidence. Their opinion was that they had seen strange things, such as appeared contrary to the common run and course of nature, wonders which human reason declares to be impossible.
- Syndein/Thieme  
Translation for Translators . Immediately the man *was healed* . He stood up in front of them. He picked up the *sleeping pad* on which he had been lying, and went home, praising God. 26 All the people there were amazed! They praised God and were completely awestruck. They kept saying, "We (*inc*) have seen wonderful things today!"
- The Voice Then, right in front of their eyes, the man stood up, picked up his bed, and left to go home—full of praises for God! Everyone was stunned. They couldn't help but feel awestruck, and they praised God too.  
**People:** We've seen extraordinary things today.

### Bible Translations with an Excess of Footnotes:

- Disciples' Literal New T.  
NET Bible® . Immediately<sup>94</sup> he stood up before them, picked<sup>95</sup> up the stretcher<sup>96</sup> he had been lying on, and went home, glorifying<sup>97</sup> God. Then<sup>98</sup> astonishment<sup>99</sup> seized them all,

and they glorified<sup>100</sup> God. They were filled with awe,<sup>101</sup> saying, “We have seen incredible<sup>102</sup> things<sup>103</sup> today.”<sup>104</sup>

<sup>94tn</sup> Grk “And immediately.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>95tn</sup> Grk “and picked up.” Here καί (kai) has not been translated because contemporary English normally places a coordinating conjunction only between the last two elements in a series.

<sup>96tn</sup> Grk “picked up what he had been lying on”; the referent of the relative pronoun (the stretcher) has been specified in the translation for clarity.

<sup>97sn</sup> Note the man’s response, glorifying God. Joy at God’s work is also a key theme in Luke: 2:20; 4:15; 5:26; 7:16; 13:13; 17:15; 18:43; 23:47.

<sup>98tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>99tn</sup> Or “amazement.” See L&N 25.217, which translates this clause, “astonishment seized all of them.”

<sup>100tn</sup> This imperfect verb could be translated as an ingressive (“they began to glorify God”), but this is somewhat awkward in English since the following verb is aorist and is normally translated as a simple past.

<sup>101tn</sup> Grk “fear,” but the context and the following remark show that it is mixed with wonder; see L&N 53.59.

<sup>102tn</sup> Or “remarkable.” The term παράδοξος (paradoxos) is hard to translate exactly; it suggests both the unusual and the awe inspiring in this context. For the alternatives see L&N 31.44 (“incredible”) and 58.56 (“remarkable”). It is often something beyond belief (G. Kittel, TDNT 2:255).

<sup>103tn</sup> The word “things” is not in the Greek text, but has been supplied because the adjective παράδοξος (paradoxos) is substantival. Other translations sometimes supply alternate words like “miracles” or “signs,” but “things” is the most neutral translation.

<sup>104sn</sup> See the note on today in 2:11.

New American Bible (2011) .  
 The Passion Translation .  
 The Spoken English NT .  
 Wilbur Pickering’s New T.

**God is glorified**

Immediately he stood up in front of them, took up what he had been lying on, and set out to his own house glorifying God. Amazement gripped them all and they kept glorifying God; they were also filled with fear, saying, “We have seen strange things today!”<sup>13</sup>

(13) Their initial reaction was favorable, but then Jesus went and ate with tax collectors, and that was too much for them.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation And immediately having gotten up before them, having taken up [the cot] on which he was lying, he went away to his house, glorifying God! And astonishment took hold of [them] all, and they began glorifying God and were filled with fear, saying “We saw remarkable [things] today!”

Charles Thompson NT Context Group Version .  
 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, publicly honoring God. And amazement took hold on all, and they publicly honored God; and they were filled with fear, saying, We have seen strange things today.

Disciples’ Literal New T. And having stood-up at once in their presence, having picked up the thing upon which he was lying-down, he went to his house glorifying God. And astonishment seized everyone. And they were glorifying God. And they were filled with awe, saying that “We saw incredible things today”.

English Standard Version .  
 Far Above All Translation .  
 Green’s Literal Translation .



**Translation:** Immediately, [the man] rose up before them [and],...

This man who has been paralyzed for we don't know how long, suddenly stands up.

The scribes and pharisees were totally upset that Jesus said, "Your sins are forgiven;" and now this crippled man is standing up in front of them and then walking out of there, carrying his cot. They might question, *who can say, 'Your sins are forgiven;'* but then also, *who can say, 'Get up and walk' to a man who is paralyzed?* Then the man gets up and stands and he will walk. What kind of a man can say these things? How can such a thing happen?

What should have happened, had these men been neutral observers, is, when they see this man get up and walk, that should have caused them to rethink their position. They should be thinking, "Who can say something like this and then it comes to pass?"

Luke 5:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
airô (αἶρω) [pronounced Ī-row]	<i>bearing (up), carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking (away, up)</i>	masculine singular, aorist active participle; nominative case	Strong's #142
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
katakeimai (κατάκειμαι) [pronounced kat-AK-i-mahoe]	<i>to lie down, to have lain down, i</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #2621

**Translation:** ...lifting up [the cot] upon which he had been lying,...

The paralyzed man has stood up and then he lifted up his cot that he had been lying on.

When Jesus healed someone, they were not just slightly healed, and then they needed physical therapy to get back to normal. Jesus healed them for good, completely, totally and immediately. This man's legs and body had muscles that no doubt had atrophied over the years; but when Jesus healed him, the muscles were strong and normal, as if he had been walking all of these years. He was not simply healed, but he was restored to what his health would have been, apart from being paralyzed. Let me put this another way: if anyone noticed the man's legs, they would have seen a dramatic physical change in their appearance. Someone who had been paralyzed for a year or more would have lost all muscle definition in his legs; but those muscles were restored instantly.

There was another thing which had to take place. This man has not stood or walked for many years. Standing, walking and running all require coordination. Most of us have seen an infant walk for the first time (or third or fourth time). They are unsteady, uncoordinated; they are learning how to think and coordinate their body and its muscles. This formerly paralyzed man is perfectly coordinated. He stands up and walks as if it is normal. There is no relearning which must take place. When Jesus healed someone, he was healed perfectly, as if that disability had never existed.



Luke 5:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #565
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...he left for his house,...

Now this guy has not been walking for years, I would assume; and suddenly being able to stand up and pick up his cot—this must have been an amazing experience for him.

This would possibly be a family home; but we do not know the circumstances. Nor do we have any idea how far the walk is. No doubt, every moment of that walk was a joy to the previously paralyzed man.

Luke 5:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxazô (δοξάζω) [pronounced <i>dox-AD-zo</i> ]	<i>glorifying, honoring; those thinking someone is glorious; the ones giving glory and honor to someone; clothing with honor; imparting glory</i>	masculine singular, present active participle, nominative case	Strong's #1392
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** ...glorifying God [as he went].

In terms of what this man actually did; I would guess that he is praying and thanking God along the way—perhaps praying aloud—and telling everyone that he came across about what happened. This glorifies God.

As a people, the Jews tend to be very demonstrative. This is a characteristic of their people at this point in their history. This does not mean that we should imitate the actions of this man, and walk around praising God everywhere that we go. That is not what is being taught here.

**Luke 5:25** Immediately, [the man] rose up before them [and], lifting up [the cot] upon which he had been lying, he left for his house, glorifying God [as he went].

We do not know what became of the men who brought him to Jesus. But the paralyzed man walked home. That we know.

#### **A brief summary of Luke 5:20–25:**

The ESV (capitalized) is used below:

The context of our study is, a man who could not walk wanted to come before Jesus to be healed. Jesus is teaching in his vicinity, but the crowd around Jesus was too large and too packed to bring this cripple to Jesus. What appears to be the case is, Jesus is teaching in the courtyard of a home, and it is standing room only. The men with the man on the cot, found a way to get onto the home's roof (ancient roofs were made to be walked on and lived on). The men lowered the cot from the roof down before Jesus (I may have some of these details wrong, as they are not all specified in the passage).

**Luke 5:20** And when He [Jesus] saw their faith, He said, "Man, your sins are forgiven you."

The men who lowered the cot before Jesus and the man who was lame were the ones with faith. Obviously, Jesus could not see their faith, but He saw evidence of their faith (the fact that they found a way to put this lame man before Him).

Knowing that there are pharisees and other religious types in the crowd, Jesus says, for the benefit of all, "Man, your sins are forgiven you." This is a rather monumental thing for Him to say.

**Luke 5:21** And the scribes and the Pharisees began to question, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

Apparently, in this crowded pack of people, there were those from the religious hierarchy, and they heard what Jesus said and were shocked (not in a good way).

If they expressed this shock out loud, it was quietly whispered to one another (or they said nothing at all).

**Luke 5:22–24** When Jesus perceived their thoughts, he answered them, "Why do you question in your hearts? Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'? But that you may know that the Son of Man has authority on earth to forgive sins [I will command this man to walk]"—He said to the man who was paralyzed—"I say to you, rise, pick up your bed and go home."

Jesus is *not* reading their minds. Jesus knows who the scribes and pharisees are (from previous contact and/or by the clothes that they wore); and Jesus was an astute observer of human behavior. When He spoke, He no doubt looked at them and could tell by their expressions that they did not like what He said.

Jesus asked these experts in the law, “Which is easiest to say, ‘Your sins are forgiven you,’ or, ‘Rise up and walk’? Jesus knew that there would be no answer forthcoming from the religious crowd.

While everyone’s attention is on the Lord, thinking about His question, Jesus says, “Just so you know that the **Son of Man** has the authority to forgive sins, rise up and walk!”

Luke 5:25 **And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God.** (ESV; capitalized)

Before the crowd, which was, no doubt considering what Jesus had just said, saw the man get up, pick up his cot, and walk out of there on his own, unassisted, not just partly healed, but with muscle definition and locomotion coordination.

**Luke 5:26a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
ekstasis (ἔκστασις, εως, ἡ) [pronounced EHKH-staw-siss]	<i>any casting down of a thing from its proper place or state, displacement; a throwing of the mind out of its normal state, alienation of mind; amazement, bewilderment, confusion, astonishment; terror; trance, ecstasy</i>	feminine singular noun; nominative case	Strong’s #1611
lambánō (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong’s #2983
<p>Thayer definitions: 1) <i>to take; 1a) to take with the hand, lay hold of, any person or thing in order to use it; 1a1) to take up a thing to be carried; 1a2) to take upon one’s self; 1b) to take in order to carry away; 1b1) without the notion of violence, i.e to remove, take away; 1c) to take what is one’s own, to take to one’s self, to make one’s own; 1c1) to claim, procure, for one’s self; 1c1a) to associate with one’s self as companion, attendant; 1c2) of that which when taken is not let go, to seize, to lay hold of, apprehend; 1c3) to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud; 1c4) to take to one’s self, lay hold upon, take possession of, i.e. to appropriate to one’s self; 1c5) catch at, reach after, strive to obtain; 1c6) to take a thing due, to collect, gather (tribute); 1d) to take; 1d1) to admit, receive; 1d2) to receive what is offered; 1d3) not to refuse or reject; 1d4) to receive a person, give him access to one’s self; 1d4a) to regard any one’s power, rank, external circumstances, and on that account to do some injustice or neglect something; 1e) to take, to choose, select; 1f) to take beginning, to prove anything, to make a trial of, to experience;</i>                  2) <i>to receive (what is given), to gain, get, obtain, to get back.</i></p>			
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural, adjective, accusative case	Strong’s #537

**Translation:** **Everyone was taken with astonishment [at what they had seen]...**

The people who are there, who came to hear Jesus speak, are amazed by what they have just seen. They have never seen anything like this before. The man got up and walked, as if he had been walking all of his life.

Even though what Jesus said was directed towards the religious crowd, we do not know how they specifically reacted. Were they astonished? Were they struck with awe? They had just witnessed a miracle which involved actual physical changes to the lame man's legs. Based upon later incidents involving the religious crowd, we would have to assume that, for the most part, they were not quite as impressed as the people, in general, were.

However, everybody there, including the religious types, was astonished, as the narrative here tells us. Many, I assume, believed in Jesus as a result. At the same time, even though the religious types who were there saw the same thing, they were not moved to believe in Jesus.

This is a simple principle to understand. You can see a miracle and not necessarily be swayed by it.

**Illustration:** At any given time in the United States, we all observe the same events. Despite the distortion of our media, most of us can see the things which are taking place. Yet, there remain perhaps 40% of the people on one side, and 40% of the people solidly on the other side, with very little chance of either side changing their minds. The information on what is taking place is available to all (at least, right now it is); and yet, people observe the same events, and come to completely opposite conclusions about them.

**Illustration:** We live in a world, swirling through space, which is fine-tuned for human life. The atmosphere, the amount of water on the earth, temperature range, our location from the sun—all of these things are designed for human life (and animal life and plant life). Change any of the hundreds of parameters set for our earth by 5% or so, and in a very short time, our planet becomes inhabitable. One of the rarest compounds in the universe exists in abundance on the earth: water. The liquid state of H<sub>2</sub>O has a very limited temperature range, and our planet has that temperature range almost everywhere. We, as believers, can see this, and recognize God's handiwork. An atheist sees this and is completely unimpressed, and will tell you with great faith and certainty, "There are probably hundreds of earths—thousands maybe—throughout the galaxies. We're not special." Two people can see the exact same things and draw completely different conclusions.

### **Separation and a Realignment of Loyalties:**

If there were some religious types there who were amazed by what they had seen, it would have been a good idea for them to determine whether or not they were in the right company. In the book of John, chapter 3, Nicodemus, a pharisee, comes to Jesus privately, separating himself from the other pharisees to speak to Jesus alone.

In this era, it was a time for people to realign themselves. There were religious types who clearly responded positively to Jesus (not many, but some did). They needed to consider that they were faced with a binary choice—remain with the religious crowd or believe in Jesus. This was a necessary choice because the pharisees and other religious groups would begin to set themselves against Christ.

Let me offer two analogous situations by way of illustration. For the longest time, the Catholic Church reigned supreme in Europe; and they had developed, like the pharisees, a host of evil traditions, which they followed. The Catholic Church began wonderfully under Saint Jerome (who translated the Bible into Latin, the common language of his day); yet church itself became quite corrupt a few centuries later. When Martin Luther and John Calvin (and others) came along (over 1000 years later), there was the *Protestant revolution*. That is, there was a movement which favored Scripture over Catholic traditions. This was the right thing for them to do (by the way, I hope you notice the parallel, where Jesus was teaching the Scriptures in opposition to the religious traditions of the Jews).

These five solas were not articulated together as a group until the 20<sup>th</sup> century. Some of them individually were recognized by the early protestant movement (which began in the 16<sup>th</sup> century A.D.

### **The Five Solas of Protestantism**

Sola scriptura ("by Scripture alone"): the Scriptures were to be taken as authoritative over the religious traditions which had developed in the Catholic Church.

## The Five Solas of Protestantism

Sola fide ("by faith alone"): the Christian salvation and the Christian walk was based upon faith alone. There were no additional conditions which must be met for salvation.

Sola gratia ("by grace alone"): our salvation and our Christian life is based upon God's grace; not upon our works.

Solus Christus or Solo Christo ("Christ alone" or "through Christ alone"): We are saved by faith alone in Christ alone. There is no other means of salvation apart from Jesus Christ. The church plays no part in our salvation apart from being an auditorium in which some people are saved (after hearing the gospel message). And, as an aside, no one must enter into any religious building of any kind in order to be saved.

Soli Deo gloria ("glory to God alone"): the glory for our salvation and our subsequent life rests in God alone. We do not glorify ourselves (or others).

To be clear, there are many Catholics who will say, I believe in these things. And there are possibly Catholic churches which teach these things, for the most part. However, official Catholic doctrine differs from these 5 solas.

Mostly taken from [https://en.m.wikipedia.org/wiki/Five\\_solae](https://en.m.wikipedia.org/wiki/Five_solae) accessed October 12, 2019. Some editing and additional text has been added.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There came a time in the Protestant revolution when people needed to make a choice between the Catholic Church and the teaching of Protestantism. One could not hold to the teaching of Scriptures and continue to have an allegiance to the Catholic Church, because they were in opposition to one another.

This is very much analogous to the religious teachings being promulgated by the Jewish religious hierarchy in Jerusalem and the faith spoken of by Jesus. Jesus carefully and accurately taught the Old Testament Scriptures during His ministry (there were no New Testament writings yet).

Now, let me update these remarks about the Catholic Church: the modern Catholic Church is *not* the Catholic Church of the Dark Ages (which was *not* the Catholic Church of Saint Jerome's day). Many people are saved today in the Catholic Church (and more so in particular countries and areas than in others). So, it is possible to turn to the Catholic Church of today or to be raised in the Catholic Church today and be saved. Let me add, the original Catholic church and the original Latin translation by Jerome would have been embraced by the original Protestants.

That being said, the Catholic Church still adheres to a number of doctrines which are anti-Christian (these doctrines are against Scripture, which makes them anti-Christian beliefs). Among these is (1) the pope as some sort of successor to Peter as an Apostle and there is some sort of infallibility of the pope's decrees (I find it hard to pin down Catholics when it comes to the pope's decrees and authority). (2) The entire religious hierarchy of the Catholic Church is completely unbiblical. (3) Monks, nuns, and priest celibacy are not a part of the Bible. In fact, priests (as in a specialized priesthood), nuns and monks do not exist in any form in the Bible. All believers are priests, according to the New Testament. (4) Indulgences, purgatory, anything which involves the church in salvation. (5) Mary, although she is the mother of Jesus, she is *not* the mother of God; nor should she have some sort of exalted position among believers (nor is she sinless, nor did she remain a virgin). That is strictly paganism. We do not ever pray to her. (6) Transubstantiation (that the elements of the Eucharist actually become the physical body of Jesus and the physical blood of Jesus). This last teaching came about by people who never understood the blood of Christ; and who are confused by the concept of metaphors.

As a believer who attends a Catholic Church learns more doctrine, there should come a time for him (or her) to separate from the Catholic Church. This is *not* to say that every Protestant church is a good church (quite frankly,



most of them are not). When I was originally saved and heard R. B. Thieme, Jr. teach, I lived in a different city and state. So, I decided to simply find a church where the Bible was being taught carefully word-by-word, verse-by-verse and chapter-by-chapter as Bob did it. There were hundreds of churches in the city where I lived, so finding one, I figured, would be fairly easy. I went to quite a number of churches and was disappointed to learn that locating a church which specialized in accurate Bible teaching was nearly impossible (a taper's group popped up in my city, and I went to that group for many years). I found one Bible institute which was pretty good and I took a couple of courses there (although, there was an infestation of legalism there). At some point, based upon Bible doctrine, I chose between a conventional church and a *taper's group*<sup>27</sup>. I had to, at some point, make a choice (by the way, this is what the word *repent* means).

Now, on the plus side regarding the modern Catholic Church (yes, there is a plus side): (1) Many Catholic Churches (not all of them) teach faith alone in Christ alone. I know many people who are Catholics who are saved and their salvation is based upon Jesus Christ, not upon the Catholic Church. (2) Many who attend the Catholic Church recognize that the pope is just a man; and that the religious hierarchy of the Catholic Church is not necessarily valid. (3) Whereas the Catholic Church used to keep the Scriptures from the people and literally persecuted those who wanted to get the Scriptures out to the public, they no longer do this. There are many translations given the Catholic imprimatur which are excellent (apart from their addition of the apocrypha to the Scriptures).

What is the biggest problem with the Catholic Church today, apart from their heretical doctrines? You cannot spiritually grow in the Catholic Church. To grow, you need Bible doctrine and you need to be in fellowship (which comes from naming your sins to God, not to a priest). You do not get enough Bible doctrine taught in the Catholic Church to grow from. However, to be fair, this is true of most Protestant churches today.

**Application:** Let me give you a secular example of separation (which is a realignment of loyalty). There was a Trump rally in Minnesota, and there was an anti-Trump rally outside the stadium where the Trump rally took place. Now, the great thing about a democracy in the United States is, the President of the United States can speak publically and 10 people or 10,000 people can gather and say, "We don't buy what this man is selling. We disagree with him, and here is why..." However, this anti-Trump rally provoked fights, they took MAGA hats from Trump supporters and burned them, they threw bottles of urine and other objects and the police, at their horses and at Trump supporters. They damaged private property. They blocked the exit of people from the Trump rally and were confrontational. The Trump supporters were enthusiastic, very supportive and appreciative of the police, and, for the most part, non-confrontational (they just wanted to get home and decompress). For some independents and Democrats, this should have been very educational. *Who do I support? Who seems to favor the kind of behavior I believe in?* For some, situations like this ought to cause a separation or a realignment of loyalties (a repentance, if you will).

**Application:** However, still in the secular realm, one must be careful about this concept of separation. There are *Christian* cults out there who would like nothing better than to separate you from your family and friends, and they actively push for that. Now, whereas there are times when a person should separate from his family (they all do drugs, they drink constantly, they hold Satanist rituals in their home, they are shakers and movers in the LGBTQ community, etc.), this sort of separation from family and friends is the exception, not the rule. No church group should ever encourage you to separate from family and friends as a general principle that all parishioners should adhere to). You may choose to separate for one of the reasons I listed above; but if your church is pushing you in that direction, you need to leave your church (your relationship with your family and friends is *not* their business). Separation from such a church is what is called for, not separation from family and friends. In almost all instances of salvation, you will still retain contact with your family and see them at various times. But, when a cult has you choose between them and family and friends—and your family and friends are relatively normal—then you need to get away from that cult.

**Application:** There is a separation of sorts between a person and his family, if he is a believer and no one in his family is. That is a separation which might become permanent. But there are many, many cases of people

<sup>27</sup> In this era, we listened to teaching on a tape recorder, which is far different from today, where an entire Bible class is merely a file on a computer.

witnessing to family members and friends about the Lord; and many cases of people being brought to Christ through a friend or family member. That is one very important reason to maintain family ties and not to get all weird about your relationship to your family and to former friends.

**Application:** There are no hard and fast rules for the new believer when it comes to separation (or realigning one’s loyalties). There can be so much alcohol and substance abuse, when it is best for a person to remove himself entirely from that environment after believing in Jesus Christ. However, this is not necessarily an all or nothing proposition. Alcoholics do have times of sobriety; drug users do have times when they are not high. So there are times when the believer can certainly enjoy times with his family, despite their predilections. In fact, at times, such a change in the life of the believer can encourage others (but, don’t hold your breath).

Now, back to the narrative:

Luke 5:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
doxazō (δοξάζω) [pronounced dox-AD-zo]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong’s #1392
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong’s #2316

**Translation:** ...and they were glorifying God [as well].

Many of the people there, who were positive towards the teaching of Jesus and appreciated the healings that they observed, glorified God. That is, they recognized that Jesus was of God or from God.

Luke 5:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
plēthō (πλήθω) [pronounced PLAY-thoh]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong’s #4130
phobos (φόβος) [pronounced FOHB-oss]	<i>fear, dread, terror; that which strikes terror; reverence for one’s husband</i>	masculine singular noun; genitive/ablative case	Strong’s #5401

**Translation:** They were filled with respect [and fear],...

The people there, for the most part, were filled with fear/respect. They recognized the divine nature of what was happening.

Now, to make a fine point here, the people observing this miracle are not necessarily theological experts. Probably not a single one of them realized that Jesus was acting by the power of the Holy Spirit, as opposed to relying upon His Own Deity. These are issues which Jesus did not raise.

Luke 5:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #1492
paradoxos (παράδοξος) [pronounced par-AD-ox-os]	<i>extraordinary, unexpected, strange, unexpected, uncommon, incredible, wonderful [things]</i>	neuter plural adjective; accusative case	Strong's #3861
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594

**Translation:** ...saying, "We saw extraordinary things today!"

The people are amazed at what they have just seen. The healing of this paralyzed man was an incredible thing. Obviously, they talked about this amongst one another.

However, it is good to keep in mind that, no one grows spiritually from seeing a miracle. People may have become more well-disposed toward Jesus and more willing to hear what He has to say. Also, some would have believed in Him (which means salvation). But spiritual growth occurs when a person listens to the teaching of the Word and believes it. Then that doctrine becomes a part of that person's soul (much as food becomes a part of our bodies after we eat it).

Luke 5:26 Everyone was taken with astonishment [at what they had seen] and they were glorifying God [as well]. They were filled with respect [and fear], saying, "We saw extraordinary things today!"

**Luke 5:26 (NIV)** (a graphic); from [Deborah Haddix](#); accessed September 3, 2021.

The people were amazed at what they just saw. My guess is, few of them fully understood the interchange between Jesus and the religious group who were there. Remember that the scribes and pharisees were not necessarily speaking aloud, but taking it all in and thinking about what is wrong with what they are seeing.

Also bear in mind that this is all brand new. Jesus has just begun His public ministry. People are just beginning to find out about Him. He is known well enough that people from all over that area have come to see Him. Also, at this time His potential enemies have come as well. But, given the timing, I don't believe that they were there with plans in the works to shut the Lord down. I think they were there on a fact-finding mission. They may have been on negative volition toward the Lord; but right now, they were just seeing what was going on.

Therefore, for that reason, I think what Jesus said to the scribes and pharisees just went over the heads of most people there.

**Luke 5:25–26** Immediately, the man stood up right in front of them. Then, lifting up his cot—the one upon which he had been lying—he left for his house, talking to everyone along the way about what God had done for him—thus glorifying God. Everyone who was there to hear Jesus were astonished at what they had seen; and they were glorifying God as well. Their hearts were filled with fear and respect, and they kept telling one another and others, “We saw some extraordinary things happen today!”



## Chapter Outline

## Charts, Graphics and Short Doctrines

### Jesus Calls Levi (aka, Matthew) as a Disciple; Levi's Great Celebratory Feast

*Matthew 9:9-13 Mark 2:13-17*

And after these things, He went out and He noticed a tax collector, with [the] name Levi, sitting at the tax office. And He said to him, “Follow Me.” And forsaking all, rising up, he followed Him.

Luke  
5:27–28

After these things, Jesus [lit., He] departed and [later on] He noticed a tax collector, [whose] name [was] Levi, [who] was sitting at a tax table. He said to him, “Follow Me.” Forsaking everything, he rose up and he joined Him.

After these things, Jesus departed that place and, soon thereafter came across a tax collector whose name was Levi, who was sitting at a tax table. Jesus said to him, “Follow Me.” Forsaking everything, Levi stood up and joined Him.

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And after these things, He went out and He noticed a tax collector, with [the] name Levi, sitting at the tax office. And He said to him, "Follow Me." And forsaking all, rising up, he followed Him.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And after these things, he went forth and saw a publican named Levi, sitting at the receipt of custom: and he said to him: Follow me. And leaving all things, he rose up and followed him.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And after these things, Jesus went out and saw a publican, named Levi, sitting among the publicans; and he said to him: Come after me. And he left every thing, and arose, and went after him.
Original Aramaic NT	After these things Yeshua went out and he saw a Tax Collector whose name was Levi, who sat in The House of Customs, and he said to him, "Come after me." And he left everything, and rising, he went after him.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. After these things, Jesus went out and saw a publican named Levi, sitting at the custom house; and he said to him, Follow me. So he left everything, and rose up, and went after him.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And after these things he went out, and saw Levi, a tax-farmer, seated at the place where taxes were taken, and said to him, Come after me. And giving up his business, he got up and went after him.
Bible in Worldwide English	After this, Jesus went out. He saw a tax collector named Levi. Levi was sitting at the place where people came to pay taxes. Jesus said to him Come with me. Levi left everything. He stood up and went with Jesus.
Easy English	<b>Jesus asks Levi to come with him</b> After this happened, Jesus went away from that house. He saw a man that took taxes from people on behalf of the government. He was working in his office. His name was Levi. Jesus said to him, 'Come with me and be my disciple.' So Levi got up and he went with Jesus. He left everything behind.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<b>Levi (Matthew) Follows Jesus</b> After this Jesus went out and saw a tax collector sitting at his place for collecting taxes. His name was Levi. Jesus said to him, "Follow me!" Levi got up, left everything, and followed Jesus.
God's Word™	<b>Jesus Chooses Levi [Matthew] to Be a Disciple</b> After that, Jesus left. He saw a tax collector named Levi sitting in a tax office. Jesus said to him, "Follow me!" So Levi got up, left everything, and followed him.
Good News Bible (TEV) <i>The Message</i>	.
NIRV	<b>Jesus Chooses Levi and Eats With Sinners</b> After this, Jesus left the house. He saw a tax collector sitting at the tax booth. The man's name was Levi. "Follow me," Jesus said to him. Levi got up, left everything and followed him.
New Life Version	<b>Jesus Calls Matthew</b> After this Jesus went out and saw a man who gathered taxes. His name was Levi (Matthew). Levi was sitting at his work. Jesus said to him, "Follow Me." Levi got up, left everything and followed Jesus.



New Simplified Bible After that he met a tax collector named Levi sitting at his place of business. He told him: »Follow me.« He gave up everything and followed him.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V. .  
 Later, Jesus went out and saw a tax collector named Levi sitting at the place for paying taxes. Jesus said to him, "Come with me." Levi left everything and went with Jesus.

The Living Bible  
 Later on as Jesus left the town he saw a tax collector—with the usual reputation for cheating—sitting at a tax collection booth. The man's name was Levi. Jesus said to him, "Come and be one of my disciples!" So Levi left everything, sprang up, and went with him.

New Berkeley Version  
 New Century Version  
 New Living Translation  
**Jesus Calls Levi (Matthew)**  
 Later, as Jesus left the town, he saw a tax collector named Levi sitting at his tax collector's booth. "Follow me and be my disciple," Jesus said to him. So Levi got up, left everything, and followed him.

The Passion Translation  
**Jesus Calls Matthew to Follow Him**  
 Afterward, Jesus went out and looked for a man named Matthew.<sup>[k]</sup> He found him sitting at his tax booth, for he was a tax collector. Jesus said to him, "Be my disciple and follow me." That very moment, Matthew got up, left everything behind, and followed him.  
 [k] The Greek text is "Levi," another name for Matthew.

Unlocked Dynamic Bible  
 Then Jesus left that place and saw a man named Levi who collected taxes for the Roman government. He was sitting in the booth where the people came to pay him the taxes that the government required. Jesus said to him, "Come with me and become my disciple!" So Levi left his work and went with Jesus.

William's New Testament  
 After this He went out and saw a tax-collector named Levi in his seat at the tax-collector's desk, and He said to him, "Follow me." So he left everything behind, got up and followed Him.

### Partially literal and partially paraphrased translations:

American English Bible  
 Then sometime later, [Jesus] went out and happened to notice a tax collector named Levi sitting in the tax office, and he said to him:  
 'Come be my follower!  
 Well, [Levi] got right up, and leaving everything behind, he started following him.

Beck's American Translation  
 Breakthrough Version .  
 And after these *things*, He went out and viewed a tax collector with *the* name Levi sitting at the tax booth. And He said to him, "Follow Me." And after leaving everything, when he got up, he was following Him.

Common English Bible  
**Jesus calls a tax collector**  
 Afterward, Jesus went out and saw a tax collector named Levi sitting at a kiosk for collecting taxes. Jesus said to him, "Follow me."

International Standard V  
**Jesus Calls Levi**  
**(Matthew 9:9-13; Mark 2:13-17)**  
 After that, Jesus <sup>[Lit. he]</sup> went out and saw a tax collector named Levi sitting at the tax collector's desk. He told him, "Follow me!"  
 So Levi <sup>[Lit. he]</sup> left everything behind, got up, and followed him.

Len Gane Paraphrase  
 A. Campbell's Living Oracles  
 After this, he went out, and observing a publican, named Levi, sitting at the toll-office, said to him, Follow me. And he arose, left all, and followed him.

New Advent (Knox) Bible	Then he went out, and caught sight of a publican, called Levi, sitting at work in the customs house, and said to him, Follow me. And he rose up, and left all behind, and followed him.
NT for Everyone	<b>Questions about Table-Company and Fasting</b> After this Jesus went out and saw a tax-collector called Levi, sitting at the tax-office. 'Follow me,' he said. And he left everything, got up, and followed him.
20 <sup>th</sup> Century New Testament	.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus continued onward and saw a tax collector, named Levi, sitting at his collection booth. Jesus said to him, "Follow me." Levi dropped everything, got up, and followed Jesus.
Evangelical Heritage V. Ferrari-Fenton Bible	. <b>At Levi's Reception</b> After this, He went out and observed a tax-farmer, named Levi, sitting at the custom-house; and said to him, "Follow Me!" And leaving all, he got up and followed Him.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	<b>Jesus Calls Levi and Eats With Sinners</b> After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth. "Follow me," Jesus said to him, and Levi got up, left everything and followed him.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	After these things happened, Jesus went out from there and saw a tax collector named Levi sitting at the tax collector's tent. He said to him, "Follow me." So Levi got up and followed him, leaving everything behind.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And after these things he went out, and saw a tax collector named Levi sitting upon the tax collector's place of business, and he said to him, Follow me. And having left behind all things, rising up, he followed him.
New American Bible (2002)	.
New English Bible—1970	<b>The Calling of Levi</b> (Capernaum)[ Lk.5.27-32 - ] - Mt.9.9-13, Mk.2.13-17 Later, when he went out, he saw a tax-gatherer, Levi by name, at his seat in the custom-house. He said to him, 'Follow me'; and he rose to his feet, left everything behind, and followed him.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	Later, when he went out, he saw a tax-collector, Levi by name, at his seat in the custom-house, and said to him, "Follow me." Leaving everything, he got up and followed him.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
exeGesés companion Bible	<b><u>YAH SHUA CALLS LEVI</u></b> And after these, he goes and sees a customs agent named Levi sitting at the customs: and he says to him, Follow me. - and he leaves all, rises, and follows him.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And after this He went out and saw a tax collector named Lěwi, sitting at the tax office, and said to him, "Follow Me." And he, having left all, rose up and followed Him.
Tree of Life Version	<b>The Banquet at Levi's House</b> After these things, Yeshua went out and observed a tax collector named Levi, sitting at the tax booth. He said to him, "Follow Me." And leaving everything, he got up and followed Him.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and after these [He] proceeds and [He] sees tax collector [by] name levi sitting to the tax office and [He] says [to] him follow! me and Leaving all [things] Standing (Up) [He] followed him...
Awful Scroll Bible	Then after these-same things, He went-out and Himself beheld a tax-tallier known as Levi, himself sitting-down at the tax office. Even He said to him, "Be joint-road with Me!" Then being accordingly-forsaken all- them -together there, being risen up, he became joint-road with Him.
Concordant Literal Version	And after these things He came out and gazes at a tribute collector named Levi, sitting at the tribute office. And He said to him, "Follow Me." And, leaving all, rising, he follows Him."
Orthodox Jewish Bible	And after these things Rebbe Melech HaMoshiach went out and saw a moches (tax collector) named Levi [Mattityahu] sitting in the tax office, and he said to him, Follow me. And having forsaken all and having got up, Levi was following Rebbe Melech HaMoshiach.
Rotherham's Emphasized B.	And, after these things, he went forth, and looked upon a tax-collector, by name Levi,—presiding over the tax-office; and he said to him—Be following me! And, forsaking all, he arose, and was following him.
Third Millennium Bible	And after these things He went forth and saw a publican named Levi, sitting in the customhouse, and He said unto him, "Follow Me." And he left all, rose up, and followed Him.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	<b>Call of Levi (Matthew)</b> After this Jesus went out and noticed a tax collector named Levi (Matthew) sitting at the tax booth; and He said to him, "Follow Me [as My disciple, accepting Me as your Master and Teacher and walking the same path of life that I walk]." And he left everything behind and got up and began to follow Jesus [as His disciple].
An Understandable Version	Then after these things happened, Jesus went out [ <i>i.e., probably walking along a street</i> ] and saw a publican [ <i>Note: This was a person with a bad reputation for dishonest tax collecting activities</i> ] named Matthew [ <i>i.e., the same person as Levi</i> ].

See Mark 2:14] sitting at the toll booth [collecting taxes] and said, "Become my follower." So, Matthew gave up everything, got up and followed Jesus.

The Expanded Bible

### Levi Follows Jesus

After this, Jesus went out and saw a tax collector named Levi sitting in the tax collector's booth [<sup>c</sup> probably a tariff booth for taxing goods in transit]. Jesus said to him, "Follow me!" So Levi got up, left everything, and followed him.

Jonathan Mitchell NT

Then, after these things, He went out and watched (gazed at; observed) a customs official (or: tax collector; possibly: the tenant or lease-holder of the station; tax farmer) named Levi [also called Matthew, elsewhere] sitting at the tax office (or: toll and customs booth), and then He said to him, "Be continuously following Me." So, leaving everything down behind, after standing up he began following Him.

P. Kretzmann Commentary

### Verses 27-32

**The Call of Levi and the Discourse Concerning Christ's Ministry.** Luke 5:27-39

The call and the feast of Levi:

And after these things He went forth and saw a publican, named Levi, sitting at the receipt of custom; and He said unto Him, Follow Me.

And he left all, rose up, and followed Him.

After the healing of the paralytic Jesus left the house and went out to the seashore. On His way, which probably led along the great caravan road toward Damascus, He passed by the booth of a publican, a tax-collector or customs-inspector, by the name of Levi. Not by accident, but by design and with full intention, did the eyes of Jesus rest upon the man busy with his reports and the other business of his calling. See Matt.9:9. Levi had very probably heard of Jesus, since the city was full of the talk concerning Him, had even attended some of His discourses in the neighborhood of Capernaum. Jesus spoke only a short sentence in the form of a command: Follow Me! This word decided the fate of Levi. He left everything behind, he turned his back upon his entire former life with all its associations, and followed Jesus.

Syndein/Thieme

{The Calling of Levi and Eating with Sinners}

And after these things, He {Jesus} went out and saw a 'tax collector'/publican {telones} named Levi sitting at the tax booth {telonion}. And He {Jesus} said to him {Levi}, "Follow Me as a student/disciple {akoloutheo - an order}."

So, leaving everything behind {kataleipo} and rising up, he {Levi} followed Him as a student/disciple.

Translation for Translators

### Jesus answered criticism about associating with sinful people.

Luke 5:27-32

Then Jesus left *the town* and saw a man who collected taxes *for the Roman government*. His name was Levi. He was sitting in the booth where he collected the taxes. Jesus said to him, "Come with me *and become my disciple!*" So Levi left his work [HYP] and went with Jesus.

The Voice

Some time later, Jesus walked along the street and saw a tax collector named Levi sitting in his tax office.

**Jesus:** Follow Me.

And Levi did. He got up from his desk, left everything (*just as the fishermen had*), and followed Jesus.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®

*The Call of Levi; Eating with Sinners*

After<sup>105</sup> this, Jesus<sup>106</sup> went out and saw a tax collector<sup>107</sup> named Levi<sup>108</sup> sitting at the tax booth.<sup>109</sup> "Follow me,"<sup>110</sup> he said to him. And he got up and followed him, leaving everything<sup>111</sup> behind.<sup>112</sup>

<sup>105tn</sup> Grk “And after.” Here *kai* (*kai*) has not been translated because of differences between Greek and English style.

<sup>106tn</sup> Grk “he”; the referent (Jesus) has been supplied in the translation for clarity.

<sup>107sn</sup> See the note on tax collectors in 3:12.

<sup>108sn</sup> It is possible that Levi is a second name for Matthew, because people often used alternative names in 1st century Jewish culture.

<sup>109tn</sup> While “tax office” is sometimes given as a translation for *τελωνιον* (*telwnion*; so L&N 57.183), this could give the modern reader a false impression of an indoor office with all its associated furnishings.

<sup>sn</sup> The tax booth was a booth located on the edge of a city or town to collect taxes for trade. There was a tax booth in Capernaum, which was on the trade route from Damascus to Galilee and the Mediterranean. The “taxes” were collected on produce and goods brought into the area for sale, and were a sort of “sales tax” paid by the seller but obviously passed on to the purchaser in the form of increased prices (L&N 57.183). It was here that Jesus met Levi (also named Matthew [see Matt 9:9]) who was ultimately employed by the Romans, though perhaps more directly responsible to Herod Antipas. It was his job to collect taxes for Rome and he was thus despised by Jews who undoubtedly regarded him as a traitor.

<sup>110sn</sup> Follow me. For similar calls on the part of Jesus see Luke 5:10-11; 9:23, 59; 18:22.

<sup>111sn</sup> On the phrase leaving everything see Luke 5:10-11; 14:33.

<sup>112tn</sup> The participial phrase “leaving everything behind” occurs at the beginning of the sentence, but has been transposed to the end in the translation for logical reasons, since it serves to summarize Levi’s actions.

New American Bible (2011) *The Call of Levi.*<sup>m</sup>

After this he went out and saw a tax collector named Levi sitting at the customs post. He said to him, “Follow me.” And leaving everything behind,\* he got up and followed him.

\* [5:28] **Leaving everything behind:** see note on Lk 5:11.

\* [5:11] **They left everything:** in Mk 1:16–20 and Mt 4:18–22 the fishermen who follow Jesus leave their nets and their father; in Luke, they leave everything (see also Lk 5:28; 12:33; 14:33; 18:22), an indication of Luke’s theme of complete detachment from material possessions.

m. [5:27–32] Mt 9:9–13; Mk 2:13–17.

New American Bible (2011)  
The Passion Translation  
The Spoken English NT

**Jesus Calls Levi to be a Follower (Mt. 9:9-13; Mk 2:13-17)**

Afterwards, Jesus left, and he noticed a tax collector named Levi<sup>l</sup> sitting in the tax collection office. He said to him, “Come with me.”<sup>m</sup> And he got up and left everything behind, and followed him.

<sup>l</sup> Prn. lee-vye.

<sup>m</sup> Lit. “Follow me.” But in English, those words are used to show someone how to get somewhere, and that’s not what Jesus is doing. He’s inviting Levi to join him.

Wilbur Pickering’s New T. **Enter Levi (Matthew)**

After these things He went out and saw a tax collector named Levi sitting at the tax office; and He said to him, “Follow me!” So leaving everything he got up and followed Him.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation *And after these [things], He went out and saw a tax collector by name Levi sitting at the tax office. And He said to him, "Be following Me!" And having left all behind, having gotten up, he follow Him.*

Charles Thompson NT  
Context Group Version  
Disciples’ Literal New T.

Jesus Calls Levi The Tax Collector And Eats With His Friends. I Came For Sinners



And after these things, He went out and saw a tax-collector, Levi by name, sitting at the tax-office [Or, tax-booth. Levi (Matthew) was on the job, collecting taxes for Herod Antipas.]. And He said to him, "Be following Me!" And having left-behind everything, having stood up, he was following Him.

English Standard Version  
Far Above All Translation

.  
Then after these *things* he went away and saw a tax collector by name of Levi, sitting at the tax collection point, and he said to him, "Follow me." And he left everything and got up and followed him.

Green's Literal Translation  
Literal New Testament  
Modern English Version

**The Calling of Levi**

After these things He went out and saw a tax collector, named Levi, sitting at the tax collector's station. He said to him, "Follow Me." And he left everything, rose up, and followed Him

Modern Literal Version

{Mk 2:13-14 & Mt 9:9 & Lk 5:27-28 At or near Capernaum.}

And after these things, he went forth and saw a tax collector, Levi by name, sitting at the tax-office and said to him, Follow me. And having left all, he stood up and followed him.

Modern KJV  
New American Standard B.

**Call of Levi (Matthew)**

After that He went out and noticed a tax collector named Levi [Also called *Matthew*] sitting in the tax booth, and He said to him, "Follow Me." And he left everything behind, and got up and *began* to follow Him.

New European Version

**The need for change**

And after these things he went and saw a tax collector named Levi sitting at the tax office, and said to him: Follow me. And he forsook all, and rose up and followed him.

New King James Version

**Matthew the Tax Collector**

After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me." So he left all, rose up, and followed Him

NT (Variant Readings)  
Niobi Study Bible  
Restored Holy Bible 6.0  
Revised Young's Lit. Trans.

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.  
.  
And after these things he went forth, and beheld a tax-gatherer, by name Levi, sitting at the tax-office, and said to him, 'Be following me;' and he, having left all, having arisen, did follow him.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Young's Updated LT

**The gist of this passage:**

Jesus goes out, sees the tax collector Levi, and calls him to follow Him. Levi does, leaving all behind.

Luke 5:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>after, behind</i>	preposition with the accusative	Strong's #3326

Luke 5:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1831

**Translation:** *After these things, Jesus [lit., He] departed...*

After this encounter with the paralyzed man and the religious crowd, Jesus moved on. The Lord did not wear out His welcome. People appear to be willing to listen to Him for however long He teaches.

Luke 5:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
theaomai (θεάομαι) [pronounced theh-AH-om-ah-ee]	<i>to see, to notice, to look closely at, to perceive; by extension to visit; behold, look (upon), see</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #2300
telōnês (τελώνης) [pronounced tel-OH-nace]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine singular noun; accusative case	Strong's #5057

**Translation:** *...and [later on] He noticed a tax collector,...*

After the incident that we studied, Jesus comes across at tax collector.

At least one translation has some harsh things to say about Matthew. Actually, in reference to a *publican*, the AUV writes: *Note: This was a person with a bad reputation for dishonest tax collecting activities.*<sup>28</sup> If we understand this as a reference to the tax-collectors in general, this is quite possibly true. Regarding Levi (Matthew)—it is possible that he has had financial gains based upon dishonest tax collection, as he is able to host a great feast with Jesus as the honored guest. However, even if this is the case, when Levi believes in Jesus, his sins are forgiven. Furthermore, he will become a disciple and travel with Jesus. So, insofar as we know, Matthew does not ever return to this profession.

However, so that there is no misunderstanding here, being a tax collector is an honorable profession, as long as a person is moral and stays within the guidelines of the law (you may recall the John the Herald gave advice specifically to tax collectors and this advice did *not* include, "You need to quit your jobs.").

<sup>28</sup> An Understandable Version; the translation of Luke 5:27.

Luke 5:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα,ατος,τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Leuis (Λευῖς) [pronounced /loo-IS]	<i>joined (in the Hebrew), a Hebrew name transliterated, Levi, Leuis</i>	proper masculine singular noun; accusative case	Strong's #3018

**Translation:** ...[whose] name [was] Levi,...

The tax collector is know both as Levi and as Matthew. Levi is a very common name among the Jewish people, as the Levites were responsible for the spiritual shepherding of the people.

Luke 5:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>the one remaining, the one who resides, dwellers; sitting [by, down]</i>	masculine singular, present (deponent) middle or passive participle; accusative case	Strong's #2521
επί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
telônon (τελώνιον) [pronounced tel-OH-nee-on]	<i>customs, toll; toll house, place of toll, tax office; this is the place in which the tax collector sat to collect the taxes</i>	neuter singular noun; accusative case	Strong's #5058

**Translation:** ...[who] was sitting at a tax table.

I am assuming that Levi was sitting in a prominent place where people might come up to him and pay him their taxes. Some translations suggest that this is a tax office; I have gone with *tax table*, suggesting that Levi is outside (maybe there is a tax office behind him?). Quite a number of commentators say that this is not much more than a table at the edge of the city.

It would seem logical to me that there are records where Levi is, receipt books, a place to stash the cash, etc. There would have been security of some sort with him (I am making this assumption). So, I see this as more than Levi simply sitting at a table by himself somewhere in the city.

Luke 5:27e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτῷ (αὐτῶ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ἀκολουθεῖ (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #190
μοί (μοί) [pronounced <i>moy</i> ]	<i>I, me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

**Translation:** He said to him, “Follow Me.”

Jesus tells him, “Follow Me.”

Although I don't know this to be the case, I think that it is very likely that Levi (Matthew) knows who the Lord is. He does not know everything about Jesus, but he has heard about Jesus and His teaching (we have studied previous verses where what Jesus has done is reported throughout the region).

It is also reasonable that Jesus knows who Levi is. As we have studied, there was quite a backstory to know about Jesus and Peter before Peter was officially called. Therefore, it makes sense that there is an unrecorded backstory beyond this one meeting.

**The Calling of Matthew** (James Tissot, French, 1836-1902); the [Brooklyn Museum](#); accessed September 3, 2021.

Luke 5:27 *After these things, Jesus [lit., He] departed and [later on] He noticed a tax collector, [whose] name [was] Levi, [who] was sitting at a tax table. He said to him, “Follow Me.”*

Jesus calls 12 disciples. Why don't we know more about them individually? It is Jesus who is glorified in the gospels; the four gospels are four biographies about Jesus. His disciples are important, but Jesus is always front and center. We will learn a little more about the disciples (some of them) in the book of





Acts. We make the assumption that all of the **Apostles** had a roll in spreading the gospel message (which is confirmed by historical traditions).

Luke 5:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
kataleipō (καταλείπω) [pronounced <i>kat-al-ī-ro</i> ]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2641
kataleipō (καταλείπω) [pronounced <i>kat-al-ī-ro</i> ]	<i>forsaking, leaving [behind], the one abandoning, reserving; leaving down</i>	masculine singular, aorist active participle; nominative case	Strong's #2641
panta (πάντα) [pronounced <i>PAHN-ta</i> ]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956

**Translation:** *Forsaking everything,...*

Matthew simply set his old life aside. He forsook all of it.

Luke 5:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i> ]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #190
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** *...he rose up and he joined Him.*

Matthew (Levi) got up from where he was and joined the Lord. It seems reasonable that Matthew did not just walk away from a table covered with records, receipts and money. If I were to guess, he was likely working with someone, who was able to hold down the fort in Matthew's absence.

Levi may or may not have interacted with the Lord before (Peter had when he chose to follow the Lord). It is likely that Levi was familiar with the Lord, had investigated Him, or even interacted directly with Him previously. My point being is, the description of Matthew's calling does not mean that Jesus chose him, on the spot, at random. Nor



does this mean that Matthew, on the spot, simply began to follow the Lord. We are simply not told of the incidents and decisions involved before making this specific choice to follow Jesus.

**Application:** Most people have their own salvation story (not all, so don't be panicked). But we went through a number of things, a number of personal experiences, to the point of gospel hearing, where we decided to believe in Jesus. I do recall from old journals that I was angry and taking my life in bad directions and making some very bad decisions. Believing in Jesus changed a lot of things in my life and discovering Bible doctrine not too long after turned my life around. That was about 50 years ago, and I never had any idea what a change it would make in my life.

What really stands out in Matthew's gospel is, he quotes a lot of Old Testament Scripture to explain Jesus. The Old Testament is filled with Scripture which foretells Jesus. Maybe Matthew had learned a reasonable amount of Scripture up to this point in time, and noticed how many Scriptures seemed to point to this Son of Man. That is speculation; but based on the fact of Matthew apparently knowing a lot of Scripture.

Luke 5:28 **Forsaking everything, he rose up and he joined Him.**

Jesus calls Matthew (Levi) to follow Him; and he did.

#### **A brief review of Luke 5:27–58:**

The ESV (capitalized) is used below:

Luke 5:27 **After this He [Jesus] went out and saw a tax collector named Levi, sitting at the tax booth. And He said to him, "Follow Me."**

In the passages where Jesus calls someone to follow Him, we are given very little information. How much did Levi know about Jesus and how much did Jesus know about Levi? I do not believe that Jesus' selection of disciples was like picking random names from a hat, even though the narrative gives that impression. That is, Jesus is not strolling through town, and, having seen a guy sitting at a booth to collect taxes, says, "He's got the right look. Hey you, dude; come on, follow Me."

What interaction (s) they had prior to this is unknown. It is logical that Jesus had known Levi in some way—we simply do not know about those circumstances.

Luke 5:28 **And leaving everything, he rose and followed Him.**

What was Levi's process? Had he been thinking about Jesus the Messiah? Did he have a desire to learn from Him?

Again, although there is information missing, it is likely that Levi knew Who Jesus was and that following Him had entered in his mind already.

When it comes to the calling of Jesus' disciples, Luke only provides some backstory to the relationship between Peter and Jesus. However, Luke does not provide this information for every disciples, because this book is the biography of Jesus, not of His disciples.

Luke 5:27–28 **After these things, Jesus departed that place and, soon thereafter came across a tax collector whose name was Levi, who was sitting at a tax table. Jesus said to him, "Follow Me." Forsaking everything, Levi stood up and joined Him.**

And made a feast great Levi for Him in the house of his. Was a crowd large of tax collectors and others who were with them reclining [at supper]. And grumbling the pharisees and the scribes of them face to face with the disciples of His, saying, “Because of why with the tax collectors and sinners are you [all] eating and drinking?”

Luke  
5:29–30

Levi then made a great feast for Him in his [own] house. [There] was a large crowd of tax collectors and others who were with them reclining [at supper]. However [lit., *and*], the pharisees and their scribes are grumbling face to face with His disciples, saying, “Why are you [all] eating and drinking with the tax collectors and sinners?”

Levi then made a great feast at his own house to honor the Lord. There was a very large group of people there, which crowd was primarily made up of tax collectors and sinners who were reclining at supper with them. However, the pharisees and their scribes are grumbling to the disciples, finding fault with the guests, saying, “Why are you all eating and drinking with all of these tax collectors and sinners?”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And made a feast great Levi for Him in the house of his. Was a crowd large of tax collectors and others who were with them reclining [at supper]. And grumbling the pharisees and the scribes of them face to face with the disciples of His, saying, “Because of why with the tax collectors and sinners are you [all] eating and drinking?”

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) . And Levi made him a great feast in his own house: And there was a great company of publicans and of others that were at table with them. But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners?

V. Alexander’s Aramaic T.

James Murdock’s Syriac NT . And Levi made a great entertainment for him at his house; and there was a numerous company of publicans and others who reclined with them. And the Scribes and Pharisees murmured, and said to his disciples: Why do ye eat and drink with publicans and sinners?

Original Aramaic NT

And Levi made a great reception for him in his house and there was a great crowd of Tax Gatherers and of others who were reclining at dinner with them. And the Scribes and the Pharisees were complaining and they were saying to his disciples, “Why do you eat and drink with the Tax Collectors and sinners?”

Plain English Aramaic Bible

Lamsa Peshitta (Syriac)

. And Levi gave him a great reception in his house; and there was a large gathering of publicans and others, who were guests with them. And the scribes and the Pharisees murmured and said to his disciples, Why do you eat and drink with publicans and sinners?

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English

And Levi made a great feast for him in his house: and a great number of tax-farmers and others were seated at table with them. And the Pharisees and their scribes made protests against his disciples, saying, Why do you take food and drink with tax-farmers and sinners?

Bible in Worldwide English	Levi made a big dinner at his house for Jesus. Many tax collectors and other people were sitting at the table with them. The Pharisees and their scribes did not like what Jesus disciples did. They said, "Why do you eat and drink with tax collectors and bad people?"
Easy English	Soon after this, Levi made a large meal for Jesus at his house. Many people also came and they were eating with them there. Many of these people also took taxes on behalf of the government. Some Pharisees and teachers of God's Law saw them there. So they said to Jesus' disciples, 'You eat and drink with these bad people and men who take taxes on behalf of the government. That is not right.'
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	Then Levi gave a big dinner at his house for Jesus. At the table there were many tax collectors and some other people too. But the Pharisees and those who taught the law for the Pharisees began to complain to the followers of Jesus, "Why do you eat and drink with tax collectors and other sinners?"
God's Word™	Levi held a large reception at his home for Jesus. A huge crowd of tax collectors and others were eating with them. The Pharisees and their experts in Moses' Teachings complained to Jesus' disciples. They asked, "Why do you eat and drink with tax collectors and sinners?"
Good News Bible (TEV)	Then Levi had a big feast in his house for Jesus, and among the guests was a large number of tax collectors and other people. Some Pharisees and some teachers of the Law who belonged to their group complained to Jesus' disciples. "Why do you eat and drink with tax collectors and other outcasts?" they asked.
<i>The Message</i>	Levi gave a large dinner at his home for Jesus. Everybody was there, tax men and other disreputable characters as guests at the dinner. The Pharisees and their religion scholars came to his disciples greatly offended. "What is he doing eating and drinking with crooks and 'sinners'?"
NIRV	.
New Life Version	Levi made a big supper for Jesus in his house. Many men who gathered taxes and other people sat down with them. The teachers of the Law and the proud religious law-keepers talked against the followers of Jesus. They said, "Why do You eat and drink with men who gather taxes and with sinners?"
New Simplified Bible	Levi made him a great feast in his house. There was a large group of tax collectors and of others that were sitting at the meal with them. And the Pharisees and their scribes complained to Jesus disciples. They asked: »Why do you eat and drink with the tax collectors and sinners?«.

**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press Bible Study Contemporary English V.	.
The Living Bible	In his home Levi gave a big dinner for Jesus. Many tax collectors and other guests were also there. The Pharisees and some of their teachers of the Law of Moses grumbled to Jesus' disciples, "Why do you eat and drink with those tax collectors and other sinners?" Soon Levi held a reception in his home with Jesus as the guest of honor. Many of Levi's fellow tax collectors and other guests were there. But the Pharisees and teachers of the Law complained bitterly to Jesus' disciples about his eating with such notorious sinners.
New Berkeley Version	.
New Century Version	Then Levi gave a big dinner for Jesus at his house. Many tax collectors and other people were eating there, too. But the Pharisees and the men who taught the law for the Pharisees began to complain to Jesus' followers, "Why do you eat and drink with tax collectors and sinners?"
New Living Translation	Later, Levi held a banquet in his home with Jesus as the guest of honor. Many of Levi's fellow tax collectors and other guests also ate with them. But the Pharisees

The Passion Translation	and their teachers of religious law complained bitterly to Jesus' disciples, "Why do you eat and drink with such scum? [Greek <i>with tax collectors and sinners?</i> ]" Matthew wanted to throw a banquet to honor Jesus. So he invited Jesus to his home for dinner, along with many tax collectors and other notable sinners. While they were all sitting together at the table, the Jewish religious leaders and experts of the law complained to Jesus' disciples, "Why would you defile yourselves by eating and drinking with tax collectors and sinners? <i>Doesn't Jesus know it's wrong to do that?</i> "
Unlocked Dynamic Bible	Later on, Levi prepared a big feast in his own house for Jesus and his disciples. There was a large group of tax collectors and others eating together with them. Some men who belonged to the Pharisee sect, including those of them who taught Jewish laws, complained to Jesus' disciples, saying, "You should not be eating with tax collectors and other terrible sinners."
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	Then that evening, Levi held a big reception feast for [Jesus] in his home, where a large crowd of tax collectors and others were reclining with him at the meal. So the Pharisees and their scribes started complaining to the disciples, asking: 'Why is he eating and drinking with the tax collectors and sinners?'
Beck's American Translation Breakthrough Version	. And Levi made a huge reception for Him in his house. And there was a big crowd of tax collectors and others who were with them lying back. And the Separatists and their <i>Old Testament</i> transcribers were grumbling to His students, saying, "Why are you eating and drinking with the tax collectors and sinful <i>people</i> ?"
Common English Bible International Standard V	. Then Levi gave a large banquet at his home for Jesus. <sup>[Lit. him]</sup> A large crowd of tax collectors and others were eating with them. The Pharisees and their scribes started complaining to Jesus' <sup>[Lit. his]</sup> disciples, "Why do you eat and drink with tax collectors and sinners?"
Len Gane Paraphrase A. Campbell's Living Oracles New Advent (Knox) Bible	. Then Levi made a great feast for him in his house, and there was a crowded company of publicans and others who were their fellow guests. Whereupon the Pharisees and scribes complained to his disciples, How comes it that you eat and drink with publicans and sinners?
NT for Everyone	Levi made a great feast for him in his house, and a large crowd of tax-collectors and others were there reclining at table. The Pharisees and the legal experts began to grumble to Jesus' disciples. 'Why do you lot eat and drink', they asked, 'with tax-collectors and sinners?'
20 <sup>th</sup> Century New Testament	And Levi gave a great entertainment at his house, in honor of Jesus; and a large number of tax-gatherers and others were at table with them. The Pharisees and the teachers of the Law belonging to their party complained of this to the disciples of Jesus."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Levi threw a magnificent party in his own home, and the guests included many tax collectors. So intellectuals spread gossip against His disciples in saying, "Why do You eat and drink with tax collectors and sinners?"
Evangelical Heritage V.	.

Ferrar-Fenton Bible	Then Levi prepared a large reception at his own house; and a great company of tax-farmers and others were reclining together with Him. But the professors grumbled about them; and the Pharisees said, to His disciples, "Why does He eat and drink among these tax-farmers and sinners?"
Free Bible Version	Levi organized a large banquet at his home in Jesus' honor. Many tax collectors and others were in the crowd that sat down to eat with them. But the Pharisees and the religious teachers complained to Jesus' disciples, asking, "Why do you eat and drink with tax collectors and sinners?"
God's Truth (Tyndale)	.
Holman Christian Standard	<b>Dining with Sinners</b> Then Levi hosted a grand banquet for Him at his house. Now there was a large crowd of tax collectors and others who were guests <sup>[j]</sup> with them. But the Pharisees and their scribes were complaining to His disciples, "Why do you eat and drink with tax collectors and sinners?" j. Lit were reclining (at the table); at important meals the custom was to recline on a mat at a low table and lean on the left elbow.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	Levi also gave a great entertainment at his house in honour of Jesus, and there was a large party of tax-gatherers and others at table with them. This led the Pharisees and Scribes of their party to expostulate with His disciples and ask, "Why are you eating and drinking with these tax-gatherers and notorious sinners?"
Wikipedia Bible Project	.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Levi gave a great feast for Jesus, and many tax collectors came to his house and took their place at table with the other people. 30.Then the Pharisees and their fellow teachers complained to Jesus' disciples, "How is it that you eat and drink with tax collectors and other sinners?"
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	In his honour Levi held a great reception in his house, and with them at table was a large gathering of tax collectors and others. The Pharisees and their scribes complained to his disciples and said, 'Why do you eat and drink with tax collectors and sinners?'
New RSV	.
Revised English Bible–1989	Afterwards Levi held a big reception in his house for Jesus; among the guests was a large party of tax-collectors and others. The Pharisees, some of whom were scribes, complained to his disciples: "Why", they said, "do you eat and drink with tax-collectors and sinners?"

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Levi gave a banquet at his house in Yeshua's honor, and there was a large group of tax-collectors and others at the table with them. The <i>P'rushim</i> and their
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exeGeser companion Bible	<i>Torah</i> -teachers protested indignantly against his <i>talmidim</i> , saying, "Why do you eat and drink with tax-collectors and sinners?" And Levi makes him a mega feast in his own house: and there is a vast multitude of customs agents and of others reposing with them. And their scribes and Pharisees murmur against his disciples, wording, Why eat and drink with customs agents and sinners?
Hebraic Roots Bible Israeli Authorized Version	. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Prushim murmured against his talmidim, saying, Why do ye eat and drink with publicans and sinners?
<i>The Scriptures</i> 1998 Tree of Life Version	. .

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and makes banquet great Levi [for] him in the house [of] him and was Crowd Much [of] tax collectors and [of] other [men] Who* were with them Lying and murmured The Pharisees and The Clerics [of] them to the students [of] him Saying because of what? with the tax collectors and [men] offending [You*] eat and [You*] drink...
Awful Scroll Bible	Now Levi prepared for Him a great reception from-within his house. Even was there many of the adjoining area, tax-talliers and others, who themselves are laying-down with them. However the scribes and the Pharisees, keep to grumble with regards to His disciples, speaking out, "Because-of-what you eat and drink, with tax-talliers and they missing-the-mark?"
Concordant Literal Version	And Levi makes a great reception for Him in his house, and there was a vast throng of tribute collectors and others who were lying down with them." And the Pharisees and their scribes murmured to His disciples, saying, "Wherefore are you eating and drinking with the tribute collectors and sinners?"
Orthodox Jewish Bible	And Levi arranged a large seudah in his bais for Rebbe Melech HaMoshiach, and there was a great number of mochesim and others who were with them, reclining at tish. And the Perushim and their Sofrim were murmuring against Rebbe Melech HaMoshiach's talmidim, saying, Why with the mochesim and choteim are you eating and drinking?
Rotherham's Emphasized B. Third Millennium Bible	. .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Levi (Matthew) gave a great banquet for Him at his house; and there was a large crowd of tax collectors and others who were reclining at the table with them. The Pharisees and their scribes [seeing those with whom He was associating] began murmuring in discontent to His disciples, asking, "Why are you eating and drinking with the tax collectors and sinners [including non-observant Jews]?"
An Understandable Version	Then Levi prepared a lavish dinner for Jesus at his house. A large number of [other] tax collectors were [also] having dinner with them. Now the Pharisees and their experts in the Law of Moses complained to Jesus' disciples, saying, "Why do you men eat and drink with tax collectors and worldly people?"

The Expanded Bible

Then Levi gave a ·big dinner [great banquet] for Jesus at his house. Many tax collectors and other people were ·eating there [<sup>†</sup>reclining; C around a low table, the posture for a formal banquet or dinner party], too. But the Pharisees and ·the men who taught the law for the Pharisees [<sup>†</sup>their scribes] began to ·complain [grumble] to Jesus' ·followers [disciples], "Why do you eat and drink with tax collectors and sinners?" [<sup>C</sup> Tax collectors were despised because they worked for the Roman rulers and were notorious for corruption and extortion.]

Jonathan Mitchell NT

Later Levi prepared a great reception banquet for Him within his house. And there was a great crowd of many tax collectors, as well as others who were lying down while dining with them.

Then the Pharisees and the scribes (scholars and theologians) began grumbling with subdued talk and perplexed buzzing (murmuring) to His disciples about them, one after another saying, "Why (Because of what [reason or situation]) are you folks participating in eating and drinking with the tax collectors and outcasts (folks who because of their lifestyle or means of making a living were considered as failures, or, 'sinners,' by the religious people; folks who did not by habit adhere to the religious customs of the Jewish culture)?"

P. Kretzmann Commentary

And Levi made Him a great feast in his own house; and there was a great company of publicans and of others that sat down with them. [In the thankfulness of his heart Levi now made a feast for the Lord. It was a great feast, and he had it prepared in his own house. The guests, outside of Jesus and His disciples, were Levi's former companions, a multitude of publicans and others, the majority such as were regarded with anything but favor by the proud and self-righteous Pharisees; they were mostly such as had been put out of the synagogue, with whom the average strict Jew would have no dealings.]

But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? [But here they were at the feast, reclining on the sofas about the tables. And many of them may have even then known and loved the Savior of sinners, being thankful to Levi for giving them the chance to see and hear more of the Lord. The fact that Jesus accepted an invitation into such a mixed assembly again offended the scribes and Pharisees of the Jews.]

The contrast between the teachings and methods of Jesus and those of the Jewish Church leaders was becoming more and more evident. The latter expressed their disapproval of the whole affair in no uncertain terms by remarking to the disciples of Jesus, probably with the intention of alienating them from the Master: For what reason do you eat with the publicans and sinners? The point of the question was directed against Jesus, for His disciples would hardly have gone to the feast without Him. They want Him to feel that they resented His disregard of their customs.

Syndein/Thieme

Then Levi gave a great banquet for Him {Jesus} in his house. And there was a large crowd of tax collectors and 'others of the same kind' {allos} sitting at the table with them. But their Pharisees and their experts in the law 'went to grumbling in a low undertone' {gogguzo}, against his disciples/students {mathetes}, saying, "Why do you eat and drink with tax collectors and sinners {hamartolos}?"

Translation for Translators

Afterwards, Levi prepared a big feast in his own house for Jesus and his disciples. There was a large group of tax collectors and others eating together with them. The men who were there who taught the Jewish laws, ones who belonged to the Pharisee sect, complained to Jesus' disciples, saying, "◀It is disgusting that you are eating with tax collectors and others who we(exc) consider to be sinners! Why are you eating with tax collectors and others who we(exc) consider to be sinners?▶" [RHQ]

The Voice

Shortly after this, Levi invited his many friends and associates, including many tax collectors, to his home for a large feast in Jesus' honor. Everyone sat at a table together.

The Pharisees are back again, and they stay through the rest of the story. Pharisaism is a religious movement, consisting of lay people (not clergy) who share a deep commitment to the Hebrew Scriptures and traditions. They believe the Jewish people have not yet been freed from the Romans because of the Jews' tolerance of sin. There are too many drunks, prostitutes, and gluttons. "If we could just get these sinners to change their ways," they feel, "then God would send the One who will free us." How angry they are at Jesus not just for forgiving sins but also for eating with sinners! After all, to eat with people means to accept them. The kind of Rescuer they expect will judge and destroy sinners, not forgive them and enjoy their company!

The Pharisees and their associates, the religious scholars, got the attention of some of Jesus' disciples.

**Pharisees** (*in low voices*): *What's wrong with you? Why are you eating and drinking with tax collectors and other immoral people?.*

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.

And Levi made a great reception<sup>[h]</sup> for Him in his house. And there was a large crowd of tax collectors and others who were reclining [to eat] with them. And the Pharisees and their scribes were grumbling to His disciples, saying, "For what reason are you eating and drinking with the tax collectors and sinners<sup>[i]?</sup>"

h. Luke 5:29 Or, banquet.

i. Luke 5:30 That is, irreligious people living outside of God's Law.

NET Bible®

Then<sup>113</sup> Levi gave a great banquet<sup>114</sup> in his house for Jesus,<sup>115</sup> and there was a large crowd of tax collectors and others sitting<sup>116</sup> at the table with them. But<sup>117</sup> the Pharisees<sup>118</sup> and their experts in the law<sup>119</sup> complained<sup>120</sup> to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"<sup>121</sup>

<sup>113tn</sup> Here *kai* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>114sn</sup> A great banquet refers to an elaborate meal. Many of the events in Luke take place in the context of meal fellowship: 7:36-50; 9:12-17; 10:38-42; 11:37-54; 14:1-24; 22:7-38; 24:29-32, 41-43.

<sup>115tn</sup> Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

<sup>116tn</sup> Grk "reclining." This term reflects the normal practice in 1st century Jewish culture of eating a meal in a semi-reclining position. Since it is foreign to most modern readers, the translation "sitting" has been substituted.

<sup>117tn</sup> Here *kai* (*kai*) has been translated as "but" to indicate the implied contrast present in this context.

<sup>118sn</sup> See the note on Pharisees in 5:17. [<sup>57sn</sup> Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.]

<sup>119tn</sup> Or "and their scribes." See the note on the phrase "experts in the law" in 5:21. [<sup>79tn</sup> Or "Then the scribes." The traditional rendering of *γραμματεὺς* (*grammateu*) as "scribe" does not communicate much to the modern English reader, for whom the term might mean "professional copyist," if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus "expert in the law" comes closer to the meaning for the modern reader.]

<sup>120tn</sup> Or "grumbled"; a term often used in the OT for inappropriate grumbling: Exod 15:24; 16:7-8; Num 14:2, 26-35; 16:11.

<sup>121sn</sup> The issue here is inappropriate associations (eat and drink with tax collectors and sinners) and the accusation comes not against Jesus, but his disciples.

New American Bible (2011) .  
The Passion Translation .

The Spoken English NT Levi arranged a big reception at his house, and there was a large crowd of tax collectors and others, who were there at dinner with them.<sup>n</sup>  
 The Pharisees and their law experts started to grumble. They said to Jesus' followers, "Why are you eating and drinking with the tax collectors and sinners?"  
<sup>n</sup> Lit. "who were lying down with them." In those days, people lay on couches when they ate a formal meal.

Wilbur Pickering's New T. Then Levi made a great banquet for Him at his house; and there was a large crowd of tax collectors and others who were reclining with them.

**The Pharisees have a problem**  
 Well the scribes and Pharisees complained about them to His disciples, saying, "How can you eat and drink with the tax collectors and sinners?!"

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation .  
 Charles Thompson NT And Levi made a great entertainment for him at his house; and there was a great company of publicans and others at table with him. Whereupon their Scribes and the Pharisees expressed their dissatisfaction to his disciples, saying, Why do ye eat and drink with publicans and sinners?

Context Group Version And Levi made him a great feast in his house: and there was a great multitude of tax-collectors and of others that were reclining to eat with them. And the Pharisees and their scribes murmured against his apprentices, saying, Why do you (pl) eat and drink with the tax-collectors and disgracers [of God]?

Disciples' Literal New T. .  
 English Standard Version .  
 Far Above All Translation .  
 Green's Literal Translation .  
 Literal New Testament .  
 Modern English Version Then Levi made Him a great feast in his house. And there was a group of many tax collectors and others who sat down with them. But their scribes and Pharisees murmured against His disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

Modern Literal Version .  
 Modern KJV .  
 New American Standard B. And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them. The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners [I.e. irreligious Jews]?"

New European Version .  
 New King James Version .  
 NT (Variant Readings) And Levi made him a great feast in his house: and there was a great multitude of tax-collectors and of others that were reclining [to eat] with them.  
 °And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the tax-collectors and sinners?  
 °Byz.-And their scribes and the Pharisees murmured...

Niobi Study Bible .  
 Restored Holy Bible 6.0 .  
 Revised Young's Lit. Trans. And Levi made a great entertainment to him in his house, and there was a great multitude of tax-gatherers and others who were with them reclining (at meat), and the scribes and the Pharisees among them were murmuring at his disciples, saying, 'Therefore with tax-gatherers and sinners do you eat and drink?'

Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .

World English Bible  
Young's Updated LT

**The gist of this passage:** Levi holds a great feast and the religious types complain about some of the low life attendees.

<b>Luke 5:29a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ποιεῖ (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4160
dochê (δοχή) [pronounced <i>dokh-AY</i> ]	<i>a feast, banquet, reception</i>	feminine singular noun; accusative case	Strong's #1403
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i> ]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; accusative case	Strong's #3173
Leuis (Λευῖς) [pronounced <i>lyoo-IS</i> ]	<i>joined (in the Hebrew), a Hebrew name transliterated, Levi, Leuis</i>	proper masculine singular noun; accusative case	Strong's #3018
αὐτῷ (αὐτοῦ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῇ (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
οἰκία (οἰκία) [pronounced <i>oy-KEE-ah</i> ]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3614
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** Levi then made a great feast for Him in his [own] house.



All of this was new but fantastic to Levi. As we will find out, he is quite a scholar of the Scriptures (probably more so than any of the other disciples), and he wants to celebrate his relationship with the Lord. So he holds a great feast.

Holding a large feast with many guest suggests that Levi is fairly well off and can afford to pay for such a celebration. This is a big party.

This might appear to be a moral problem. It is possible that some of Matthew's wealth had come from dishonest tax collection; and here, he is using this money in order to celebrate the Lord (and to throw a big party for Him). If Matthew committed any sins, these sins are forgiven him, because he has clearly believed in the Lord (as he chose to follow Him). So, despite the possible origins of his wealth, that is now in the past.

We may also consider this: Matthew is a believer who is well-versed in the Old Testament. Perhaps he was honest in his profession. You can be honest in your business and still make money. Some believe anyone with money has made it dishonestly, but that simply is not true.

As an aside, we will never find out what Matthew did about his wealth, apart from what we are told here: **So, Matthew gave up everything, got up and followed Jesus.** (Luke 5:28; AUV) Furthermore, Matthew's command of Scripture might suggest that he is an honest tax collector.

Not much further back in our study, when Jesus called Peter, Andrew, James and John, they appeared to simply leave their ships behind (although, apparently, not for good, as there will be some more fishing which takes place after the crucifixion and resurrection).

Luke 5:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, nominative case	Strong's #3793
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	masculine singular adjective; nominative case	Strong's #4183
telônês (τελώνης) [pronounced tel-OH-nace]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine plural noun; genitive/ablative case	Strong's #5057
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
allos (ἄλλος) [pronounced AL-lohs]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; genitive/ablative form	Strong's #243
hoi (οἱ) [pronounced hoī]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739

Luke 5:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
μετά (μετά) [pronounced <i>meht-AH</i> ]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
κατακειμαι (κατάκειμαι) [pronounced <i>kat-AK-i-mahoe</i> ]	<i>lying down, having lain down, reclining, sitting at a meal</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2621

**Translation:** [There] was a large crowd of tax collectors and others who were with them reclining [at supper].

It is probably well-known that Levi throws great parties (in part, because he could afford to), and he had quite a large crowd there.

Being a tax collector, Levi was unpopular with Jewish people in general and certainly with the religious class. Most of his friends were other tax collectors and what the pharisees will call *sinners*.

The phrase *reclining at table* simply refers to the way that people ate in that era. Today, we sit in chairs around a table raised about 2 or 3' off the ground. Then, they laid on their sides, apparently on the ground, around a table which was perhaps raised a foot off the ground (I am guessing about that last part).

Luke 5:29 Levi then made a great feast for Him in his [own] house. [There] was a large crowd of tax collectors and others who were with them reclining [at supper].

Levi, to celebrate his becoming a follower of Jesus, has a great banquet at his house. Many fellow tax collectors come to celebrate with him.

Luke 5:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, also, even, so, then, too, both, but, for, if, indeed, likewise, moreover, or, that, therefore, when, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
gogguzô γογγύζω [pronounced <i>gong-GUD-zoh</i> ]	<i>to grumble, to murmur, to mutter, to say mean things in a low tone</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1111

Luke 5:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Pharisaios (Φαρισαῖος) [pronounced far-is-AH-yos]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; nominative case	Strong's #5330
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
grammateus (γραμματεὺς) [pronounced gram-mat-YOOCE]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun; nominative case	Strong's #1122
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθητῆς) [pronounced math-ay-TAYÇ]	<i>a learner, pupil, disciple</i>	masculine plural noun; accusative case	Strong's #3101
This is the first time the Luke uses this word.			
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** However [lit., and], the pharisees and their scribes are grumbling face to face with His disciples,...

The pharisees and scribes are grumbling, which indicates that they are unhappy about something.

Also at this party are the scribes and pharisees. So far, they have not directly confronted the Lord, although He has confronted them. They have questioned the Lord in their minds and they may have exchanged some snide remarks with other pharisees. But we don't have any recorded incidents yet where they directly confront the Lord. However, at this point, they will. But not quite yet.

At this party, rather than directly confronting Jesus, the scribes and pharisees speak their minds to His disciples. Maybe they can cause a fissure of sorts, is probably their thinking. Or, perhaps they figure, *a chain is only as strong as its weakest link*, and clearly, these disciples are not experts in much of anything related to the Mosaic Law (apart from Levi). So, it ought to be easy to trip them up in a conversation.

Luke 5:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
telōnês (τελώνης) [pronounced tel-OH-nace]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine plural noun; genitive/ablative case	Strong's #5057
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hamartôlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective; genitive/ablative case	Strong's #268

Luke 5:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esthiô (ἐσθίω) [pronounced es- <b>THEE</b> -oh]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2068
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
pinô/riô/poô (πίνω/πίω/πώω) [pronounced PEE-noh/PEE-oh/POH-oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #4095

**Translation:** ...saying, “Why are you [all] eating and drinking with the tax collectors and sinners?”

So the scribes and pharisees confront Jesus' disciples and they ask, “Why exactly are you all eating with tax collectors and sinners?” These are the lowest of the low on the scale of values of religious types. Those who whom Levi normally associates are the outcasts of proper society. These are people with whom the pharisees would never associate.

Notice that this is directed towards all of the disciples; the 2<sup>nd</sup> person plural is used. “What are you guys thinking?” they are asked. “You [all] know who these people are—do you think this is right?”

“So how is it that you and your Master find it okay to party with this type of people?” they ask by implication, as Jesus is there as well.

Perhaps, “By day, your Master talks about a lot of high and mighty topics, but here, after the day is over, He chooses these questionable people to hang out with?”

Luke 5:30 **However [lit., and], the pharisees and their scribes are grumbling face to face with His disciples, saying, “Why are you [all] eating and drinking with the tax collectors and sinners?”**

The scribes and pharisees speak to many of the Lord's disciples directly. These would not necessarily be of the 12 disciples (who were not all yet called). They question the company that they are keeping.

Jesus is paying attention to what is happening. He hears the accusations being made.

Luke 5:29–30 **Levi then made a great feast at his own house to honor the Lord. There was a very large group of people there, which crowd was primarily made up of tax collectors and sinners who were reclining at supper with them. However, the pharisees and their scribes are grumbling to the disciples, finding fault with the guests, saying, “Why are you all eating and drinking with all of these tax collectors and sinners?”**

**And answering, the Jesus said face to face with them, “[It is] not necessary to have—those [with] good health—a physician; but those diseased were having. I have not come to call the righteous ones but sinners to a change of mind.”**

Luke  
5:31–32

**Answering, Jesus said directly to them, “[It is] not necessary for those in good health to have a physician; but those who are sickly who need one [lit., who keep on having, clinging]. I have not come to call the righteous to a change of mind, but the sinners.”**



**Jesus looked directly at them, and answered their objections: “People who are in good health do not need a physician; only the sickly need a physician. You see, I did not come to call the righteous to a change of mind and position; I have come to call the sinners to change their minds about God.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And answering, the Jesus said face to face with them, “[It is] not necessary to have—those [with] good health—a physician; but those diseased were having. I have not come to call the righteous ones but sinners to a change of mind.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And Jesus answering, said to them: They that are whole need not the physician: but they that are sick. I came not to call the just, but sinners to penance.
V. Alexander’s Aramaic T. James Murdock’s Syriac NT	. And Jesus answered and said to them: A physician is not sought after for the well, but for those very sick. I came not to call the righteous, but sinners, to repentance.
Original Aramaic NT	And Yeshua answered and he said to them, "A doctor is not sought for the healthy but for those who became very ill." "I have not come that I may call the righteous, but sinners to repentance."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And Jesus answered and said to them, A physician is not needed for those who are well, but for those who are seriously sick. I have not come to call the righteous, but the sinners to repentance.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Jesus, answering, said to them, Those who are well have no need of a medical man, but those who are ill. I have come, not to get the upright, but sinners, so that they may be turned from their sins.
Bible in Worldwide English	Jesus answered them, People who are well do not need a doctor. But sick people need him. I did not come to call good people. I came to call bad people to stop doing wrong things.
Easy English	Jesus answered them, ‘People who are well do not need a doctor. It is people who are ill that need a doctor. Some people think that they always obey God. I have not come to help people like that. Some people know that they have done wrong things. I am asking those people to come to me for help. I want them to change how they live.’
Easy-to-Read Version–2001	Jesus answered them, "Healthy people don't need a doctor. It is the sick people that need a doctor. I have not come to ask good people to change. I have come to ask bad people to change their hearts and lives!"
Easy-to-Read Version–2006	Jesus answered them, “It is the sick people who need a doctor, not those who are healthy. I have not come to ask good people to change. I have come to ask sinners to change the way they live.”
God’s Word™	Jesus answered them, “Healthy people don’t need a doctor; those who are sick do. I’ve come to call sinners to change the way they think and act, not to call people who think they have God’s approval.”
Good News Bible (TEV)	Jesus answered them, “People who are well do not need a doctor, but only those who are sick. I have not come to call respectable people to repent, but outcasts.”

The Message	Jesus heard about it and spoke up, “Who needs a doctor: the healthy or the sick? I’m here inviting outsiders, not insiders—an invitation to a changed life, changed inside and out.”
NIRV	Jesus answered them, “Healthy people don’t need a doctor. Sick people do. I have not come to get those who think they are right with God to follow me. I have come to get sinners to turn away from their sins.”
New Life Version	Jesus said to them, “People who are well do not need a doctor. Only those who are sick need a doctor. I have not come to call good people. I have come to call sinners to be sorry for their sins and to turn from them.”
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	Jesus answered, "Healthy people don't need a doctor, but sick people do. I didn't come to invite good people to turn to God. I came to invite sinners."
New Berkeley Version	.
New Century Version	.
New Living Translation	Jesus answered them, “Healthy people don’t need a doctor—sick people do. I have come to call not those who think they are righteous, but those who know they are sinners and need to repent.”
The Passion Translation	Jesus overheard their complaining and said, “Who goes to the doctor for a cure? Those who are well or those who are sick? <sup>[1]</sup> I have not come to call the ‘righteous,’ but to call those who fail to measure up and bring them to repentance.” [1] The word used here is the Greek word for “evil.” Sickness is a form of evil in God’s eyes. Jesus came to heal the “evil” or sicknesses of earth.
Unlocked Dynamic Bible	Then Jesus said to them, “It is people who are sick who know they need a doctor, not those who think they are well. Similarly, I did not come from heaven to invite those who think they are righteous to come to me. On the contrary, I came to invite those who know that they are sinners, to turn from their sinful behavior and come to me.”
William's New Testament	But Jesus answered them, "Not well but sick people have to send for the doctor. It is not upright but sinful people that I have come to invite to repentance."

### Partially literal and partially paraphrased translations:

American English Bible	But Jesus told them: 'Those who are healthy don't need a doctor, only the sick do. So I came to call sinners to repentance, not righteous people.'
Beck's American Translation	.
Breakthrough Version	And when Jesus responded, He said to them, "The <i>people</i> who are healthy have no need of a doctor, but the <i>people</i> who have <i>it</i> bad do. I have not come to invite <i>people</i> who do what is right, but sinful <i>people</i> to a change of ways.
Common English Bible	Jesus answered, “Healthy people don’t need a doctor, but sick people do. I didn’t come to call righteous people but sinners to change their hearts and lives.”
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	But Jesus answered them, It is those who are sick, not those who are in health, that have need of the physician. I have not come to call the just; I have come to call sinners to repentance.

NT for Everyone	'Healthy people don't need a doctor;' replied Jesus, 'it's sick people who do! I haven't come to call the righteous; I'm calling sinners to repentance.'
20 <sup>th</sup> Century New Testament	In answer Jesus said: "It is not those who are well that need a doctor, but those who are ill. I have not come to call the religious, but the outcast, to repent."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus rebutted the criticism, "People who are well do not need a physician; those who are sick do. I came not for the holy, but to call sinners to repent."
Evangelical Heritage V. Ferrari-Fenton Bible	.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT NIV, ©2011	.
Riverside New Testament	Jesus answered them, "The well have no need of a physician, but those who are sick have. I have not come to call righteous men, but sinners to a change of heart."
Leicester A. Sawyer's NT	And Jesus answered and said to them, The well need not a physician, but the ill. I have not come to call the righteous, but sinners to a change of mind.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	But Jesus replied to them, "It is not men in good health who require a physician, but the sick. I have not come to call the righteous to repentance, but sinners."
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"But Jesus spoke up, "Healthy people don't need a doctor, but sick people do. I have come to call to repentance; I call sinners, not the righteous."
The Heritage Bible	And Jesus answering, said to them, They in sound health have absolutely no need of a physician, but the ones having a bad condition. I absolutely have not come to call righteous ones, but sinners into repentance.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	Jesus said to them in reply, 'It is not those that are well who need the doctor, but the sick. I have come to call not the upright but sinners to repentance.'
New RSV	.
Revised English Bible–1989	Jesus answered them: "It is not the healthy that need a doctor, but the sick; I have not come to call the virtuous but sinners to repentance."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It was Yeshua who answered them: "The ones who need a doctor aren't the healthy but the sick. I have not come to call the 'righteous,' but rather to call sinners to turn to God from their sins."
exeGesés companion Bible	And Yah Shua answers them, saying, They who are whole need not a healer; but they who are ill. I come not to call the just,

Hebraic Roots Bible	but sinners to repentance. And answering, Yahshua said to them, The physician is not needed by the healthy, rather by those who are severely ill. I did not come to call the righteous, but sinners to repentance.
Israeli Authorized Version <i>The Scriptures</i> 1998	. And עֲשׂוּהִי answering, said to them, "Those who are well do not need a physician, but those who are sick. "I have not come to call the righteous, but sinners, to repentance."
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Answering The Jesus says to them not need have The [Men] Having (Health) [of] healer but The [Men] miserably Having {something} not [I] have come to call [men] right but {I have come to call} [men] offending to rethinking...
Awful Scroll Bible	Then Jesus being came about resolved-away, said with regards to them, "They being wholesome need not hold of a physician, however those holding injuriously. (")I Myself have not come to be called they righteous, however they missing-the-mark to after-think."
Concordant Literal Version Orthodox Jewish Bible	. And in reply, Rebbe Melech HaMoshiach said to them, It is not the bariim who have need of a rofeh, but the cholim (sick persons); I have not come to call the tzaddikim but choteim (sinners) to teshuva (repentance).
Rotherham's Emphasized B.	And, answering, Jesus said unto them—No need, have, the whole, of a physician, but, they who are sick. I have not come to call, righteous, men, but, sinners, unto repentance.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Jesus replied to them, "It is not those who are healthy who need a physician, but [only] those who are sick. I did not come to call the [self-proclaimed] righteous [who see no need to repent], but sinners to repentance [to change their old way of thinking, to turn from sin and to seek God and His righteousness]."
An Understandable Version	And Jesus answered them, "People who are healthy do not need a doctor, but [only] sick people do. I did not come to call those who are doing right to repent [ <i>i.e., to change their hearts and lives</i> ], but [only those who are] sinners."
The Expanded Bible	Jesus answered them, "It is not the healthy people who need a doctor, but the sick. I have not come to invite [call] good people [the righteous; <sup>c</sup> meaning the "self-righteous" who feel no need to repent] but sinners to change their hearts and lives [repentance]."
Jonathan Mitchell NT	Then Jesus, giving a decided response, said to them, "The folks being normally healthy and sound are not normally having a need of a healer (doctor; physician), but rather those constantly having it badly (= being constantly sick, or having a continuing illness). "I have not come to call 'righteous folks' (= those who consider themselves rightwised in relation to God and mankind; = religious people), but to the contrary, [to call] outcasts (those considered 'sinners' by the religious community, and therefore rejected by them because of their lifestyles and practices; those who are failures and who continuously miss the goal [of life]; or: irreligious people) into a change of thinking, with a new perspective and a return to God."
P. Kretzmann Commentary	And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. [But Jesus answered for His disciples, by stating in the form of a proverb that the healthy people had no need of a physician, but those that are in

a bad way, that are sick. And He explains the proverb for their benefit: Not am I come to call the righteous, but sinners, to repentance. Mark: Jesus calls Himself a physician of the soul; He represents sin as a disease of the soul; He states that He is come to cure men of this disease; He implies that those that did not feel their sickness, but believed themselves to be well and healthy, had no need of His services on account of that foolish opinion.]

**I came not to call the righteous, but sinners, to repentance.**

Those that cared nothing for a Savior of sinners, He calls righteous or healthy; not as though they were exceptions in a world of lost and condemned sinners, for whose salvation He had come into the world, but because they felt no need of His services, because they did not know that they were wretched and miserable, and poor, and blind, and naked, Rev. 3:17; John 9:41. Only he that acknowledges and knows his sinfulness, that realizes, as Luther says, that he belongs into hell with skin and hair, with body and soul, only he has part in this Savior. If we accept this fact with meek hearts and rely upon it as sacred truth that God is merciful to us for Christ's sake, then we can be delivered from the terrible disease of sin.

Syndein/Thieme

**And Jesus 'had an answer for them' {apokrinomai}, "Those who are well/'sound of body' {hugiaino} have no need of a physician . . . but, in contrast {alla} those who are sick {need the physician}. I {Jesus} have absolutely not {ouk} come to call the righteous {dikaios} . . . but sinners to 'change their minds'/repentance {metanoia - is the more emotional Greek word for change of minds}."**

Translation for Translators

**Then, to indicate that it was those who knew that they had sinned who were coming to him for help, Jesus said to them, " It is people who are sick who need a doctor, not those who are well [MET]. Similarly, I did not come from heaven to invite those who think they are righteous to come to me. On the contrary, I came to invite those who know that they are sinners to turn from their sinful behavior and come to me."**

The Voice

**Jesus (answering for the disciples):** Healthy people don't need a doctor, but sick people do. I haven't come for the pure and upstanding; I've come to call *notorious* sinners to rethink their lives and turn to God.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®

Jesus<sup>122</sup> answered them, "Those who are well don't need a physician, but those who are sick do.<sup>123</sup> I have not come<sup>124</sup> to call the righteous, but sinners to repentance."<sup>125</sup>

<sup>122in</sup> Grk "And Jesus." Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>123sn</sup> Jesus' point is that he associates with those who are sick because they have the need and will respond to the offer of help. A person who is well (or who thinks mistakenly that he is) will not seek treatment.

<sup>124sn</sup> I have not come is another commission statement by Jesus; see 4:43-44.

<sup>125sn</sup> Though parallels exist to this saying (Matt 9:13; Mark 2:17), only Luke has this last phrase but sinners to repentance. Repentance is a frequent topic in Luke's Gospel: 3:3, 8; 13:1-5; 15:7, 10; 16:30; 17:3-4; 24:47.

New American Bible (2011)  
The Passion Translation  
The Spoken English NT

**Jesus said back to them, "People who are well don't need a doctor-sick people do." I haven't come to call people of integrity, but to call sinners to a change of heart.<sup>o</sup>**

<sup>o</sup> Traditionally: "...to call the righteous, but sinners to repentance"(see "Bible Words" under "righteous" and "repentance").

**Righteous, Righteousness:** This traditional word connotes being just and having ethical and spiritual integrity. In relation to human beings, it also tends to connote being a law-abiding person. "Righteousness" connotes justice, fairness, and integrity.



**Repentance:** The act of repenting, or the attitude of one who has repented. See “Repent”

**Repent:** To determine that you have done wrong and to embrace a new ethical attitude and course of action that is in harmony with God’s will. In SENT, the words traditionally rendered as “repent” are typically rendered as “change your heart” and “change your ways”.

Wilbur Pickering’s New T.

**The Pharisees have a problem**

Well the scribes and Pharisees complained about them to His disciples, saying, “How can you eat and drink with the tax collectors and sinners?!”

So Jesus reacted and said to them: “Those who are healthy have no need of a physician, just those who are sick. I have not come to call righteous people to repentance, just sinners.” V. 30 is included for context.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	And answering, Jesus said to them, "The ones being well have no need of a physician, <u>but</u> the ones having it badly [ <i>fig., those who are sick</i> ]. "I have not come to call righteous [ <i>ones</i> ], <u>but</u> sinners to repentance."
Charles Thompson NT Context Group Version	. And Jesus answering said to them, Those that are in health have no need of a physician; but those that are sick. I have not come to call the vindicated but disgracers [of God] to reoriented lives.
Disciples’ Literal New T.	Jesus said to them, “The <i>ones</i> being healthy have no need of a physician, but the <i>ones</i> being ill. I have not come to call righteous ones to repentance, but sinners”.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	And answering, Jesus said to them, Those who are sound have no need of a healer, but those badly having illness. I did not come to call the righteous, but sinners to repentance.
Literal New Testament	.
Modern English Version	Jesus answered them, “Those who are well do not need a physician, but those who are sick. I have not come to call the righteous, but sinners to repentance.”
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And Jesus answering said unto them, 'They who are well have no need of a physician, but they that are ill: I came not to call righteous men, but sinners, to reformation.'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	.
World English Bible	.
Young’s Updated LT	.

**The gist of this passage:** Jesus draws the analogy that only those who are sick require a physician. He Himself has come to call sinners to a change of mind.

Luke 5:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prôs (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** Answering, Jesus said directly to them,...

Jesus apparently has kept eyes on the religious types. He knows the scribes and pharisees are there, and He sees them talking to the disciples. He listens in to hear their objections, and then He addresses the scribes and pharisees directly.

His disciples are recently added to His entourage, and they have a lot to learn. Jesus is not yet ready to throw them to the wolves (the pharisees and other religious types) without first giving them some wolf-training.

Luke 5:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
chreia (χρεία) [pronounced <i>KHRI-ah</i> ]	<i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want</i>	feminine singular noun; nominative case	Strong's #5532

Luke 5:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2192
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
hugiaiôn (ὑγιαίνω) [pronounced hoog-ee-AH'ee-no]	<i>being in sound [in health], being well, being in good health; metaphorically for, uncorrupted doctrine</i>	masculine plural, present active participle; nominative case	Strong's #5198
iatros (ἰατρός) [pronounced ee-at-ROSS]	<i>a physician</i>	masculine singular noun; genitive/ablative case	Strong's #2395

**Translation:** ...*[It is] not necessary for those in good health to have a physician;...*

"People who are in good health do not need a doctor," Jesus tells them. Now, this makes perfect sense; but what does Jesus mean?

The scribes and pharisees consider themselves to be righteous; they believe that they have held fast to the doctrines of Judaism, and that this along with their racial relationship to God, makes them righteous. So, in their own minds, they are healthy; therefore, they don't need a physician; they don't need Jesus. They do not need anything in order to be considered righteous.

Luke 5:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
kakôs (κακῶς) [pronounced kak-OCE]	<i>diseased, to be ill, sickly; miserably, grievously; improperly, wrongly; to speak ill of, revile; physically or morally ill</i>	adverb	Strong's #2560
echô (ἔχω) [pronounced EHKh-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192

**Translation:** ...*but those who are sickly who need one [lit., who keep on having, clinging].*

This short phrase may be better conveyed as, ...*but those who are ill [need a physician].*

The scribes and pharisees don't see themselves as having any need; but the people around them clearly have a need for something. So, Jesus is agreeing, to a degree, with the scribes and pharisees.

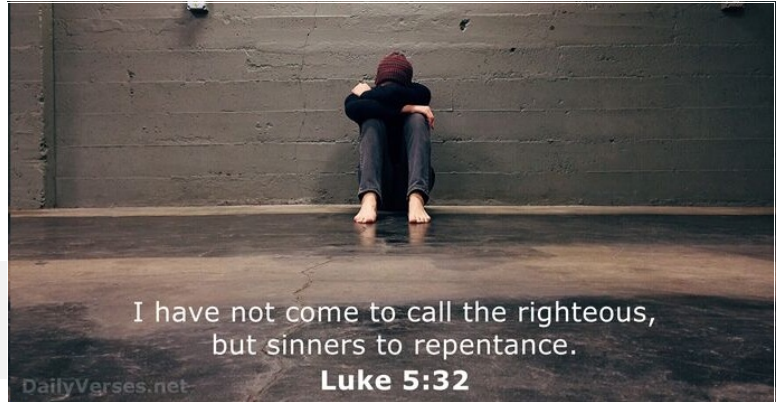
Luke 5:31 **Answering, Jesus said directly to them, "[It is] not necessary for those in good health to have a physician; but those who are sickly who need one [lit., who keep on having, clinging].**

Jesus would teach often by parables and parallelism. This sort of teaching is found throughout the Old Testament, particularly in the wisdom literature.

Obviously, we don't call a doctor unless we are sick. No one needs Jesus unless they are spiritually lacking.

## Chapter Outline

### Charts, Graphics and Short Doctrines



**Luke 5:32 (NIV)** (a graphic); from [Daily Verses](#); accessed September 3, 2021.

Luke 5:32			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 <sup>st</sup> person singular, perfect active indicative	Strong's #2064
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	aoist active infinitive	Strong's #2564
dikaios (δίκαιος, αἰά, ov) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective; accusative case	Strong's #1342
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
hamartôlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective; accusative case	Strong's #268



Luke 5:32			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
metánoia (μετάνοια) [pronounced met-AHN-oy-ah]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; accusative case	Strong's #3341

**Translation:** I have not come to call the righteous to a change of mind, but the sinners.”

Jesus testifies that He did not come to call the righteous to a change of mind, but sinners. The scribes and pharisees see themselves as righteous; and they also see those attending this party as sinners. The scribes and pharisees see nothing wrong with themselves; therefore, they have no reason to avail themselves of God's grace (in their own eyes). "These sinners are here because I need to minister to *them*," Jesus is telling them.

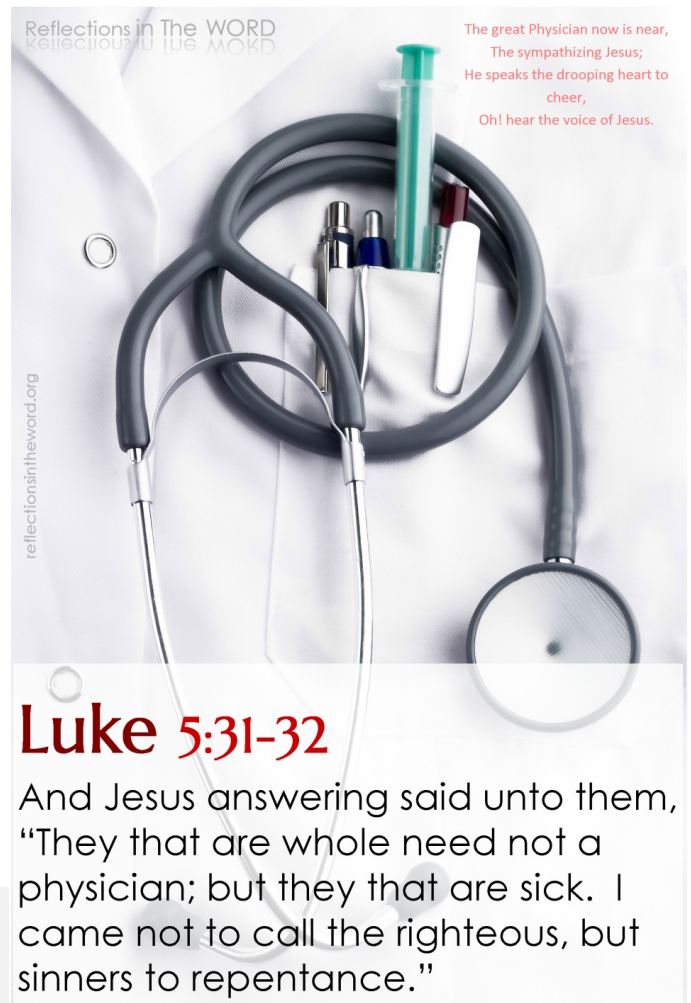
The word translated *repentance* here refers to a changing of one's mind. It indicates the use of volition. This is not about sin and it is not about emotion.

Luke 5:32 I have not come to call the righteous to a change of mind, but the sinners.”

Luke 5:31–32 Jesus looked directly at them, and answered their objections: "People who are in good health do not need a physician; only the sickly need a physician. You see, I did not come to call the righteous to a change of mind and position; I have come to call the inners to change their minds about Gods."

[Chapter Outline](#)  
[Charts, Graphics and Short Doctrines](#)

Luke 5:31–32 (KJV) (a graphic); from [Reflections in the Word](#); accessed September 3, 2021.



Reflections in The WORD  
 Reflections in the WORD

The great Physician now is near,  
 The sympathizing Jesus;  
 He speaks the drooping heart to cheer,  
 Oh! hear the voice of Jesus.

**Luke 5:31-32**  
 And Jesus answering said unto them, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

[Chapter Outline](#) [Charts, Graphics and Short Doctrines](#)

**Jesus Is Questioned About Fasting (as John's Disciples Did); He Answers in Parables**  
*Matthew 9:14–17 Mark 2:18–22*



And the [scribes and pharisees] spoke face to face with Him, “The disciples of John fast often and prayers they do; and similarly those of the pharisees. But the [disciples] of Yours keep on eating and keep on drinking.”

Luke  
5:33

The [scribes and pharisees] spoke directly to Him, “The disciples of John often fast and they offer [lit., *do, make*] prayers; and similarly those [things are done] by the pharisees. But Your [disciples] [just] keep on eating and drinking.”

Then these same religious leaders said to Jesus. “We have observed that the disciples of John often fasted and they offered prayers as well—these are things the pharisees also do. But Your disciples just keep on eating and drinking, like life is a party!”

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And the [scribes and pharisees] spoke face to face with Him, “The disciples of John fast often and prayers they do; and similarly those of the pharisees. But the [disciples] of Yours keep on eating and keep on drinking.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And they said to him: Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?
V. Alexander’s Aramaic T. James Murdock’s Syriac NT	. And they said to him: Why do the disciples of John fast often, and pray, and also [those] of the Pharisees; but thine eat and drink ?
Original Aramaic NT	But they were saying to him, "Why do the disciples of Yohannan fast faithfully and pray, also the Pharisees, but yours are eating and drinking?"
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. They said to him, Why do the disciples of John always fast and pray, and also those of the Pharisees; but yours eat and drink?

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And they said to him, The disciples of John frequently go without food, and make prayers, and so do the disciples of the Pharisees; but your disciples take food and drink.
Bible in Worldwide English	They said to him, The disciples or followers of John are often fasting <not eating for a time> , and they talk with God. The disciples of the Pharisees do the same. But your disciples eat and drink
Easy English	Then the Jewish leaders said to Jesus: ‘The disciples of John the Baptist often stop eating food for a time. Then they can pray to God a lot. The disciples of the Pharisees also do that. But your disciples never do that. They continue to eat and drink every day.’
	5:33 John the Baptist and the Pharisees taught the people who obeyed them about how to pray. They taught them to go without food sometimes. This caused them to feel nearer to God when they prayed.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	<b>Jesus Is Not Like Other Religious Leaders</b> They said to Jesus, “John’s followers often fast and pray, the same as the followers of the Pharisees. But your followers eat and drink all the time.”
God’s Word™	.

Good News Bible (TEV)  
The Message

.  
They asked him, "John's disciples are well-known for keeping fasts and saying prayers. Also the Pharisees. But you seem to spend most of your time at parties. Why?"

NIRV

### Jesus Is Asked About Fasting

Some of the people who were there said to Jesus, "John's disciples often pray and go without eating. So do the disciples of the Pharisees. But yours go on eating and drinking."

New Life Version

### Jesus Teaches about Going without Food So You Can Pray Better

They asked Jesus, "Why do the followers of John and of the proud religious law-keepers go without food so they can pray better, but Your followers keep on eating and drinking?"

New Simplified Bible

.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study  
Contemporary English V.  
The Living Bible

.  
.  
Their next complaint was that Jesus' disciples were feasting instead of fasting. "John the Baptist's disciples are constantly going without food and praying," they declared, "and so do the disciples of the Pharisees. Why are yours wining and dining?"

New Berkeley Version  
New Century Version

.  
Some people said to Jesus, "John's followers often pray and go without eating, and so do the followers of the Pharisees. But your disciples never go without eating or drinking."

New Living Translation

### A Discussion about Fasting

One day some people said to Jesus, "John the Baptist's disciples fast and pray regularly, and so do the disciples of the Pharisees. Why are your disciples always eating and drinking?"

The Passion Translation

### A Question about Fasting

Jesus' critics questioned him. "John the prophet is known for leading his disciples to frequently fast and pray. As the religious leaders of the land, we do the same. Why do you and your disciples spend most of your time feasting at banquets?"<sup>[m]</sup>  
[m] Luke 5:33 It is likely that Matthew held his banquet on one of the Jewish fast days.

Unlocked Dynamic Bible

Those Jewish leaders said to Jesus, "The disciples of John the Baptizer often abstain from food and pray, and the disciples of the Pharisees do that, too. But your disciples keep on eating and drinking! Why do they not fast like the others?"

William's New Testament

.

### Partially literal and partially paraphrased translations:

American English Bible

Then later on, they said this to him:  
'Why is it that though John's disciples and those of the Pharisees fast frequently in order to make requests [of God], your [disciples] just go on eating and drinking?'

Beck's American Translation  
Breakthrough Version

.  
The *people* said to Him, "The students of John go without food frequently and make pleas, likewise also *the students of the Separatists*, but Yours eat and drink."

Common English Bible

### The old and the new

Some people said to Jesus, "The disciples of John fast often and pray frequently. The disciples of the Pharisees do the same, but your disciples are always eating and drinking."

International Standard V	<b>A Question about Fasting</b> <b>(Matthew 9:14-17; Mark 2:18-22)</b> Then they told him, "John's disciples frequently fast and pray, and so do those of the Pharisees. But your disciples <sup>[Lit. yours]</sup> keep right on eating and drinking."
Len Gane Paraphrase	They said to him, "Why do John's disciples often fast and make prayers like those of the Pharisees, but you eat and drink?"
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Then they said to him, How is it that thy disciples eat and drink, when John's disciples are always fasting and praying, and the Pharisees' disciples too?
NT for Everyone	'John's disciples often fast, and say prayers,' they said to him, 'and so do the Pharisees' followers – but your disciples eat and drink.'
20 <sup>th</sup> Century New Testament	"John's disciples," they said to Jesus, "Often fast and say prayers, and so do the disciples of the Pharisees, while yours are eating and drinking!"

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Conservapedia Translation	They replied, "Why do John's disciples frequently fast and pray, as do the Pharisees' disciples, but yours eat and drink?" is the reference here to the Pharisees, or to the Pharisees' disciples?
Evangelical Heritage V.	.
Ferrar-Fenton Bible	They then said to Him: "The disciples of John, and of the Pharisees, frequently fast and pray; but Yours eat and drink!"
Free Bible Version	"Well, John's disciples often fast and pray, and the Pharisees' disciples do as well. But your disciples don't—they go on eating and drinking," they told him.
God's Truth (Tyndale)	And the Scribes and Pharisees murmured against his disciples saying: Why eat you and drink you with publicans and sinners?
Holman Christian Standard	<b>A Question about Fasting</b> Then they said to Him, "John's disciples fast often and say prayers, and those of the Pharisees do the same, but Yours eat and drink." <sup>[k]</sup> [k] Other mss read "Why do John's . . . drink?" (as a question)
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then they said to him, why do the disciples of John fast often, and make entreaty to Elohim, and likewise the disciples of the Pharisees; but yours eat and drink?
Weymouth New Testament	.
Wikipedia Bible Project	"John's disciples often fast and pray, and the Pharisees' disciples do too, but your disciples are busy eating and drinking," they told him.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Some people asked him, "The disciples of John fast often and say long prayers, and so do the disciples of the Pharisees. Why is it that your disciples eat and drink?"
The Heritage Bible	And they said to him, Why do the disciples of John fast often, and make petitions, and similarly the Pharisees, and yours eat and drink?
New American Bible (2002)	.
New American Bible (2011)	<i>The Question About Fasting.</i> <sup>o</sup> And they said to him, "The disciples of John fast often and offer prayers, and the disciples of the Pharisees do the same; but yours eat and drink."

o. [5:33–39] Mt 9:14–17; Mk 2:18–22.

New English Bible–1970

**The Question about Fasting** [ Lk.5.33-39 → ] - Mt.9.14-17, Mk.2.18-22

Then they said to him, 'John's disciples are much given to fasting and the practice of prayer, and so are the disciples of the Pharisees; but yours eat and drink.'

New Jerusalem Bible

.

New RSV

.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Next they said to him, "Yochanan's *talmidim* are always fasting and *davvening*, and likewise the *talmidim* of the *P'rushim*; but yours go on eating and drinking."

exeGesés companion Bible

**YAH SHUA ON FASTING**

And they say to him,  
Why fast the disciples of Yahn frequently  
and make petitions  
- and likewise the Pharisees;  
but yours eat and drink?

Hebraic Roots Bible

But they said to Him, Why do John's disciples fast often, and make prayers, and likewise those of the Pharisees, but those close to You eat and drink?

Israeli Authorized Version

And they said unto him, Why do the talmidim of Yochanan fast often, and make prayers, and likewise the talmidim of the Prushim; but thine eat and drink?

*The Scriptures* 1998

And they said to Him, "Why do the taught ones of Yoḥanan fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

Tree of Life Version

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### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...The [Men] but say to him The Students [of] John fast frequently and requests [They] make similarly and {them} The [Men] [of] the pharisees {make} The but Yours\* eat and [They] drink...

Awful Scroll Bible

Moreover they said with respects to Him, "Because-of-what eat-not the disciples of John, an eating-not often, even themselves make implorations, and likewise those of the Pharisees, but Yours eat and drink?"

Concordant Literal Version

Yet they said to Him, "The disciples of John are fasting frequently and are making petitions; likewise also those of the Pharisees; yet yours are eating and drinking."

Orthodox Jewish Bible

But they said to Rebbe, Melech HaMoshiach, Yochanan's talmidim undergo tzomot (fasts) often and offer tefillos; likewise also the ones of the Perushim; but your talmidim eat and drink.

Rotherham's Emphasized B.

But, they, said unto him—The disciples of John, do fast much, and, supplications, do make,—likewise also the disciples of the Pharisees; but, thine, do eat and drink!

Third Millennium Bible

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### Expanded/Embellished Bibles:

*The Amplified Bible*

Then they said to Him, "The disciples of John [the Baptist] often practice fasting and offer prayers [of special petition], and so do the disciples of the Pharisees; but Yours eat and drink."

An Understandable Version

Then they said to Jesus, "John's [the Immerser's] disciples fast frequently [i.e., going without food and/or drink for religious reasons] and they offer earnest prayer requests, and the disciples of the Pharisees do the same things. But your disciples eat and drink."

The Expanded Bible

Jesus Answers a Question

Jonathan Mitchell NT	<p>They said to Jesus, “John’s followers [disciples] often fast [<sup>c</sup> giving up eating for spiritual purposes] and pray, just as the Pharisees [or disciples of the Pharisees] do. But your followers [disciples] eat and drink all the time.”</p> <p>So they said to Him, “John’s disciples are frequently fasting and constantly making petitions [to God]; likewise also those of the Pharisees; yet yours are continuously eating and drinking!”</p>
P. Kretzmann Commentary	<p><b>Verses 33-35</b></p> <p>A question of fasting:</p> <p>And they said unto Him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but Thine eat and drink?</p> <p>The Pharisees had allies, more or less openly, in the disciples of John. Misunderstanding the austere manner of living of their Master and imitating it in a false way, they believed such conduct necessary for a devout Jew. And therefore some of these, representing both parties, came to Jesus with a question concerning some of these strict observances in frequent fasting and the practice of prayer, which the disciples of the Lord in no way observed. The implication was a laxness of morals and a disregard of the proper customs. Note: Observances of this kind are well enough in themselves, are, as Luther expresses it, a fine outward training. But to ascribe any other power and value to them as works of merit in the sight of God is foolish, and therefore the attitude of the Pharisees was foolish.</p>
Syndein/Thieme	<p>{The Superiority of the New}</p> <p>Then they said to Him, "John's disciples frequently fast and pray, and so do the disciples of the Pharisees, but Yours {His disciples} continue to eat and drink."</p>
Translation for Translators	<p><b>Jesus explained that people could not follow both their old customs and his new teaching.</b></p>
The Voice	<p style="text-align: center;"><i>Luke 5:33-39</i></p> <p><i>Those Jewish leaders said to Jesus, “The disciples of John the Baptizer often abstain from food to show that they want to please God, and the disciples of the Pharisees do that, too. But your disciples keep on eating and drinking! Why do not they fast like the others?”</i></p> <p><b>Pharisees:</b> Explain to us why You and Your disciples are so commonly found partying like this, when our disciples—and even the disciples of John—are known for fasting rather than feasting, and for saying prayers rather than drinking wine.</p>

### Bible Translations with an Excess of Footnotes:

Disciples’ Literal New T.  
NET Bible®

#### *The Superiority of the New*

Then<sup>126</sup> they said to him, “John’s<sup>127</sup> disciples frequently fast<sup>128</sup> and pray,<sup>129</sup> and so do the disciples of the Pharisees,<sup>130</sup> but yours continue to eat and drink.”<sup>131</sup>

<sup>126tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>127tc</sup> Most mss (κ\*, 2 A C D Θ Ψ Ë1, 13 İ latt sy) read διὰ τί (dia ti, “Why do John’s...?”) here, turning the statement into a question. But such seems to be a motivated reading, assimilating the text to Mark 2:18 and Matt 9:14. The reading represented in the translation is supported by Ì4 κ1 B L W Ë 33 892\* 1241 spiritual advance.

<sup>sn</sup> John refers to John the Baptist.

<sup>128sn</sup> John’s disciples and the disciples of the Pharisees followed typical practices with regard to fasting and prayer. Many Jews fasted regularly (Lev 16:29-34; 23:26-32; Num 29:7-11). The zealous fasted twice a week on Monday and Thursday.

<sup>129tn</sup> Grk “and offer prayers,” but this idiom (δέησις + ποιέω) is often simply a circumlocution for praying.

<sup>130sn</sup> See the note on Pharisees in 5:17.

<sup>131tn</sup> Grk “but yours are eating and drinking.” The translation “continue to eat and drink” attempts to reflect the progressive or durative nature of the action described, which in context is a practice not limited to the specific occasion at hand (the banquet).



New American Bible (2011) .  
 The Passion Translation .  
 The Spoken English NT **An Argument about Fasting (Mt. 9:14-17; Mk 2:18-22)**  
 And they said to him, “John’ followers often fast and pray, just like the followers of the Pharisees.<sup>p</sup> But yours eat and drink.”  
<sup>p.</sup> Or “and those of the Pharisees do the same.”  
 Wilbur Pickering’s New T. .

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation .  
 Charles Thompson NT Then they said to him, Why do, the disciples of John fast often and make supplications; and in like manner those of the Pharisees; but thine eat and drink?  
 Context Group Version And they said to him, The apprentices of John fast often, and make requests; likewise also the [apprentices] of the Pharisees; but yours eat and drink.  
 Disciples’ Literal New T. Why Do Your Disciples Not Fast? The Bridegroom Is Here. New Wineskins  
 And the ones said to Him, “The disciples of John are fasting[jj] frequently and making prayers. Likewise also the ones of the Pharisees. But **Yours** are eating and drinking”.  
 [j] [note from Matthew 9:14] John’s disciples may have been fasting regarding his imprisonment or their own repentance and preparation. Some Pharisees fasted twice a week,  
 English Standard Version .  
 Far Above All Translation Then they said to him, “Why do John’s disciples fast frequently, and make supplications, as those of the Pharisees *do* for their part, whereas yours eat and drink?”  
 Green’s Literal Translation .  
 Literal New Testament .  
 Modern English Version .  
 Modern Literal Version .  
 Modern KJV .  
 New American Standard B. The Question About Fasting  
 They said to Him, “Why do the disciples of John fast often and offer prayers, and likewise the disciples of the Pharisees, but Yours eat and drink?”  
 New European Version .  
 New King James Version Jesus Is Questioned About Fasting  
 Then they said to Him, “Why<sup>fj</sup> do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?”  
 [f] NU omits *Why do*, making the verse a statement  
 And they °said unto him, The disciples of John fast often, and make supplications; likewise also the [disciples] of the Pharisees; but thine eat and drink.  
 °Byz.-said unto him, *Why do the disciples..?*  
 NT (Variant Readings)  
 Niobi Study Bible .  
 Restored Holy Bible 6.0 .  
 Revised Young’s Lit. Trans. And they said unto him, 'Therefore do the disciples of John fast often, and make supplications -- in like manner also those of the Pharisees -- but yours do eat and drink?'  
 Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster’s Translation And they said to him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples of* the Pharisees; but thine eat and drink?  
 World English Bible .

Young's Updated LT

**The gist of this passage:** The scribes and pharisees then ask Jesus about the fact that He and His disciples do not fast, as the disciples of John do.

Luke 5:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** The [scribes and pharisees] spoke directly to Him,...

When the scribes and pharisees tried to step in and ask Jesus' disciples some hard questions, Jesus stepped up, speaking to them. So the scribes and pharisees now direct their questions to Him.

The religious types have apparently stored up some questions. They knew about John the Herald because the religious hierarchy saw him as a potential troublemaker.

Luke 5:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>a learner, pupil, disciple</i>	masculine plural noun; nominative case	Strong's #3101

Luke 5:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἰωάννης (Ἰ'ωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491
νῆστευῶ (νηστεύω) [pronounced nayc-TYEW-oh]	<i>to abstain from food, to fast</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3522
πυκνός (πυκνός) [pronounced pook-NOS]	<i>thick, dense, compact; in reference to time; frequent, frequently, often, recurring; vigorously, diligently; often, more frequently, more often</i>	neuter plural adjective; accusative case	Strong's #4437
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
δέησις (δέησις) [pronounced DEH-ay-sis]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine plural noun; accusative case	Strong's #1162
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person plural, present middle indicative	Strong's #4160

**Translation:** ...“The disciples of John often fast and they offer [lit., do, make] prayers;...

The scribes and pharisees are in the gathering of information mode right now. So, they are simply offering up what they have observed. It appears that they have a negative bias against the Lord early on, so their fact finding mission is interrelated to personal attacks against Jesus and against His disciples (but, at this point, this is still early days).

Their information gathering by the religious hierarchy is not out of curiosity, nor is it being done in order for them to make a decision about Jesus. They have already made a decision about Jesus—He’s bad for them. Information gathering is all about helping them to decide what are they going to do about it.

Even though the pharisees were not happy with John the baptizer’s ministry, it now has less of an impact compared to the Lord’s ministry (John said, “**I must decrease and He must increase**”).

Based upon what this religious crowd has observed, John’s disciples sometimes fasted and they offered up prayers.

Now, bear in mind that the religious class did not like John’s ministry; but they don’t like Jesus’ either. So they are not above taking something from John’s ministry and using it against Jesus.

Luke 5:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoiōs (ὁμοίως) [pronounced <i>hom-OY- oce</i> ]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
tōn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH- yos</i> ]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; genitive/ablative case	Strong's #5330

**Translation:** ...and similarly those [things are done] by the pharisees.

And the pharisees then add to their stated observation, “We do this as well. We **fast** and we offer up prayers.”

The scribes and pharisees are saying, “We can understand this approach to life; this is what we do. We fast and offer up prayers quite often.” In truth, they did not care much for John the baptizer’s ministry, but here is something which they offer up as positive: “they fasted and we fast; they prayed and we pray.”

Let me suggest that this positive attitude towards John’s ministry did not exist *during* John’s ministry. They make it sound almost as if they appreciated John’s ministry, related to it, and even supported it—but they didn’t.

Luke 5:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
soi (σοί) [pronounced <i>soy</i> ]	<i>your, yours, your own</i>	masculine plural, possessive pronoun; nominative case	Strong's #4674 (from #4771)
Check accents			
esthiō (ἐσθίω) [pronounced <i>es-THEE- oh</i> ]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2068

Luke 5:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
πινῶ/πιῶ/ποῶ (πίνω/πίω/πόω) [pronounced PEE- noh/PEE-oh/POH-oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #4095

**Translation:** *But Your [disciples] [just] keep on eating and drinking.”*

But, then they ask, “But what about Your disciples, they are eating and drinking; they party like it is 1999.”

This seems like the opportune time to put a question like this to Jesus, because all of his disciples are there and they are all eating and drinking and enjoying life. No one is fasting; no one is offering up prayers.

Luke 5:33 *The [scribes and pharisees] spoke directly to Him, “The disciples of John often fast and they offer [lit., do, make] prayers; and similarly those [things are done] by the pharisees. But Your [disciples] [just] keep on eating and drinking.”*

The pharisees and scribes saw what they believed to be some inconsistencies between the ministry of John and the ministry of Jesus.

Let me phrase this in another way. It is as if these religious types are saying, “You seem to claim that Your ministry is a follow-on to John’s ministry, but where is the consistency? They seemed to do one thing and you all are doing something else completely.”

The pharisees believe this to be a real contradiction because they do not understand what is happening. They look at the superficial, the different behaviors exhibited, and they think that they have found a great chasm between the ministries of John and Jesus.

Luke 5:33 *Then these same religious leaders said to Jesus. “We have observed that the disciples of John often fasted and they offered prayers as well—these are things the pharisees also do. But Your disciples just keep on eating and drinking, like life is a party!”*

The kind of argument being made by the pharisees is quite fascinating. They did not like John; they did not support his ministry. However, they will use anything in order to attack the Lord.

**Illustration:** We find this in political discussions all of the time. When a president is in office from the other party, people will post memes about his wasteful vacations, the number of times he plays golf, and the bloated budgets which he signs. However, when their candidate is in office, suddenly that man’s expensive vacations, his golf playing and his bloated budgets are no longer a concern.

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And these [things] Jesus said face to face with them, “You are not able, the attendants of the bridal chamber, with whom the bridegroom with them is, to carry out to fast. And will comes days even when is removed from them the bridegroom, then they will fast in those the days.”

Luke  
5:34–35

Jesus then said these [things] directly to them, “Are you able to make the attendants of the bridal party, among whom is the bridegroom, fast? The days will come when the bridegroom is removed, [and] then they will fast in those days.”

Jesus answered them directly, saying, “Can you make the guests of the bridal celebration fast when the bridegroom is right there with them? The time will come when the bridegroom is removed, and then they will fast.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And these [things] Jesus said face to face with them, “You are not able, the attendants of the bridal chamber, with whom the bridegroom with them is, to carry out to fast. And will comes days even when is removed from them the bridegroom, then they will fast in those the days.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. To whom he said: Can you make the children of the bridegroom fast whilst the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them: then shall they fast in those days.
V. Alexander’s Aramaic T. James Murdock’s Syriac NT	. And he said to them: Ye cannot make the guests of the nuptial chamber fast, while the bridegroom is with them. But the days will come, when the bridegroom will be taken up from them, and then will they fast, in those days.
Original Aramaic NT	But he said to them, "You cannot make the children of the bridal chamber fast as long as the groom is with them." "But the days will come when the groom will be taken from them and then they will fast in those days."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. He said to them, You cannot make the sons of the wedding feast fast, so long as the bridegroom is with them. But the days will come, when the bridegroom is taken from them, then they will fast in those days.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Jesus said, Are you able to make the friends of the newly-married man go without food when he is with them? But the days will come when he will be taken away from them, and then they will go without food.
Bible in Worldwide English Easy English	. Jesus answered them, ‘When a man marries a wife, his friends cannot refuse to eat food at that time. Nobody can stop them from eating while he is with them. 35 But there will be a time when people will take that man away from his friends. Then they will stop eating food.’

5:35 In this picture story, the man that is marrying is Jesus. His friends at the big meal are those that follow him. He will not always be with them. Then they will start to go without food to pray better.

Easy-to-Read Version–2001 .

Easy-to-Read Version—2006	Jesus said to them, “At a wedding you can’t ask the friends of the bridegroom to be sad and fast while he is still with them. But the time will come when the groom will be taken away from them. Then his friends will fast.”
God’s Word™	Jesus asked them, “Can you force wedding guests to fast while the groom is still with them? The time will come when the groom will be taken away from them. At that time they will fast.”
Good News Bible (TEV)	Jesus answered, “Do you think you can make the guests at a wedding party go without food as long as the bridegroom is with them? Of course not! But the day will come when the bridegroom will be taken away from them, and then they will fast.”
The Message	Jesus said, “When you’re celebrating a wedding, you don’t skimp on the cake and wine. You feast. Later you may need to pull in your belt, but this isn’t the time. As long as the bride and groom are with you, you have a good time. When the groom is gone, the fasting can begin. No one throws cold water on a friendly bonfire. This is Kingdom Come!
NIRV	.
New Life Version	Jesus answered them, “Can the friends at a wedding be sorry when the man just married is with them? The days will come when the man just married will be taken from them. Then they will not eat food so they can pray better in those days.”
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press Bible Study Contemporary English V.	.
The Living Bible	Jesus told them, "The friends of a bridegroom don't go without eating while he is still with them. But the time will come when he will be taken from them. Then they will go without eating."
New Berkeley Version	.
New Century Version	.
New Living Translation	Jesus responded, “Do wedding guests fast while celebrating with the groom? Of course not. But someday the groom will be taken away from them, and then they will fast.”
The Passion Translation	Jesus replied, “Should you make the sons of the bridal chamber fast while celebrating with the Bridegroom? But when the Bridegroom is taken away from them, then you will see them fasting.”
Unlocked Dynamic Bible	Jesus answered, You do not tell the friends of the bridegroom to fast while he is still with them, do you? No, no one would do that! But some day the bridegroom will be taken away from his friends. Then, at that time, they will abstain from food.”
William's New Testament	.

**Partially literal and partially paraphrased translations:**

American English Bible	And Jesus told them: ‘Friends of the bridegroom can’t be expected to fast while the groom is with them, can they? But the days will surely come when the groom will be taken away; and in those days, they will fast.’
Beck’s American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	But Jesus told them, “You can’t force the wedding guests <sup>[Lit. The children of the wedding hall; or The children of the groom]</sup> to fast while the groom is still with them, can you? But the time will come when the groom will be taken away from them, and at that time they will fast.”

Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And he said to them, Can you persuade the men of the bridegroom's company to fast, while the bridegroom is still with them? No, the days will come when the bridegroom is taken away from them; then they will fast, when that day comes.
NT for Everyone	'Can you make the wedding guests fast', replied Jesus, 'while the bridegroom is with them? But the time will come when the bridegroom is taken away from them. That's when they will fast.'
20 <sup>th</sup> Century New Testament	But Jesus answered them: "Can you make the bridegroom's friends fast while the bridegroom is with them? But the days will come--a time when the bridegroom will be parted from them; and they will fast then, when those days come."

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	Jesus said to them, "You can't make the wedding guests fast while the groom is with them, can you? But the time [Lit <i>days</i> ] will come when the groom will be taken away from them—then they will fast in those days."
Conservapedia Translation	Jesus responded, "Do you force people to fast at wedding, while the groom is still there? But the time will come when the groom is taken away, then they shall fast."
Evangelical Heritage V.	Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? But the days will come when the bridegroom will be taken away from them. Then, in those days, they will fast."
Revised Ferrar-Fenton Bible	"Are the companions of the Bridegroom to fast while the Bridegroom is with them?" asked Jesus, in reply. "The days will come, however, when the Bridegroom has been taken from them; in those days they can fast."
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	And he said unto them, Can ye make the sons of the bridechamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	Jesus said to them, "Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, then in those days they will fast."
Urim-Thummim Version	.
Weymouth New Testament	"Can you compel the bridal party to fast," replied Jesus, "so long as they have the bridegroom among them? But a time for this will come, when the Bridegroom has been taken away from them: then, at that time, they will fast."
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"Then Jesus said to them, "You can't make wedding guests fast while the bridegroom is with them. But later the bridegroom will be taken from them and they will fast in those days."
The Heritage Bible	And he said to them, The children of the bride's room do not have power to do fasting while the bride-groom is with them. And days will come also when the bride-groom is lifted away from them, then they will fast in those days.
New American Bible (2002)	.
New English Bible–1970	.

New Jerusalem Bible	Jesus replied, 'Surely you cannot make the bridegroom's attendants fast while the bridegroom is still with them? But the time will come when the bridegroom is taken away from them; then, in those days, they will fast.'
New RSV	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And he says to them, Can you make the sons of the bridechamber fast, while the bridegroom is with them? But days come, whenever the bridegroom removes from them, and then they fast in those days.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	But <i>Yeshua</i> said to them, "You cannot make the guests of the bridegroom fast while the bridegroom is with them, can you? But the days will come; and when the bridegroom is taken away from them, then they will fast in those days."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Jesus says to them not [You*] have (ability) the sons [of] the room (bridal) in whom The Bridegroom with them is to make to fast will come but Days and when may be removed from them The Bridegroom then [They] will fast in those the days...
Awful Scroll Bible	Thereupon He said with regards to them, "Yourselves are not able, to be made the sons of the bridal chamber to not-eat, from-within which the bridegroom is with them? (")But the days will itself come, as-when- even the bridegroom -shall became taken-away from them, as-when-at-that time they will not-eat from-within those days."
Concordant Literal Version	.
Orthodox Jewish Bible	But Rebbe Melech HaMoshiach said to them, You are not able to make the Bnei haChuppah undergo tzomot while the Choson is with them, are you? But yamim will come when the Choson is taken away from them; then, in those yamim, they will undergo tzomot.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said to them, "Can you make the wedding guests of the bridegroom fast while he is with them? But days [for mourning] will come when the bridegroom is [forcefully] taken away from them. They will fast in those days."
An Understandable Version	Jesus answered them, "Can you force the companions of the groom to fast while the groom is [still] with them? But the time will come when the groom will be taken away from them [Note: Jesus here refers to Himself]. Then they will fast at that time."
The Expanded Bible	Jesus said to them, "You cannot make the friends of the bridegroom [or wedding guests; <sup>L</sup> children of the wedding hall] fast while he is still with them. But the time [ <sup>L</sup> days] will come when the bridegroom will be taken away from them, and then [ <sup>L</sup> in those days] they will fast."

- Jonathan Mitchell NT Thus Jesus says to them, "You folks continue unable to make the sons of the wedding hall (= the bridegroom's friends and guests) to at any point fast while the bridegroom continues being with them.  
"But days will continue coming when even (or: also) the bridegroom would be lifted up away from them. They will then proceed fasting during those days."
- P. Kretzmann Commentary And He said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?  
Jesus gives His answer in figurative language. He is the Bridegroom; His disciples are the sons of the bridal feast, the best men at the wedding. The time of Christ's sojourn on earth is the wedding-feast. Now it would obviously be altogether wrong for the chief guests at a marriage-feast to give any evidence of mourning, such as fasting. Only joy and happiness should fill their hearts at this time, and find expression in their actions, John 3:29; Song 5:1.  
But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.  
But in the days when the Bridegroom would be taken from them, when Christ would have to enter upon the path of suffering and be taken from them, as to His visible presence, by death, then they would mourn, John 6:20, then they would give evidence of sorrow.
- Syndein/Thieme So Jesus said to them, "You cannot make the "bridegroom's friends" fast {idiom: literally the children (huiois) of the bridal chamber (numphon) these are the friends of the groom who take care of the wedding details} while the bridegroom is with them . . . can you? The days will come when the bridegroom is taken away from them, and then they will fast in those days."  
{Note: In the day this was written, the wedding rites were different from today. The groom's family would arrange the marriage details with the family of the bride. On the day of the marriage, the groom's friends would be inside the groom's house eating and drinking. The friends of the bride would have to wait outside. The groom goes and gets the bride from her home and takes her back to his house. Then the bride's friends can come in also and they all party! Jesus is the bridegroom and the Church Age believers will be the Bride of Christ. Old Testament believers are the 'friends of the bridegroom'.}
- Translation for Translators *To show them that it was not appropriate for his disciples to be sad and abstain from food while he was still with them [MET], Jesus said to them, "When ‹the bridegroom/man who is getting married› is with his friends at the time of the wedding, you certainly do not make his friends abstain from food, do you [RHQ]? No, you do not do that. But some day he will be taken away { his enemies will take him away} from them. Then, at that time, his friends will abstain from food, because they will be sad."*
- The Voice **Jesus:** Imagine there's a wedding going on. Is that the time to tell the guests to ignore the bridegroom and fast? Sure, there's a time for fasting—when the bridegroom has been taken away.

### Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible©

So<sup>132</sup> Jesus said to them, "You cannot make the wedding guests<sup>133</sup> fast while the bridegroom<sup>134</sup> is with them, can you?<sup>135</sup> But those days are coming, and when the bridegroom is taken from them,<sup>136</sup> at that time<sup>137</sup> they will fast."

<sup>132tn</sup> Here δέ (de) has been translated as "so" to indicate that Jesus' pronouncement is a result of their statements about his disciples.

<sup>133tn</sup> Grk "the sons of the wedding hall," an idiom referring to guests at the wedding, or more specifically, friends of the bridegroom present at the wedding celebration (L&N 11.7).



<sup>134sn</sup> The expression while the bridegroom is with them is an allusion to messianic times (John 3:29; Isa 54:5-6; 62:4-5; 4 Ezra 2:15, 38).

<sup>135tn</sup> Questions prefaced with μ (mh) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here it is “can you?”).

<sup>136sn</sup> The statement when the bridegroom is taken from them is a veiled allusion by Jesus to his death, which he did not make explicit until the incident at Caesarea Philippi in 9:18ff.

<sup>137tn</sup> Grk “then in those days.”

New American Bible (2011)

\* Jesus answered them, “Can you make the wedding guests\* fast while the bridegroom is with them? But the days will come, and when the bridegroom is taken away from them, then they will fast in those days.”

\* [5:34–35] See notes on Mt 9:15 and Mk 2:19.

\* [Matt. 9:15] **Fasting** is a sign of mourning and would be as inappropriate at this time of joy, when Jesus is proclaiming the kingdom, as it would be at a marriage feast. Yet the saying looks forward to the time when Jesus will no longer be with the disciples visibly, the time of Matthew’s church. Then they will fast: see Didache 8:1.

\* [Mark 2:19] **Can the wedding guests fast?**: the bridal metaphor expresses a new relationship of love between God and his people in the person and mission of Jesus to his disciples. It is the inauguration of the new and joyful messianic time of fulfillment and the passing of the old. Any attempt at assimilating the Pharisaic practice of fasting, or of extending the preparatory discipline of John’s disciples beyond the arrival of the bridegroom, would be...futile.

\* [5:34] **Wedding guests**: literally, “sons of the bridal chamber.”

New American Bible (2011)

The Passion Translation

The Spoken English NT

Jesus said to them, “Can you make the members of the wedding celebration fast while the groom is with them? The time<sup>q</sup> will come when the groom is taken away from them, and then they’ll fast at that time.”<sup>r</sup>

<sup>q</sup> Lit. “days.”

<sup>r</sup> Lit. “in those days.”

Wilbur Pickering’s New T.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

But He said to them, "You<sub>p</sub> are not being able to make the sons of the bridal chamber [*fig., the bridegroom's attendants*] to fast in which [*time*] [*fig., while*] the bridegroom is with them, are you<sub>p</sub>?"

"But days will come when also the bridegroom shall be taken away from them, then they will fast in those days."

Charles Thompson NT

Context Group Version

Disciples’ Literal New T.

And Jesus said to them, “You cannot make the sons [That is, the attendants of the groom; the groomsmen] of the wedding-hall **fast** while the bridegroom is with them, *can you?* But days will come. And when the bridegroom is taken-away from them, then they will fast in those days”.

English Standard Version

Far Above All Translation

Green’s Literal Translation

Literal New Testament

Modern English Version

Modern Literal Version

But he said to them, The sons of the bridal-party {companions or guests} are not able to make *themselves* fast, inasmuch as the bridegroom is with them, are they? But

the days will come, whenever the bridegroom is taken away from them, then they will fast in those days.

Modern KJV  
New American Standard B.

.  
And Jesus said to them, "You cannot make the attendants of the bridegroom [Lit sons of the bridal-chamber] fast while the bridegroom is with them, can you? But the days will come; and when the bridegroom is taken away from them, then they will fast in those days."

New European Version  
New King James Version

.  
And He said to them, "Can you make the friends of the bridegroom fast while the bridegroom is with them? But the days will come when the bridegroom will be taken away from them; then they will fast in those days."

NT (Variant Readings)  
Niobi Study Bible  
Restored Holy Bible 6.0  
Revised Young's Lit. Trans.

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.  
.  
And he said unto them, 'Are you able to make the sons of the bride-chamber -- in the bridegroom being with them -- to fast? But days will come, and, when the bridegroom may be taken away from them, then they shall fast in those days.'

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation  
World English Bible  
Young's Updated LT

**The gist of this passage:**

Jesus explains with an analogy: When the bridegroom is there with various members of the party, no one is fasting. Everyone is eating. However, if the bridegroom is taken away, then there will be fasting.

Luke 5:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, genitive/ablative case	Strong's #2424
epô (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	them, to them, toward them; same	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** Jesus then said these [things] directly to them,...

The pharisees came towards the disciples, to ask them some hard questions. Jesus has intervened, to answer these questions directly.

The question asked is, “The disciples of John fast, just as we fast; but your disciples here are eating and drinking? What is the deal?”

Luke 5:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>to be able, to have power; to be able to do something; to be capable, strong and powerful</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive indicative	Strong's #1410
Dumamai + the negative means <i>unable to do [something]</i> .			
tous (τοὺς) [pronounced tooz]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
numphōn (νυμφών) [pronounced noom-FOHN]	<i>1) the chamber containing the bridal bed, the bridal chamber [room]; 1a) of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to the bridal chamber, i.e. whatever was needed for the due celebration of the nuptials; 1b) the room in which the marriage ceremonies are held</i>	masculine singular noun; genitive/ablative case	Strong's #3567
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 5:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nymphios (νυμφίος) [pronounced noom-FEE-os]	<i>the bridegroom</i>	masculine singular noun; nominative case	Strong's #3566
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
esti (ἐστί) [pronounced ehs-TEE]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
poiēō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	aorist active infinitive	Strong's #4160
nēsteuō (νηστεύω) [pronounced nayc-TYEW-oh]	<i>to abstain from food, to fast</i>	aorist active infinitive	Strong's #3522

**Translation:** ...“Are you able to make the attendants of the bridal party, among whom is the bridegroom, fast?”

Jesus speaks of a wedding party or a wedding celebration. There are attendants there and the bridegroom is there. The attendants of the bridegroom are the friends of the bridegroom. When they are all together there, they would be celebrating (eating and drinking). Would people fast at a time like that? *Of course not*, is the expected answer. When the bridegroom is there, it is time to celebrate—to eat and drink.

Jesus is speaking metaphorically here, which is how He will answer many of the objections of the religious crowd. Jesus is the bridegroom, and the attendees to the wedding celebration are His disciples. Of course, while He is there among them, they will celebrate.

Luke 5:34 Jesus then said these [things] directly to them, “Are you able to make the attendants of the bridal party, among whom is the bridegroom, fast?”

Jesus speaks in a parable, which makes perfect sense—but possibly not to the religious hierarchy who have posed this question to Him.

Luke 5:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, future (deponent) middle indicative	Strong's #2064
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ἡμέραι (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
τόταν (τόταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
ἀπαίρω (ἀπαίρω) [pronounced ap-AHee-row]	<i>to lift off, take or carry away, to remove; to be taken away (from anyone)</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #522
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
νυμφίος (νυμφίος) [pronounced noom-FEE-os]	<i>the bridegroom</i>	masculine singular noun; nominative case	Strong's #3566

**Translation:** The days will come when the bridegroom is removed,...

There is a time coming when the bridegroom is removed from all of this (he goes off with his bride); and the attendees then might fast.

Jesus, at some point, will be taken up, away from His disciples. At that time, they will fast.

This is an interesting point for Jesus to make. Why would the bridegroom be removed, in this analogous situation? There is really no common reason for that to occur. So, what happens is, these people hear this and they begin thinking about it and they concentrate on Jesus has just said, because, analogy-wise, it goes off the rails somewhat.



Here is how it parallels—Jesus, the Messiah, the **Prophet like Moses, David's Greater Son**, will come to His people and yet, He will be removed from the earth because that is the choice of His people. Just as it makes little sense for the bridegroom to be taken away from a wedding; similarly, it also makes little sense for Israel's Messiah to be taken away from Israel *because of* Israel's negative volition.

Luke 5:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
nêsteuô (νηστεύω) [pronounced nayc-TYEW-oh]	<i>to abstain from food, to fast</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #3522
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ekeinaiis (ἐκείναις) [pronounced ehk-Ī-nice]	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250

**Translation:** ...[and] then they will fast in those days.”

When Jesus is removed from among them, then His disciples will fast.

Luke 5:35 **The days will come when the bridegroom is removed, [and] then they will fast in those days.”**

What would help, at this point, would be to understand what it means *to fast*, because so few Christians understand it. There is the legalistic fast, which is what the pharisees (and Christians without doctrine) do; and there is the spiritual fast, which Christians with doctrine do. The legalistic fast is, a person intentionally suffers for Jesus. This could be fasting or intentionally inflicting any sort of pain or want on oneself. “Look at me, God, I am fasting for You; I am suffering for You.” This is a life of privation that a monk might live. This is a vow of celibacy that a Catholic priest might live. This is a fast that a Christian might do in order to *suffer for Jesus*.

What a true Christian fast is, is a believer might set aside any sort of legitimate activity and engage in spiritual activity instead. The most common which occurred in Berachah Church, when they were meeting 8 or 9x a week was actually fasting for a few hours in order to be in church. Quite a number of people came to Berachah in the evenings, just getting off work, and they did not have time to stop to eat—and eating is a legitimate function. Their own schedule combined with Berachah's schedule meant that they often walked into Berachah Church with their

notebook, in a state of hunger. If they stopped off at a fast food place to eat, that would have cut into their time in Bible class. Learning the Word of God was far more important than being hungry for a few hours.

People did not necessarily think, "I should miss a meal and go to Berachah, because that will show God just how dedicated I am to Him." This was more along the lines of, "Work is over for the day, and I just have enough time to drive to Berachah Church before teaching starts up." These people did not expect a brownie button; they did not tell others around them about this great sacrifice that they were making; they did not use this as a bargaining chip when praying to God. "God, you know how often I go into Berachah Church and I am hungry. Maybe You could do something for me now?" It simply comes down to priorities, and the Word of God is a priority over eating.

Now let's move away from food. A married couple who are very attracted to one another might put off having sex in order to pray or to take in doctrine. That is a form of fasting.

The idea is not, "Hey, look at us, God, we are doing stuff for You!" The idea is, they have a higher calling, they have a greater desire for that which is spiritual. They are going to be able to eat again in the near future; or the married couple will enjoy their private time together. That is simply set aside for something that is more important.

We do this on the secular level all of the time. A person might work through lunch because of a project which is going on. Eating is obviously important; but they set that aside for a time in order to complete the project. A young couple who are dating, despite being attracted to one another, opt instead to simply spend time getting to know one another, considering the future of their relationship (I am not saying that intimate relations between them is legitimate; but in the thinking of today's society it is). A parent may have time planned for something that would be entertaining for him and his son, but due to his son's bad behavior, discipline is required instead. In other words, a legitimate activity (or seemingly legitimate) is set aside for a more important activity. These examples would be none-spiritual fasting, something which many of us have done; and some of us without giving it much thought. Something, for whatever reason, takes priority over a legitimate activity. It is simply a matter of priorities.

I can give you an example that virtually every parent has had—they have just sat down to have a meal, or it is bedtime and they are just ready to sleep (two legitimate human functions), and then, suddenly, something involving the kids happens. One child is suddenly taken ill, or another breaks an arm, or there is that call from a neighbor about your son or daughter—these things, under many circumstances, supercede sitting down to dinner or settling into bed for a good night's sleep. Legitimate activities are set aside because something of a greater priority is taking place. This is essentially a non-spiritual fast.

**Luke 5:34–35 Jesus answered them directly, saying, "Can you make the guests of the bridal celebration fast when the bridegroom is right there with them? The time will come when the bridegroom is removed, and then they will fast."**

What is Jesus saying? He is the bridegroom. He is there at the wedding party. He is with his friends and guests. They are not going to be fasting, but they will celebrate because He is there. However, Jesus will be taken away, and then there will be cause for sorrow.

There is less fasting which occurs in the Old Testament than we tend to think. So, here is the deal: *fasting* is when you set aside normal activities—activities which are completely legitimate for you to take part in (like eating or sleeping)—in order to pursue a higher purpose—a spiritual purpose.

Let me give you two very specific examples: (1) When Jesus was on the cross, his mother and Mary Magdalene, and John and others were right there with Him, sitting or standing near the cross. Now, it would have been legitimate for them to eat during that time; but my guess is, they did not. Although they did not fully apprehend what was happening, they were all focused upon their Savior on the cross. (2) For a more common example that you might be able to relate to: thousands of people have attended Berachah Church and many went straight from work to church, not having time to get a meal in between. However, they recognize that getting spiritual food is more important than stopping and getting dinner, and then maybe missing 15 or 30 minutes of Bible class. That is also fasting, a kind of fasting which is legitimate during the Church Age.

At this point, Jesus will introduce a different parable, one which is related to the true faith of the believer; and how this is in contrast with the false faith of the Jewish religious class of that day. This is a very wonderful and meaningful parable.

### A brief review of Luke 5:30–35:

Even though this is early in the Lord's ministry, the religious types have begun to look critically at His ministry, and to offer up their negative views on it.

At this moment, Levi (Matthew) has become a disciple of Jesus and is celebrating this event with a feast. Since he is an outcast among the Jewish people in general, Matthew knows other tax collectors and women with questionable backgrounds—these would be among his guests.

Luke 5:30 *And the Pharisees and their scribes grumbled at his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"*

Somehow, at this party, the scribes and pharisees have insinuated themselves into the midst of the disciples of Jesus. These religious types had some observations to make and they determined immediately that the weakest links were those who followed Jesus. So they begin to question the disciples, not Jesus.

Luke 5:31–32 *And Jesus answered them, "Those who are well have no need of a physician, but those who are sick. I have not come to call the righteous but sinners to repentance."*

Jesus is watching His flock and He sees what is going on. He steps in between the disciples and the religious types. He will give 3 sets of answers to the objections/observations made by the religious types.

First Jesus tells them (and I am giving you the interpretation at this point): "These people who are here, the ones whom you all have judged as being morally deficient—I have come to save them. You do not believe yourselves to be morally deficient in any way, so My calling out to you would go unheeded."

The religious types had another observation to make:

Luke 5:33 *And they said to Him, "The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but Yours eat and drink."*

The religious types then make the point that what Jesus is doing is inconsistent with John the baptizer's ministry. Now, bear in mind, the religious types did not care much for John's ministry either. Nevertheless, they will use it against the followers of Jesus.

Luke 5:34–35 *And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast in those days." (ESV; capitalized)*

Jesus telling these religious types, "I am the Bridegroom and the people with me are going to naturally celebrate My Presence. However, when I go away, they will become much more somber."

Then Jesus approaches their question from a different perspective. In my opinion, I don't think that the negative religious types had any idea what He was saying to them. I don't believe that they understood what he said in vv. 34–35; I don't believe that they will get what He is about to tell them.

**And was speaking also a parable face to face with them that, “Not a patch from a garment new torn apart is laid upon a garment old. If but not indeed the new will tear and the old will not blend with the patch from the new.”**

Luke  
5:36

**Jesus [lit., He] then spoke directly to them a parable [that applied to this situation]: “You do not lay a patch from a new garment upon an old garment. Indeed, the new [patch] will tear and the old will not blend with the new patch.”**

**Jesus then spoke directly to them, giving them an applicable parable: “You do not use new material to patch a tear in an old piece of clothing. Without fail, the new patch will be torn; and it will not properly blend in with the old material.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And was speaking also a parable face to face with them that, “Not a patch from a garment new torn apart is laid upon a garment old. If but not indeed the new will tear and the old will not blend with the patch from the new.”
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And he spoke a similitude to them: No one tearerth a patch from a new garment, and putteth it to an old garment; lest he tear the new, and the patch from the new cease to make the old [garment] whole.
Original Aramaic NT	And he told them a parable: "No man tears a strip from a new garment and places it on a worn garment, lest also the new tears the worn and it does not resemble the strip from the new piece."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And he told them a parable, No man cuts a piece of cloth from a new garment and puts it on a worn out garment; so that he may not cut the new, and the new piece will not blend with the old.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he said to them, in a story, No man takes a bit of cloth from a new coat and puts it on to an old coat, for so the new coat would be damaged and the bit from the new would not go well with the old.
Bible in Worldwide English Easy English	. Jesus told them this story: ‘Nobody tears a piece of cloth from a new coat to mend an old coat. If he does that, he will have torn the new coat. Also, the piece of cloth from the new coat will not look the same as the old coat.

5:36 Men were teaching people about the rules that God gave to them. The old cloth is what these men taught. The new cloth is what Jesus is teaching. God gave his rules to his people by Moses. Those that taught these rules often taught their own ideas instead. This was why Jesus so often spoke against them. He also spoke against what they taught.

Easy-to-Read Version—2001	Jesus told them this story: "No person takes cloth off a new coat to cover a hole on an old coat. Why? Because he ruins the new coat, and the cloth from the new coat will not be the same as the old cloth.
Easy-to-Read Version—2006	Jesus told them this story: "No one takes cloth off a new coat to cover a hole in an old coat. That would ruin the new coat, and the cloth from the new coat would not be the same as the old cloth.
<i>God's Word™</i>	He also used these illustrations: "No one tears a piece of cloth from a new coat to patch an old coat. Otherwise, the new cloth will tear the old. Besides, the patch from the new will not match the old.
Good News Bible (TEV) <i>The Message</i>	. "No one cuts up a fine silk scarf to patch old work clothes; you want fabrics that match.
NIRV	Then Jesus gave them an example. He said, "No one tears a piece out of new clothes to patch old clothes. Otherwise, they will tear the new clothes. Also, the patch from the new clothes will not match the old clothes.
New Life Version	<b>The Picture-Story of the Cloth and the Bags</b> Then Jesus told them a picture-story. He said, "No one sews a piece of cloth from a new coat on an old coat. If he does, the new coat will have a hole. The new piece and the old coat will not be the same.
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
College Press Bible Study Contemporary English V.	. Jesus then told them these sayings: No one uses a new piece of cloth to patch old clothes. The patch would shrink and make the hole even bigger.
The Living Bible	Then Jesus used this illustration: "No one tears off a piece of a new garment to make a patch for an old one. Not only will the new garment be ruined, but the old garment will look worse with a new patch on it!
New Berkeley Version New Century Version	. Jesus told them this story: "No one takes cloth off a new coat to cover a hole in an old coat. Otherwise, he ruins the new coat, and the cloth from the new coat will not be the same as the old cloth.
New Living Translation	Then Jesus gave them this illustration: "No one tears a piece of cloth from a new garment and uses it to patch an old garment. For then the new garment would be ruined, and the new patch wouldn't even match the old garment.
The Passion Translation	And he gave them this illustration: "No one rips up a new garment to make patches for an old, worn-out one. If you tear up the new to make a patch for the old, it will not match the old garment.
Unlocked Dynamic Bible	Then Jesus gave other examples to explain what he meant: He said, "People never tear a piece of cloth from a new garment and attach it to an old garment to mend it. If they did that, they would ruin the new garment by tearing it and the new piece of cloth would not match the old garment.
William's New Testament	Then He told them a short story: "No one tears a piece from a new coat and puts it on an old one; or if he does, he will tear the new one too, and the patch from the new coat will not match the old one.

**Partially literal and partially paraphrased translations:**



American English Bible	Then he gave them this illustration: 'No one cuts a patch from new cloth To repair a rip in old clothes. For, if they do, the patch will rip out... And the new patch won't match the old anyhow.
Beck's American Translation Breakthrough Version	. He also was telling an illustration to them, "No one puts a patch split from a new robe on a worn out robe or else definitely both the new robe will split, and the patch from the new <i>robe</i> will not agree with the worn out <i>robe</i> .
Common English Bible	Then he told them a parable. "No one tears a patch from a new garment to patch an old garment. Otherwise, the new garment would be ruined, and the new patch wouldn't match the old garment.
International Standard V	<b><i>The Unshrunk Cloth</i></b> <b><i>(Matthew 9:16; Mark 2:21)</i></b> Then he told them a parable: "No one tears a piece of cloth from a new garment and sews it on an old garment. If he does, the new cloth will tear, and the piece from the new will not match the old.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	He added this similitude, No man mends an old mantle with new cloth; otherwise the new will rend the old; besides, the old and new will never suit each othe.
New Advent (Knox) Bible	And he told them this parable; Nobody uses a piece taken from a new cloak to patch an old one; if that is done, he will have torn the new cloak, and the piece taken from the new will not match the old.
NT for Everyone	He added this parable. 'Nobody tears a piece of cloth from a new coat to make a patch on an old one. If they do, they tear the new, and the patch from it won't fit the old one anyway.
20 <sup>th</sup> Century New Testament	.

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus taught this parable: "No man rips a piece of a new garment to patch an old, because that ruins the new one and the patch does not match the old.
Evangelical Heritage V.	.
Revised Ferrar-Fenton Bible	He also related a parable to them: "No one tears from a new piece to patch an old garment; and if he does, he will not only tear the new, but the patch will not agree with the old.
Free Bible Version	Then he gave them an illustration: "You don't tear out a patch from new clothes to mend old clothes. Otherwise you'd ruin new clothes, and the patch from the new wouldn't match the old.
God's Truth (Tyndale)	Then he spoke unto them in a similitude: No man puts a piece of a new garment, into an old vesture: for if he do: then breaks he the new, and the piece that was taken out of the new, agrees not with the old.
Jubilee Bible 2000	.
Montgomery NT	He also told them a parable. "No one," he said, "tears a piece from a new garment, and patches it upon an old one; otherwise he will tear the new garment, and the patch from the new will not mend the old.
NIV, ©2011	He told them this parable: "No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old.
Riverside New Testament	He gave them also some illustrations. "No one tears a piece from a new cloak and sews it on an old cloak. If he did, he would make a tear in his new cloak, and even in the old cloak the patch taken from the new would not match.

Leicester A. Sawyer's NT	And he spoke also a parable to them; That no one puts a piece of a new garment on an old garment; if he does, the new both tears the old, and that from the new disagrees with the old.
Unlocked Literal Bible Urim-Thummim Version	. Then he spoke also a parable to them; <i>No one puts a piece of a new garment upon an old garment; if otherwise, then both the new makes a tear, and the piece that was taken out of the new is not compatible with the old.</i>
Weymouth New Testament	He also spoke in figurative language to them. "No one," He said, "tears a piece from a new garment to mend an old one. Otherwise he would not only spoil the new, but the patch from the new would not match the old.
Wikipedia Bible Project	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he spoke also a parable to them that: Absolutely no one throws a patch of a new garment upon an old garment, otherwise the new splits also, even from the new patch absolutely not agreeing with the old.
New American Bible (2002)	.
New English Bible—1970	.
New Jerusalem Bible	He also told them a parable, 'No one tears a piece from a new cloak to put it on an old cloak; otherwise, not only will the new one be torn, but the piece taken from the new will not match the old.
New RSV	.
Revised English Bible—1989	He told them this parable also: "No one tears a piece from a new garment to patch an old one; if he does, he will have made a hole in the new garment, and the patch taken from the new will not match the old.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then he gave them an illustration: "No one tears a piece from a new coat and puts it on an old one; if he does, not only will the new one continue to rip, but the piece from the new will not match the old.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	Now he was also telling them a parable. "No one tears a patch from a new garment to use it on an old garment. Otherwise he will rip the new, and the patch from the new will not match the old.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] said but and comparison to them for No [Man] piece from garment new Tearing lays {it} to garment old if but not yet and The [Thing] New will tear and [with] the [thing] old not will agree The Piece The [Thing] from the [thing] new...
Awful Scroll Bible	Furthermore He remains to speak out also a putting-beside, with regards to them, certainly-of-which, "Yet-not-one puts-on an old a putting-over of a new garment, but-if-not, even the new rends, and the putting-over from the new, voices- not -together-with the old.
Concordant Literal Version	Now He told them a parable also, that "No one, rending a patch from a new cloak, is patching it on an old cloak. Otherwise, surely the new also will be rending, and the patch from the new will not be agreeing with the old."

Orthodox Jewish Bible	Now Rebbe, Melech HaMoshiach was telling also a mashal to them: No one tears a piece from a new garment, and sews it as a patch on an old garment. Otherwise, both the new will be torn, and the patch from the new will not match the old.
Rotherham's Emphasized B.	Moreover, he went on to speak, a parable also, unto them—No one, rending a patch from a new mantle, patcheth it upon an old mantle; otherwise, at least, both, the new, he will rend, and, with the old, the patch which is from the new, will not agree.

Third Millennium Bible .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version And He told them a parable [*i.e., a brief story to illustrate His teaching*]: "No one tears a piece [*of cloth*] from a new item of clothing and sews it on an old one. If he does, it will tear the new one. And besides, the piece [*of cloth*] from the new clothing will not match the old one.

The Expanded Bible Jesus told them this story [parable]: "No one takes [tears] cloth off a new coat [garment] to cover a hole in an old coat [garment]. If he does, he ruins [tears] the new coat [garment], and the cloth from the new will not match the old.

Jonathan Mitchell NT Now He also began telling an illustration to them (or: a parable directed at them),"No one is ripping (or: tearing) a patch from a new cloak (or: outer garment) [and] proceeding to sew [it] on an old cloak! Now if he does, he will proceed both tearing the new one, and the patch from the new one will not continue sound together (being in symphony; = matching) with the old one.

P. Kretzmann Commentary

#### **Verses 36-39**

Proverbial sayings:

And He spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the. new agreeth not with the old.

Here are three parabolic or proverbial sayings by which the Lord intends to teach the Pharisees a much-needed lesson. It is foolish to take a patch of a new dress and attempt to make it hold a rent in an old dress. This effort only makes matters worse; for the new cloth, in shrinking, and in accommodating itself to the fit of the dress, draws the threads of the rotten, weak part of the garment, and the matter is made far worse. Besides, the new patch, with its clear colors, stands out too prominently from the old dress, making the patch all the more conspicuous.

Syndein/Thieme

{First Illustration}

He {Jesus} also told them a parable {parabole - uses true illustrations from nature to also make a spiritual point}: "No one tears a piece from a new garment {the New Covenant - Walking in the More Excellent Way of Christ} and sews it on an old garment {the Old Covenant - the Mosaic Law - being distorted under the arrogance of some}. If he does, he will have torn the new {meaning trying to distort the Mosaic Law - such as 'working for salvation' would tear the Prototype Way demonstrated to us by Jesus Christ}, and the piece from the new will not match the old.

Translation for Translators

Then Jesus told them two parables to show them that those who desire to live according to God's new message should not be forced to obey the old religious traditions like ◀fasting/abstaining from food▶, and that those who know only the old traditions are not eager to accept new ones [MET]. He said, "People never tear a piece of cloth from a new garment and attach it to an old garment to mend it. If they did that, not only would they be ruining the new garment by tearing it, but the new piece of cloth would not match the old garment. [As an aside, it is actually 3 parables being taught by Jesus]

The Voice

**Jesus:** Look, nobody tears up a new garment to make a patch for an old garment. If he did, the new patch would shrink and rip the old, and the old garment would be worse off than before.

## Bible Translations with an Excess of Footnotes:

Disciples' Literal New T.  
NET Bible®

.  
He also told them a parable:<sup>138</sup> “No one tears a patch from a new garment and sews<sup>139</sup> it on an old garment. If he does, he will have torn<sup>140</sup> the new, and the piece from the new will not match the old.<sup>141</sup>”

<sup>138sn</sup> The term parable in a Semitic context can cover anything from a long story to a brief wisdom saying. Here it is the latter.

<sup>139tn</sup> Grk “puts”; but since the means of attachment would normally be sewing, the translation “sews” has been used.

<sup>140tn</sup> Grk “he tears.” The point is that the new garment will be ruined to repair an older, less valuable one.

<sup>141sn</sup> The piece from the new will not match the old. The imagery in this saying looks at the fact that what Jesus brings is so new that it cannot simply be combined with the old. To do so would be to destroy what is new and to put together something that does not fit.

New American Bible (2011)

\* And he also told them a parable. “No one tears a piece from a new cloak to patch an old one. Otherwise, he will tear the new and the piece from it will not match the old cloak.

\* [5:36–39] See notes on Mt 9:16–17 and Mk 2:19.

\* [Matt. 9:16–17] Each of these parables speaks of the unsuitability of attempting to combine the old and the new. Jesus’ teaching is not a patching up of Judaism, nor can the gospel be contained within the limits of Mosaic law.

\* [Mark 2:19] **Can the wedding guests fast?**: the bridal metaphor expresses a new relationship of love between God and his people in the person and mission of Jesus to his disciples. It is the inauguration of the new and joyful messianic time of fulfillment and the passing of the old. Any attempt at assimilating the Pharisaic practice of fasting, or of extending the preparatory discipline of John’s disciples beyond the arrival of the bridegroom, would be as futile as sewing a piece of **unshrunk cloth on an old cloak** or pouring **new wine into old wineskins** with the resulting destruction of both cloth and wine (Mk 2:21–22). Fasting is rendered superfluous during the earthly ministry of Jesus; cf. Mk 2:20.

New American Bible (2011)  
The Passion Translation  
The Spoken English NT

.  
Jesus started telling them a parable. “Nobody tears a patch from a new piece of clothing and puts it on an old one. Otherwise, not only do you tear the new one, but the patch from the new piece isn’t going to match the old one.

Wilbur Pickering’s New T.

**New wine X old wineskins**

Then He also told them a parable: “No one puts a patch from a new garment on an old one; otherwise, both the new makes a tear and that from the new does not match the old.

## Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now He also was telling them an allegory [*or, parable, and throughout book*]: “No one puts a patch of new clothing on old clothing, but if not [*fig., or else*] the new [*cloth*] tears, and also [*the patch*] from the new does not match with the old.

Charles Thompson NT

He then propounded to them a parable, that no one putteth a piece of a new mantle on an old mantle; if he doth, he indeed rendeth the new, and the patch from the new doth not suit the old.

Context Group Version  
Disciples' Literal New T.

.  
And He was also speaking a parable to them, that “No one having torn a patch from a new garment puts *it* on an old garment. Otherwise indeed he<sup>[l]</sup> will both tear the new, and the patch from the new will not agree<sup>[m]</sup> with the old.

l. Luke 5:36 Or, it; such an action as just described.

m. Luke 5:36 Or, fit, match. Jesus is not a patch on the old Jewish system. He is a new garment, so His disciples behave in a new way.

English Standard Version  
Far Above All Translation

.  
And he told them a parable: “No-one puts a patch of new cloth on an old garment, otherwise the new one *will* tear, and that of the new *material* will not be compatible with the old.

Green’s Literal Translation  
Literal New Testament  
Modern English Version  
Modern Literal Version

.  
But he also spoke a parable to them: No one puts a patch from a new garment upon an old garment; otherwise, the new *and old* will split-apart and also the *patch* from the new will not agree together with the old.

Modern KJV  
New American Standard B.  
New European Version  
New King James Version

.  
Then He spoke a parable to them: “No one <sup>[g]</sup>puts a piece from a new garment on an old one; otherwise the new makes a tear, and also the piece that was *taken out* of the new does not match the old.

[g] NU tears a piece from a new garment and puts it on an old one

NT (Variant Readings)  
Niobi Study Bible  
Restored Holy Bible 6.0  
Revised Young's Lit. Trans.

.  
And he spake also a simile unto them -- 'No one a patch of new clothing does put on old clothing, and if otherwise, the new also does make a rent, and with the old the patch does not agree, that is from the new.

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster’s Translation  
World English Bible

.  
He also told a parable to them. “No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old.

Young’s Updated LT

**The gist of this passage:**

Jesus tells them a parable. You do not take a piece of cloth from a new coat and sew it in to an old coat to repair it. It won’t match and it will tear.

Luke 5:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
λέγω (λέγω) [pronounced LEH-goh]	to speak, to say; affirm over, maintain, to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention	3 <sup>rd</sup> person singular, imperfect active indicative	Strong’s #3004
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532



Luke 5:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parabolê (παραβολή) [pronounced <i>par-ab-ol-AY</i> ]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun	Strong's #3850
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** Jesus [lit., He] then spoke directly to them a parable [that applied to this situation]:...

Jesus' disciples were brand new to all of this. They had no idea the viciousness with which they would be attacked. At this point, the things said by the religious types probably seemed like a few harmless questions to them. However, Jesus knows what is happening; and these religious types are filled with negative volition towards Him. Because they are negative towards Him, they are filled with jealousy and anger towards Him (which will increase and intensify over the next few years).

As an aside, Jesus does not miraculously peer into the souls of those who are around Him, and makes note of those who are positive and those who are negative. He is extremely observant and He can read a person simply by looking at them and/or listening to Him. This does not take a supernatural power to do. When Jesus heard the religious types asking His disciples, "Why did John's disciples fast, but you guys seem to be eating whenever you feel like it?" Jesus could tell that, these men were not eliciting information, but trying to catch His disciples in some sort of contradiction; or to make His disciples doubt Jesus' leadership. The disciples probably did not get this; but Jesus understood immediately what was happening.

Jesus answers their objection directly. He uses a parable which is applicable to the situation.

A parable is not always readily understood by the listeners. Sometimes, it has to ruminate in their brains before it becomes clear; and sometimes, they don't get it at all.

As an aside, there are some parables spoken by Jesus whose meaning has been argued about for centuries.

What Jesus says can be understood; but it may take some time and some thought to put it together with the reason that Jesus said what He did.

Luke 5:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 5:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
epiblêma (ἐπίβλημα) [pronounced ep-IB-lay-mah]	<i>that which is thrown or put upon a thing, or that which is added to it; an addition; that which is sewed on to cover a rent, a patch; a piece [of cloth]</i>	neuter singular noun; accusative case	Strong's #1915
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
himation (ἱμάτιον) [pronounced heem-AHT-ee-on]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter singular noun; genitive/ablative case	Strong's #2440
kainos (καινός) [pronounced kahee-NOS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	neuter singular adjective; genitive/ablative case	Strong's #2537
schizô (σχίζω) [pronounced SKHID-zoh]	<i>tearing [apart], dividing, opening, separating, one cleaving [asunder], rending, dividing by tearing; splitting into factions, being divided</i>	masculine singular, aorist active participle; nominative case	Strong's #4977
epiballô (ἐπιβάλλω) [pronounced ep-ee-BALL-low]	<i>to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put (i</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1911
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
himation (ἱμάτιον) [pronounced heem-AHT-ee-on]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter plural noun	Strong's #2440
palaios (παλαιός) [pronounced pal-ah-YOSS]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	neuter singular adjective; accusative case	Strong's #3820

**Translation:** ...“You do not lay a patch from a new garment upon an old garment.

Jesus uses a parable; and it is clear that this parable is true. My thinking is, what Jesus says does not make sense to them. It requires them to think objectively and make the application. So, we believers who are positive toward the Word of God understand what He is saying; and those who are negative do not.

The general idea is, you have an old garment, and that garment is torn. You do not take brand new material from a new garment and use it to repair the old garment.

Luke 5:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
All of these particles thrown together here must have a meaning.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
kainos (καινός) [pronounced kahee-NOS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	neuter singular adjective; accusative case	Strong's #2537
schizô (σχίζω) [pronounced SKHID-zoh]	<i>to tear, to open, to cleave [asunder], to rend; to divide by rending; to split into factions, be divided</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #4977

**Translation:** *Indeed, the new [parch] will tear...*

The new patch laid upon the old material will eventually tear.

What will happen is, the garment would be washed and the new material will shrink; and, as a result, it will pull away from the old material and tear it further. The old material has already been washed many times and it has shrunken naturally.

Luke 5:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 5:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
palaios (παλαιός) [pronounced pal-ah-YOSS]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #3820
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
sumphônêô (συμφωνέω) [pronounced soom-fo-NEH-oh]	<i>to be harmonious, to blend [with]; to accord, to concur; to agree together; to agree [together, with] [in making a bargain], to make an agreement, to bargain; to stipulate [by contract]; to be suitable</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #4856
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
epiblêma (ἐπίβλημα) [pronounced ep-IB-lay-mah]	<i>that which is thrown or put upon a thing, or that which is added to it; an addition; that which is sewed on to cover a rent, a patch; a piece [of cloth]</i>	neuter singular noun; accusative case	Strong's #1915
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
kainos (καινός) [pronounced kahee-NOS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	neuter singular adjective; genitive/ablative case	Strong's #2537

**Translation:** ...and the old will not blend with the new patch.”

Not only will the new material tear, but it will not blend in with the old material. It will never look right. The two types of materials will always have a different sheen and a different color tone.

Luke 5:36 Jesus [lit., He] then spoke directly to them a parable [that applied to this situation]: “You do not lay a patch from a new garment upon an old garment. Indeed, the new [parch] will tear and the old will not blend with the new patch.”

Here is what Jesus is talking about. The old material is the incorrect religious teachings of the pharisees; it is the falsehoods that they have been teaching. You cannot take the faith being taught by Jesus and lay it on top of the false teaching of the religious class. The new faith will be torn apart and it will never look right in the framework of the pharisee teachings.

In fact, this can also be applied to John the Herald’s teaching. He was teaching at a specific time for a specific purpose—primarily to introduce the King of Israel. John was herald to the King. However, Jesus is now here, so even John’s teachings and practices cannot be easily incorporated by Jesus. And, Jesus has already told the people why things are now different: *the Bridegroom is here!* That is what has changed everything.

Vv. 37–39 are actually two parables, but both of them will be very much like the one Jesus just taught. Both parables are about wine. V. 39, even though we are speaking of old and new wine still, we are no longer concerned about the wine containers.

Despite the numerous textual problems with this verse, the meaning of it is still easily ascertained.

Luke 5:36 Jesus then spoke directly to them, giving them an applicable parable: “You do not use new material to patch a tear in an old piece of clothing. Without fail, the new patch will be torn; and it will not properly blend in with the old material.

And no one places wine new into wineskins old; if but not indeed will burst the wine the new the wineskins and he will gush out and the wineskins will be ruined. But wine new into wineskins fresh must be put [and both are preserved. No one drinking old [wine] desires new [wine], for he says the old is better].”

Luke  
5:37–39

[Jesus continues speaking to them:] “No one should place new wine into old wineskins; for the new wine will indeed burst the wineskins and the new wine will gush out and the wineskins will be ruined. So, new wine belongs in fresh wineskins [so that both are preserved. No one who drinks old [wine] desires new [wine], for he says the old is better].”

It is a bad idea to put new wine into old wineskins; the wineskins will burst open and the wine will gush out. So new wine belongs in fresh wineskins. Anyone who drinks wine brought to its proper level of fermentation will not want inferior wine.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) And no one places wine new into wineskins old; if but not indeed will burst the wine the new the wineskins and he will gush out and the wineskins will be ruined. But wine new into wineskins fresh must be put [and both are preserved. No one drinking old [wine] desires new [wine], for he says the old is better].” What is in brackets is questionable text.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) And no man putteth new wine into old bottles: otherwise the new wine will break the bottles; and it will be spilled and the bottles will be lost. But new wine must be put



into new bottles: and both are preserved. And no man drinking old hath presently a mind to new: for he saith: The old is better.

V. Alexander’s Aramaic T.  
James Murdock’s Syriac NT

.  
And no one putteth new wine into old sacks; otherwise, the new wine will burst the sacks, and the wine will run out, and the sacks be ruined. But they put new wine into new sacks, and both are preserved. And no one drinketh old wine, and immediately calleth for new; for he saith, The old is the delicious.

Original Aramaic NT

"And no man places new wine in old wineskins, lest the new wine should burst the skins and the wine is spilled and the skins are ruined."  
"But new wine is placed in new wineskins and both are preserved."  
And no man drinks old wine\* and at once desires the new, for he says, "The old is sweet."

Plain English Aramaic Bible  
Lamsa Peshitta (Syriac)

.  
No man pours new wine into worn out skins; else the new wine will rend the skins, and the wine will run out, and the skins will be ruined. But they pour new wine into new skins, and both are well preserved. And no man drinks old wine, and immediately wants new wine; for he says, The old is delicious.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English

And no man puts new wine into old wine-skins, for fear that the skins will be burst by the new wine, and the wine be let out, and the skins come to destruction. But new wine has to be put into new wine-skins. And no man, having had old wine, has any desire for new, for he says, The old is better.

Bible in Worldwide English  
Easy English

.  
And nobody pours new wine into old wineskins. If he does that, the new wine will tear the old wineskins. He will lose the wine and the wineskins will also spoil. 38 Instead, you must put new wine into new wineskins.  
Also, nobody wants to drink new wine after he has drunk old wine. He will say, "The old wine is much better." ’

5:39Wine is a drink that you make from fruit. It contains alcohol. Some people keep wine in bottles that they have made from the skin of an animal. Wine grows while it is getting older. But old skins become hard. New wine would cause them to break.

5:39Jesus is teaching that the old rules are like old skin bottles. What he is teaching is new. And it is like a new skin bottle.

Easy-to-Read Version–2001

People never pour new wine into old wine bags. Why? Because the new wine will break the bags, and the wine will spill out and the wine bags will be ruined. People always put new wine into new wine bags. No person that drinks old wine wants new wine. Why? Because he says, 'The old wine is fine.'"

Easy-to-Read Version–2006  
*God’s Word™*

.  
People don’t pour new wine into old wineskins. If they do, the new wine will make the skins burst. The wine will run out, and the skins will be ruined. Rather, new wine is to be poured into fresh skins.  
“No one who has been drinking old wine wants new wine. He says, ‘The old wine is better!’”

Good News Bible (TEV)

Nor do you pour new wine into used wineskins, because the new wine will burst the skins, the wine will pour out, and the skins will be ruined. Instead, new wine must be poured into fresh wineskins! And you don't want new wine after drinking old wine. 'The old is better,' you say."

<i>The Message</i>	And you don't put wine in old, cracked bottles; you get strong, clean bottles for your fresh vintage wine. And no one who has ever tasted fine aged wine prefers unaged wine."
NIRV	.
New Life Version	No man puts new wine into old skin bags. If they did, the skins would break and the wine would run out. The bags would be no good. New wine must be put into new bags and both are kept safe. No one wants new wine after drinking old wine. He says, 'The old wine is better.'"
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	No one pours new wine into old wineskins. The new wine would swell and burst the old skins. Then the wine would be lost, and the skins would be ruined. New wine must be put only into new wineskins. No one wants new wine after drinking old wine. They say, "The old wine is better."
New Berkeley Version New Century Version	And no one puts new wine into old wineskins, for the new wine bursts the old skins, ruining the skins and spilling the wine. New wine must be put into new wineskins. But no one after drinking the old wine seems to want the fresh and the new. 'The old ways are best,' they say."
New Living Translation	Also, no one ever pours new wine into old leather bags. Otherwise, the new wine will break the bags, the wine will spill out, and the leather bags will be ruined. New wine must be put into new leather bags. No one after drinking old wine wants new wine, because he says, 'The old wine is better.'"
The Passion Translation	"And no one puts new wine into old wineskins. For the new wine would burst the wineskins, spilling the wine and ruining the skins. New wine must be stored in new wineskins. But no one who drinks the old wine seems to want the new wine. 'The old is just fine,' they say."
Unlocked Dynamic Bible	And who pours new wine into an old wineskin? If someone did, the old wineskin would burst and the new wine would be lost. New wine must always be poured into new wineskins. <sup>[n]</sup> Yet you say, 'The old ways are better,' and you refuse to even taste the new that I bring."
William's New Testament	n. Luke 5:38 Christ is our new garment (righteousness) and our new wine that is poured into a new wineskin (our new life and divine nature). Many today are trying to patch up their old garments (self-righteousness), hoping their old lives can hold the new wine of the Spirit.
	And no one puts newly squeezed wine into old skin bags to store it. If anyone did that, the skin bags would tear open because they would not stretch when the new wine fermented and expanded. Then the skin bags would be ruined, and the wine would also be ruined because it would spill out. On the contrary, new wine must be put into new skin bags. Furthermore, those who have drunk only old wine are content with that. They do not want to drink the new wine, because they say, 'The old wine is good!'"
	.

### Partially literal and partially paraphrased translations:

American English Bible	'And they don't put new wine in old wineskins. For new wine will burst the old skins, Breaking the skins and spilling the wine... So, new wine is put in new wineskins. And all who have tasted the old wine
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Don't want the new, anyhow;  
For they say that the old [wine] is better!

Beck's American Translation  
Breakthrough Version

And no one puts young wine into worn out leather bags or else definitely the young wine will rip the leather bags, it will be spilled out, and the leather bags will be ruined. But young wine must be put into new leather bags. And no one who drank worn out wants new. You see, he says the worn out is useful."

Common English Bible

Nobody pours new wine into old wineskins. If they did, the new wine would burst the wineskins, the wine would spill, and the wineskins would be ruined. Instead, new wine must be put into new wineskins. No one who drinks a well-aged wine wants new wine, but says, 'The well-aged wine is better.'"

International Standard V

And no one pours new wine into old wineskins. If he does, the new wine will make the skins burst, the wine <sup>[Lit. it]</sup> will be spilled, and the skins will be ruined. Rather, new wine is to be poured into fresh wineskins. No one who has been drinking old wine wants new wine, because he says, 'The old wine is good enough!'" <sup>[Other mss. lack this verse]</sup>

Len Gane Paraphrase

A. Campbell's Living Oracles

No person puts new wine into old leather bottles; otherwise, the new wine will burst the bottles, and thus the wine will be spoiled, and the bottles rendered useless. But if new wine be put into new bottles, both will be preserved. Besides, a man, after drinking old wine, calls not immediately for new; for he says, The old is milder.

New Advent (Knox) Bible

Nor does anybody put new wine into old wine-skins; if that is done, the new wine bursts the skins, and there is the wine spilt and the skins spoiled. If the wine is new, it must be put into fresh wine-skins, and so both are kept safe. Nobody who has been drinking old wine calls all at once for new; he will tell you, The old is better.

NT for Everyone

And nobody puts new wine into old wineskins. If they do, the new wine will burst the skins: it will go to waste, and the skins will be ruined too. You have to put new wine in new skins. And nobody who drinks old wine wants new. "I prefer the old," they say.'

20<sup>th</sup> Century New Testament

And no man puts new wine into old wine-skins; for, if he does, the new wine will burst the skins, and the wine itself will run out, and the skins be lost. But new wine must be put into fresh skins. No man after drinking old wine wishes for new. 'No,' he says, 'the old is excellent.'"

### Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

Christian Standard Bible

Conservapedia Translation

Likewise, no man puts new grape juice into used containers, or else the new juice splits the containers and spills, and ruins them. Rather, new grape juice is poured into new bottles, and both are preserved. [odd point about preserving bottles: does this yield insight about the grape juice v. wine controversy?] No man desires new grape juice after drinking old, because he says, "The old is better."

Evangelical Heritage V.

Revised Ferrar-Fenton Bible

And no one pours new wine into old wine-skins; for if he did, the new wine would burst the skins, and the wine be spilled, and the skins destroyed.— On the contrary, new wine must be stored in fresh wine-skins; and both are preserved. But no man drinking old wine longs at once for new; for he says, 'The old is better.'

Free Bible Version

God's Truth (Tyndale)

Also, no man pours new wine into old vessels. For if he do, the new wine breaks the vessels, and runs out it self, and the vessels perish: But new wine must be poured into new vessels, and both are preserved. Also, no man that drinks old wine, straight way can away with new, for he says the old is pleasanter.

Jubilee Bible 2000

Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	And nobody puts new wine into old wineskins, because if they did the new wine would burst the wineskins, and both wine and wineskins would be wasted. You put new wine in new wineskins. And nobody who's drinking old wine wants new wine, because he says the old is better."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	No one puts new wine into old wineskins; otherwise the new wine will burst the skins and be spilled, and the skins will be destroyed as well. But new wine must be put into fresh skins. Yet no one who has tasted old wine is eager to get new wine, but says: The old is good."
The Heritage Bible	And absolutely no one throws new wine into old leather bottles, otherwise the new wine will break the leather bottles to pieces, and it will be poured out, and the leather bottles will be destroyed. But new wine is to be thrown into new leather bottles, and both are kept safely together. And absolutely no one drinking old, immediately wills new, because he says, The old is more excellent.
New American Bible (2002)	.
New American Bible (2011)	Likewise, no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins, and it will be spilled, and the skins will be ruined. Rather, new wine must be poured into fresh wineskins. [And] no one who has been drinking old wine desires new, for he says, 'The old is good.'" <sup>*</sup> <sup>*</sup> [5:39] <b>The old is good:</b> this saying is meant to be ironic and offers an explanation for the rejection by some of the new wine that Jesus offers: satisfaction with old forms will prevent one from sampling the new.
New English Bible—1970	.
New Jerusalem Bible	'And nobody puts new wine in old wineskins; otherwise, the new wine will burst the skins and run to waste, and the skins will be ruined. No; new wine must be put in fresh skins. And nobody who has been drinking old wine wants new. "The old is good," he says.'
New RSV	And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins. And no one after drinking old wine desires new wine, but says, "The old is good." ' Other ancient authorities read better; others lack verse 39
Revised English Bible—1989	No one puts new wine into old wineskins; if he does, the new wine will burst the skins, the wine will spill out, and the skins be ruined. New wine goes into fresh skins! And no one after drinking old wine wants new; for he says, 'The old wine is good.'"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Also, no one puts new wine into old wineskins; if he does, the new wine will burst the skins and be spilled, and the skins too will be ruined. On the contrary, new wine must be put into freshly prepared wineskins. Besides that, after drinking old wine, people don't want new; because they say, 'The old is good enough.'"
exeGeses companion Bible	And no one puts new wine in old skins; but if not, the new wine bursts the skins and pours,

and the skins destruct.  
 But new wine must be put into new skins;  
 and both are preserved.  
 Also no one who drinks the old will the new:  
 for, he words, The old is useful.

Hebraic Roots Bible

And no one puts new wine into old skins; otherwise, the new wine will burst the skins, and it will be poured out, and the skins will be destroyed. But new wine is to be put into new skins, and both are preserved together. And no one drinking old wine immediately desires new; for he says, The old is delicious.

Israeli Authorized Version  
*The Scriptures* 1998  
 Tree of Life Version

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**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament

...and No [Man] puts wine young to vessels old if but not yet will tear The Wine The [One] Young the vessels and He will be poured and The Vessels will lose {themselves} but {He has} wine young to vessels new put and No [Man] Drinking [him] old wants [him] young [He] says for The [One] Old Good (Enough) is...

Awful Scroll Bible

(")Still, yet-not-one pours in new wine into old skins, but-if-not, the new wine will burst the skins and will become pouring out, and the skins themselves will perish-away.  
 (")Notwithstanding, new wine must be poured into new skins, and both come to be preserved-together.

Concordant Literal Version

(")Yet-not-one surely being drank that used to, well-set-forth endeavors that new, for he confirms, 'That I am used to is serviceable'. "  
 And no one is draining fresh wine into old wine skins. Otherwise, surely the fresh wine will be bursting the wine skins, and it will be spilled and the wine skins will perish."

Orthodox Jewish Bible

But fresh wine is drained into new wine skins, and both are preserved."  
 And no one, drinking the old, immediately is wanting the fresh, for he is saying, 'The old is mellower.'  
 And no one puts yayin chadash (new wine) into old wineskins; otherwise, the new wine will burst the wineskins, it will be spilled, and the wineskins will be destroyed. Rather, yayin chadash must be put into new wineskins.  
 And no one having drunk the old desires the chadash (new), for he says, The alter (old) is besere (better). [T.N. Lukas wrote this book sometime around 63 B.C.E.]

Rotherham's Emphasized B.  
 Third Millennium Bible

And no man putteth new wine into old wineskins; else the new wine will burst the wineskins and be spilled, and the wineskins shall perish. But new wine must be put into new wineskins, and both are preserved. No man also, having drunk old wine, straightway desireth new; for he saith, 'The old is better.'"

**Expanded/Embellished Bibles:**

*The Amplified Bible*

And no one puts new wine into old <sup>[c]</sup>wineskins; otherwise the new [fermenting] wine will [expand and] burst the skins and it will be spilled out, and the skins will be ruined. But new wine must be put into fresh wineskins. And no one, after drinking old wine, wishes for new; for he says, 'The old is fine.'"

[c] [From Matthew 9:17] A skin was a bag made from the skin of an animal. New wine was always put in a new bag so that the bag would stretch as the wine continued to ferment, and then the bag would harden. An old bag would burst if new wine was put in it.



- An Understandable Version **And no one puts freshly squeezed grape juice into previously used bottles made of animal skins. [If he does], the newly squeezed juice will [crack and] burst the [dried out] animal skins and [all the juice will] spill out, and the animal skin bottles will [also] become useless. But freshly squeezed grape juice must be put into newly made animal skins. And no one who has drunk aged wine wants newly squeezed [juice], for he says, 'The older [grape juice] is better.'**
- The Expanded Bible **Also, no one pours new wine into old ·leather bags [wineskins]. Otherwise, the new wine will ·break [tear; burst; <sup>c</sup>because the fermenting new wine expands] the ·bags [wineskins], the wine will spill out, and the ·leather bags [wineskins] will be ruined. [L But; Rather] New wine must be put into ·new [fresh] ·leather bags [wineskins]. No one after drinking old wine wants new wine, because he says, 'The old wine is ·better [fine; good].'” [<sup>c</sup> The religious leaders are content with the old ways of Judaism and not interested in the “new wine” (salvation blessings) of the Kingdom.]**
- Jonathan Mitchell NT **"Furthermore, no one normally puts new wine into old wineskins (skin bottles). Now if he does, the new wine will progressively burst and tear the wineskins, and it will proceed being spilled out, and also the wineskins will continue destroyed. "To the contrary, new wine [is] drained into and stored in new wineskins (skin bottles), and then both are preserved. "Also, no one continues wanting new (young [wine]) after immediately drinking [the] old (or: aged), for he is then saying, "The old (or: aged) continues being useful and well adapted to it purpose, and is just fine!"**
- P. Kretzmann Commentary **And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man also, having drunk old wine, straightway desireth new; for he saith, The old is better.**  
 To put new wine, that has not yet stopped fermenting, into old skins, that have lost the power to stretch, is equally foolish, since the new wine will only tear the bottles. Therefore the new wine is properly put only into new bottles, or skins. The old dress is the righteousness of works, in which the Pharisees believed, the new patch the free grace of Jesus. The piety and self-righteousness of the Pharisees and the doctrine which Jesus proclaimed, the doctrine of the free grace of God in the Savior, do not agree and will never fit in the same person's life and behavior. If anyone trusts in his own works, and then intends to put a patch of the Gospel upon this self-righteousness, or wants to cover the one or the other transgression with the work and merit of Christ, he will soon find out that this comfort is not reliable. Such a person in the depths of his heart still trusts in his own merit and will be condemned with this unstable comfort. And the new wine is the sweet Gospel of the forgiveness of sins, of the grace of God. This glorious news does not fit into carnal, Pharisaic hearts; if the Gospel is preached to such as still depend upon their own works, it is wasted, for they cannot and will not understand it rightly and receive no benefit from the Gospel. The Gospel requires all hearts to deny all their own righteousness and believe simply in the merits of Jesus the Savior. And finally: A man that has drunk old wine knows its richness and mellowness and therefore does not desire to change for the new, which may be sharper, less agreeable. So dearly did the Pharisees and the disciples of John love their old, accustomed ways that they did not want to change, although the offering of the new doctrine of the Gospel was salvation full and free.
- Syndein/Thieme **{Second Illustration}**  
**And no one puts new wine {the Higher Laws of Church Age Doctrine} into old wineskins {Mosaic Law}. If he does, the new wine will burst the skins and will be spilled, and the old wineskins will be destroyed. But, in contrast, {alla} new wine must be put into fresh wineskins {the new 'mystery' Walking in the More Excellent Way of Christ}. And no one drinking old wine {legalism - thinking 'morality', or**

'keeping the commandments of the Mosaic Law' or 'because I am of Abraham' . . .} wants the new { the More Excellent Way of Christ} . . . for he says, 'The old is good enough.'"

Translation for Translators

Neither does anyone put freshly- *squeezed* grape juice into old skin bags *to store it*. If anyone did that, the grape juice would burst the skin bags *because they would not stretch* when the new wine *ferments and expands*. Then the skin bags would be ruined, and the wine would also be spilled. On the contrary, new wine must be put into new wineskins.

The Voice

Furthermore, those who have drunk *only* old wine *are content with that*. They do not want to drink the new wine, because they say, 'The old wine is [MET] fine!' "

**Jesus:** And nobody takes freshly squeezed juice and puts it into old, stiff wineskins. If he did, the fresh wine would make the old skins burst open, and both the wine and the wineskins would be ruined. New demands new—new wine for new wineskins. Anyway, those who've never tasted the new wine won't know what they're missing; they'll always say, "The old wine is good enough for me!"

**Bible Translations with an Excess of Footnotes:**

Disciples' Literal New T. NET Bible®

And no one pours new wine into old wineskins.<sup>142</sup> If he does, the new wine will burst the skins and will be spilled, and the skins will be destroyed. Instead new wine must be poured into new wineskins.<sup>143</sup> No<sup>145</sup> one after drinking old wine wants the new, for he says, 'The old is good enough.'<sup>146</sup>

<sup>142sn</sup> Wineskins were bags made of skin or leather, used for storing wine in NT times. As the new wine fermented and expanded, it would stretch the new wineskins. Putting new (unfermented) wine in old wineskins, which had already been stretched, would result in the bursting of the wineskins.

<sup>143tc</sup> Most mss (A C [D] Θ Ψ Ë13 Ì latt sy) have καὶ ἀμφότεροι συντηροῦνται (kai amfoteroi sunthrountai, "and both will be preserved"), assimilating the text to Matt 9:17. The earliest and best witnesses, as well as many others (Ì4,75vid κ B L W Ë1 33 579 700 1241 2542 co), however, lack the words.

<sup>sn</sup> The meaning of the saying new wine . . .into new skins is that the presence and teaching of Jesus was something new and signaled the passing of the old. It could not be confined within the old religion of Judaism, but involved the inauguration and consummation of the kingdom of God.

<sup>144tc</sup> The Western textual tradition (D it) lacks 5:39. The verse is unique to Luke, so the omission by these mss looks like assimilation to the other synoptic accounts.

<sup>145tc</sup> ‡ Although most mss begin the verse with καὶ (kai, "and"), beginning the sentence without a conjunction is both a harder reading and is found in early and important witnesses (Ì4,75vid κ2 B 579 700 892 1241). NA27 puts the word in brackets indicating doubts as to its authenticity.

<sup>146tc</sup> Most mss, especially the later ones (A C Θ Ψ Ë1,13 33 Ì lat), read χρηστότερος (crhstotero, "better"), a smoother reading. The reading of the text (found in Ì4 κ B L W 1241 pc) is preferred as the more difficult reading. This reading could suggest that the new thing Jesus brings is not even considered, since the "old wine" is already found quite acceptable.

<sup>tn</sup> Grk "good."

<sup>sn</sup> The third illustration points out that those already satisfied with what they have will not seek the new (The old is good enough).

New American Bible (2011)  
The Passion Translation  
The Spoken English NT

And nobody puts up new wine in old wineskins. Otherwise the new wine will burst the skins. It'll spill out, and the skins will be ruined. No, new wine should be put in new skins. But<sup>s</sup> no one who's drinking the old stuff wants the new: they'll say, 'The old stuff is good.'

<sup>s.</sup> Lit. "And." Many mss lack the word "and."

Wilbur Pickering's New T. And no one puts new wine into old wineskins; otherwise the new wine will burst those skins and will itself be spilled and the skins wasted. Rather, new wine must be put into new wineskins, and both are preserved.<sup>14</sup> Further, no one having drunk old wine immediately desires new, for he says, 'The old is better.'

(14) I take it that the Lord is saying that a church that has become an 'old wineskin' cannot be renewed—any attempt to introduce 'new wine' will only result in division and bitterness. Bearers of 'new wine' should just start a new congregation. The truth stated in verse 39 is one of the factors. Less than 1.5% of the Greek manuscripts, of objectively inferior quality, omit "and both are preserved" (as in NIV, NASB, LB, TEV, etc.).

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation "And no one puts new wine into old wineskins, but if not [*fig., or else*] the new wine will burst the wineskins, and it will be poured out, and the wineskins will be destroyed.  
"Instead, new wine must be put into new wineskins, and both are preserved together.  
"And no one having drunk old [*wine*] immediately desires new, for he says, 'The old is better.'"

Charles Thompson NT  
Context Group Version  
Disciples' Literal New T. .  
. .  
And no one puts new<sup>[n]</sup> wine into old wineskins. Otherwise indeed the new wine will burst the wineskins, and it will spill-out, and the wineskins will be ruined. But new wine must-be-put into fresh wineskins. And no one having drunk old wine desires<sup>[o]</sup> new. For he says, 'The old is good'".  
n. Luke 5:37 Jesus, the new and fresh, cannot be contained in the old Jewish system.  
o. Luke 5:39 Those in the old Jewish system are comfortable with it, and not naturally inclined to drink the new wine Jesus brings.

English Standard Version  
Far Above All Translation .  
And no-one puts new wine in old wineskins, or else the new wine will tear the wineskins, and will itself be spilt and the wineskins will be ruined. But new wine needs to be put in new wineskins, so both are preserved together. And no-one who has drunk old wine immediately wants new. For he says, 'The old is more palatable.'

Green's Literal Translation  
Literal New Testament  
Modern English Version  
Modern Literal Version .  
. .  
And no one puts new wine into old wineskins; otherwise, the new wine will burst the old wineskins, and it will be poured out and the wineskins will be destroyed. But new wine is put into new wineskins, and both are protected together. And no one having drunk old wine, immediately wishes for new; for\* he says, The old is smoother.

Modern KJV  
New American Standard B. .  
And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. But new wine must be put into fresh wineskins. And no one, after drinking old *wine* wishes for new; for he says, 'The old is good *enough*.'"

New European Version And no one puts new wine into old wine-skins, or else the new wine will burst the skins and it will be spilt, and the skins will perish. But new wine must be put into fresh wine-skins. And no one having drunk old wine immediately then desires new wine; for he says: The old is good.

New King James Version	<p>And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined. But new wine must be put into new wineskins, <sup>[h]</sup>and both are preserved. And no one, having drunk old wine, <sup>[i]</sup>immediately desires new; for he says, 'The old is <sup>[j]</sup>better.' ”</p> <p>h. Luke 5:38 NU omits and both are preserved  i. Luke 5:39 NU omits <i>immediately</i>  j. Luke 5:39 NU <i>good</i></p>
NT (Variant Readings)	<p>And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.  But new wine must be put into fresh wine-skins; [and both are preserved].  And no man having drunk old [wine] [straightway] desireth new; for he saith, The old is *good.  *Byz.-better</p>
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Geneva Translation	<p>“Also, no one pours new wine into old vessels. For then the new wine will break the vessels, and it will run out. And the vessels will perish.  “But new wine must be poured into new vessels. So that both are preserved.  “Also, no one who drinks old wine immediately desires new. For he says, ‘The old is better.’”</p>
Revised Young's Lit. Trans.	<p>'And no one does put new wine into old skins, and if otherwise, the new wine will burst the skins, and itself will be poured out, and the skins will be destroyed; but new wine into new skins is to be put, and both are preserved together; and no one having drunk old wine, does immediately wish new, for he says, The old is better.'</p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.
Young's Updated LT	.

**The gist of this passage:** Two parables are found here: the first concerns putting new wine into old wine bags; and the second is one's natural preference for old wine.

Luke 5:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
οὐδεὶς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i> ]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
βάλλω (βάλλω) [pronounced <i>BAWL-low</i> ]	<i>to throw, to cast, to place, to put, to lay, to bring</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #906
οἶνος (οἶνος) [pronounced <i>OY-noss</i> ]	<i>wine; metaphorically the fiery wine [of God's wrath]</i>	masculine singular noun; accusative case	Strong's #3631

Luke 5:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
neos/neôteros (νέος/νεώτερος) [pronounced <i>NEH-os</i> , <i>neh-OH-ter-os</i> ]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular adjective; accusative case	Strong's #3501
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
askos (ἄσκός) [pronounced <i>as-KOSS</i> ]	<i>wineskin, wine container, a leathern bag or bottle, in which water or wine was kept</i>	masculine plural noun; accusative case	Strong's #779
palaios (παλαιός) [pronounced <i>pal-ah-YOSS</i> ]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	masculine plural adjective; accusative case	Strong's #3820

**Translation:** [Jesus continues speaking to them:] “No one should place new wine into old wineskins;...

Jesus offers up an another analogy. The scribes and pharisees will understand the analogy itself, but I don't think that they will figure out, at first, *what* Jesus is teaching them. Everyone will understand the underlying analogy: old wineskins are not good for holding new wine.

In the ancient world, liquid containers were made out of animal skins. A new wineskin is one which has been recently made and possibly only tested for leaks.

Luke 5:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>I</i> ]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mê (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ge (γέ) [pronounced <i>geh</i> ]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065

All of these particles thrown together here must have a meaning.

These exact same 4 particles are also found in v. 36c.



Luke 5:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
rhêgnumi/rhêssô (ρήγνυμι/ρήσσω) [pronounced HRAYG- noo-meet, HRACE- soh]	<i>to break (forth), to burst [asunder], to rend, to tear [apart]; to wreck, to crack; to shatter [into minute fragments; but without a reduction to the constituent particles], to disrupt, to lacerate; by implication, to convulse (with spasms); figuratively, to give vent to, to express joyful emotions</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #4486
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
oinos (οἶνος) [pronounced OY-noss]	<i>wine; metaphorically the fiery wine [of God's wrath]</i>	masculine singular noun; nominative case	Strong's #3631
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
neos/neōteros (νέος/νεώτερος) [pronounced NEH-os, neh-OH-ter-os]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular adjective; nominative case	Strong's #3501
tous (τοὺς) [pronounced tooç]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
askos (ἄσκός) [pronounced as-KOSS]	<i>wineskin, wine container, a leathern bag or bottle, in which water or wine was kept</i>	masculine plural noun; accusative case	Strong's #779

**Translation:** ...for the new wine will indeed burst the wineskins...

The new wine—possibly due to its aging and expanding as it ferments—will pop open an old wineskin. The new wine needs fresh wineskins which are more pliable. As the wine ferments, the skins have to expand. Old wine skins have lost their full elasticity.

The Amplified Bible and the Translation for Translators treats this new wine as unfermented wine, which will expand as it ferments. This seems to be the best explanation. New wine skin would be fresh leather and it could expand as the wine ferments and expands.

Luke 5:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αυτος (αὐτός) [pronounced <i>ow-TOSS</i> ]	<i>he; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
εκχέω (ἐκξέω) [pronounced <i>ek-KHEH-oh</i> ]	<i>to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #1632

**Translation:** ...and the new wine will gush out...

If the new wine proves too much for the old wineskins, the wineskins will crack open and the wine will gush out when it ought to be curing.

This process actually involved the wine becoming alcoholic. That is, it would expand, and in an old wine skin, there would not be the ability to expand as the gas was produced.

Luke 5:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
askos (ἄσκός) [pronounced <i>as-KOSS</i> ]	<i>wineskin, wine container, a leathern bag or bottle, in which water or wine was kept</i>	masculine plural noun; nominative case	Strong's #779
apollumi (ἀπόλλυμι) [pronounced <i>ap-OL-loo-mee</i> ]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to destroy; to lose</i>	3 <sup>rd</sup> person plural, future middle indicative	Strong's #622

**Translation:** ...and the wineskins will be ruined.

The old wineskins are unable to take the pressure of the ever-expanding new wine (the gases will cause the wine skin to expand). The old wineskins will be ruined, unable to be used for any sort of wine.

Luke 5:37 [Jesus continues speaking to them:] “No one should place new wine into old wineskins; for the new wine will indeed burst the wineskins and the new wine will gush out and the wineskins will be ruined.

Just like the previous parable, the old wineskins refer to the religion of the pharisees. They had departed from the teachings of the Old Testament, replacing them with their own beliefs and traditions. Jesus was teaching the Old Testament correctly; and He was offering Himself as the Messiah of Israel. He is the new wine, and He could not be confined to the framework of the old teachings of the pharisees. That old teaching would simply burst apart. It could not contain Jesus’ teachings.



**New Wine; Old Wineskins** (a graphic); from [Come and Reason](#); accessed September 3, 2021.

Luke 5:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong’s #235
oinos (οἶνος) [pronounced OY-noss]	<i>wine; metaphorically the fiery wine [of God’s wrath]</i>	masculine singular noun; accusative case	Strong’s #3631
neos/neôteros (νέος/νεώτερος) [pronounced NEH-os, neh-OH-ter-os]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular adjective; accusative case	Strong’s #3501
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong’s #1519
askos (ἄσκός) [pronounced as-KOSS]	<i>wineskin, wine container, a leathern bag or bottle, in which water or wine was kept</i>	masculine plural noun; accusative case	Strong’s #779
kainos (καινός) [pronounced kahee-NOS]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	masculine plural adjective; accusative case	Strong’s #2537
blêteos (βλητέος) [pronounced blay-TEH-oss]	<i>fit to be discarded, item which should be disposed of, which must be thrown or put out</i>	neuter singular adjective; nominative case	Strong’s #992

**Translation:** So, new wine belongs in fresh wineskins...

The conclusion is, new wine is to be placed into fresh wineskins; wineskins which are more pliable and expand as the wine ferments.

Now, what follows is text which is found in some translations, but not others.

Luke 5:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
amphoterōs (ἄμφότερος) [pronounced <i>am-FOT-er-os</i> ]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; nominative case	Strong's #297
suntêrêō (συντηρέω) [pronounced <i>soon-tay-Rehoboam'-o</i> ]	<i>to remember, to consider, to ponder, to keep, observe, preserve; to treasure up</i>	3 <sup>rd</sup> person plural, present passive indicative	Strong's #4933
None of these words are found in the Westcott-Hort text.			

**Translation:** ...[so that both are preserved].

The Westcott Hort text lacks v. 38b; however it is not really objectionable. It would make sense that the wine and wineskins are preserved when properly matched.

Luke 5:38 **So, new wine belongs in fresh wineskins [so that both are preserved].**

I have a memory of my Father and his friend from down the street, who decided they were going to take our apricots and ferment them and make an apricot liquor. During the fermenting process, the brew which they made blew up in its glass container due to the fermentation process. The fermentation released a lot of gas into a confined space. That expansion blew up the glass container that it was in. There was broken glass and a yellow-orange goop everywhere. My memory of that occasion was seeing my dad's friend push a wheelbarrow filled with goop that was going to be taken back behind our house to the land there and unceremoniously dumped. Neither the apricot liquor and the glass containers were preserved.

Luke 5:37–38 **And no one puts new wine into old wineskins; otherwise, the new wine will burst the old wineskins, and it will be poured out and the wineskins will be destroyed. But new wine is put into new wineskins, and both are protected together.** (Modern Literal Version, 2020)

The idea is, there is the teaching of the pharisees, which is mostly traditional, but contains some aspects of the Mosaic Law; and there is the teaching of Jesus. For the most part, Jesus taught the Mosaic Law, but without the distortions of the pharisees and other Jewish theologians.

The mixing of the old and new teaching cannot occur. There is no middle ground. The Jewish traditions will not be able to sprinkle their teachings with a little bit of what Jesus is teaching; and Jesus cannot give in somewhat, and include some of the traditional teachings of the Jewish theologians. These theologies are mutually exclusive.

The new wine, taught by Jesus, belongs within a new structure (new wineskins). Jesus, in His humanity, may be aware of what is coming in the future—we actually do not know what He knows in His humanity, except as He understands from the Old Testament. Nevertheless, all that is being taught by Jesus forms a new framework upon which all truth may be fitted. There is no place for the teaching of the scribes and pharisees.

V. 39 is its own parable and it has its own separate meaning. Even though we are still talking about wine, this verse is still to be understood separately.<sup>29</sup>

Luke 5:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
All of the text in v. 39 is suspect.			
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
πινῶ/πιῶ/πόω (πίνω/πίω/πόω) [pronounced PEE-noh/ PEE-oh/POH-oh]	<i>drinking, imbibing; figuratively, receiving into the soul what serves to refresh strengthen, being nourished [to life eternal]</i>	masculine singular, aorist active participle; nominative case	Strong's #4095
παλιός (παλαιός) [pronounced pal-ah-YOSS]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	masculine singular adjective; accusative case	Strong's #3820
θέλω (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2309
neos/νεότερος (νέος/νεώτερος) [pronounced NEH-os, neh-OH-ter-os]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular adjective; accusative case	Strong's #3501

**Translation:** No one who drinks old [wine] desires new [wine],...

This is a true saying; but it does not properly fit with the previous parable that Jesus just taught. This statement has nothing to do with the new wine and the old wineskins.

This final verse makes no sense at all, if we try to integrate it into the previous text. However, on its own, this verse stands as another analogy or another parable.

The old wine would be the fermented wine; the new wine is grape juice.

Luke 5:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
All of the text of v. 39 is also completely suspect.			

<sup>29</sup> Some translations, like God's Word™ place these parables into two separate paragraphs.



Luke 5:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
palaios (παλαιός) [pronounced pal-ah-YOSS]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	masculine singular adjective; nominative case	Strong's #3820
chrêstos (χρηστός) [pronounced kh-rays-TOSS]	<i>better, easy, good (-ness); employed, useful (in manner or morals); gracious, kind</i>	masculine singular adjective; nominative case	Strong's #5543
estí (ἐστί) [pronounced ehs-TEE]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

The darker shading simply means that these words are not found in the Westcott Hort text. However, they are found elsewhere (for instance, in Scrivener's Textus Receptus).

**Translation:** ...for he says the old is better].”

People like wine which has been brought to its proper point of fermentation. That would be the *old wine*. *New wine* would be that which has not yet fermented.

Luke 5:39 [No one who drinks old [wine] desires new [wine], for he says the old is better].”

The old wine has been brought to its proper level of fermentation, and that is the ideal point when it comes to taste.

There are two possibly ways to understand this, and I am not certain which is meant by the Lord. (1) The pharisees and other religious types already have their religion [= old wine] and they do not want something else [= new wine]. Or (2) there is a proper way to bring wine to its favored taste, and that is what Jesus is doing with His teaching (He is bringing the wine of the Old Testament to its proper fermentation by means of accurate teaching). This second approach I believe is the accurate one.

Jesus' disciples respect and appreciate His teaching, which is truth—and it is wine brought to its correct level of fermentation. The teaching of the pharisees is the *new wine* (it is new relative to the Scriptures), and no one wants their *new wine*. Their new wine are the additions and clarifications which they have made to the Mosaic Law.

No parable completely matches up in all respects to what it is being taught. For instance, the old wine represents the old teaching of the pharisees; and the new wine/juice is the teaching of Jesus. However, Jesus is simply teaching the Old Testament accurately. He is teaching the Law of Moses correctly. So the oldest teaching is what Jesus is properly teaching (and this teaching is distorted by the pharisees).

**Luke 5:37–39** *It is a bad idea to put new wine into old wineskins; the wineskins will burst open and the wine will gush out. So new wine belongs in fresh wineskins. Anyone who drinks wine brought to its proper level of fermentation will not want inferior wine.*

These are two parables. First parable: the new wine is the doctrine that Jesus is teaching. Technically, it is not new, but it is accurate teaching. However, it is new to many of the hearers, since the pharisees have been teaching legalism all of this time. The Old Testament also presents a gracious, forgiving God. The Old Testament is not a legalistic document which demands complete obedience in order to have God's approval.

This new teaching (the new wine) must be kept completely separate from anything old. You cannot take what Jesus is teaching and somehow make in conform to the apostate teaching of the scribes and pharisees.

In the second parable, the old wine and new wine synch up with Jesus' teachings as over against the pharisaical teachings (they switch places, more or less). Once people have tasted the old wine (Jesus' accurate teaching of the Old Testament) they no longer want the new wine of the pharisees (which is their legalistic distortion of the Old Testament).

Let's put the question of the pharisees with the final two parables given by Jesus in answer to them:

**Luke 5:33** *They [the pharisees and other religious types] said to Him, "The disciples of John fast often and offer prayers, and so do those of the Pharisees, but Your followers eat and drink."* ESV (capitalized)

**Luke 5:37–39** [Jesus answers and says] *And no one puts new wine into old wine-skins. If he did, the new wine would burst the skins and it would be spilled, and the skins would be ruined. But new wine must be put into new wine-skins. And no one after drinking old wine wishes to drink new, for he says, 'The old is fine.'* (Riverside New Testament, capitalized)

The scribes and pharisees try to set up some sort of parallel situation between themselves and the disciples of John. Both sets of disciples fast. So, the scribes and pharisees see themselves as doing the same thing. Therefore, John and his disciples were acting as they are supposed to act, as they synch up with their existing religious practices (even though this was *not* the attitude of the religious types during John's short ministry).

Jesus is telling them, the fact that the disciples of John fast is unrelated to the scribes and pharisees fasting. These are not the same things. The fasting of John's disciples is new wine. It cannot be placed into the old wineskins of the scribes and pharisees fasting. Those things are unrelated, despite appearing to be the same thing.

Jesus is telling them, "You cannot take anything that I am doing or that John's disciples are doing, and somehow synch it up with your apostate religion." (which the pharisees were attempting to



do by saying that they did the same things that John did). But since Jesus says this with a parable, the scribes and pharisees don't really understand what Jesus has just told them. However, this stands as a record of what Jesus taught.

The religious type who is interested in Jesus' teaching would remember the things which were said and what Jesus said in response. Those positive to the Lord's teaching would ruminate on these words and figure out what was meant. Those who are negative to the teachings of Jesus would not give much thought to these parables, unless they could somehow twist them around and use them against Jesus.

**Luke 5:36–39 (First Nations Version)** (a graphic); from [Lutheran Indian Ministries](#); accessed September 3, 2021.

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
<a href="#">First Verse</a>	<a href="#">Chapter Summary</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Luke</a>	

## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Luke 5 is in the Word of God

1. It becomes apparent in this chapter that Jesus needs disciples, as there needs to be organization and security at this point in His ministry.
2. Several specific miracles and healings are shown to have an important function in teaching.
3. Jesus calls 4 of His disciples in this chapter.
4. There are clues as to who provided the firsthand account of much of this chapter.
5. Early opposition by the religious establishment are found in this chapter.
6. Although Jesus does not boldly proclaim Himself the Messiah, He reveals a great deal about Himself by what He does and says. He forgives sins in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

### What We Learn from Luke 5

1. The examples of miracles clearly have teaching parallels.
2. We learn the true meaning of fasting in this chapter.
3. We get an interesting view into the psyche of the Lord's opposition, who actually compare themselves to John the baptizer, in order to make a point. These same people opposed John and his ministry when his ministry was thriving.
4. It becomes apparent that Jesus' parables are often not fully understood at the time that he speaks them.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

## Jesus Christ in Luke 5

The public ministry of Jesus that we are familiar with is in full swing in this chapter. Jesus heals, He does miracles, He teaches and He teaches by parables. He also faces some opposition in this chapter from the religious class. The Lord's logic and reasoning are impeccable.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### A review of Luke 5:

An Understandable Version (by William E. Paul; ©1994, 2003) is used for the text. Inserted into the translated text are some additional notes by Wm. Paul, always placed in brackets and italicized. So, the notes which appear in that formatting come from Wm. Paul and not from me.

Jesus has had a public ministry for a period of time different from the public ministry which we associate with Him. Perhaps this had continued for a few months; perhaps as long as a year. But this ministry is barely described in two verses back in the previous chapter.

In that chapter, Jesus did not have any of His 12 disciples; He did not appear to perform healings or any other miracles; He appeared to travel by Himself from synagogue to synagogue. Perhaps there were disciples (students of His) who traveled with Him; perhaps not. I lean towards there being some followers with Jesus from the very beginning, some of whom go back to John the Herald's baptism of Him.

Nevertheless, in this chapter, we will begin studying more about the sort of ministry with which we are all more familiar. Jesus will have disciples whom He calls; He will teach and He will heal; and He will have His detractors (the Pharisees and others of the religious hierarchy). He will teach the Old Testament; and He will teach using parables. This describes the bulk of His public ministry. All of these things appear to begin with v. 31 of the previous chapter and continues on with this chapter.

- |              |  |
|--------------|--|
| Luke 5:1–11  | <b>Jesus calls Simon (Peter), James and John as disciples</b>                                      |
| Luke 5:12–16 | <b>Jesus cleanses a leper and tells him to show himself to the priests</b>                         |
| Luke 5:17–26 | <b>Jesus heals a paralytic before an audience which included pharisees and teachers of the Law</b> |
| Luke 5:27–39 | <b>Jesus calls Levi; and the pharisees criticize Jesus and His disciples</b>                       |

### Jesus calls Simon (Peter), James and John as disciples

Luke 5:1 **Now it happened while Jesus was standing on the shore of Lake Genneseret [i.e., Lake Galilee] that the crowd was pushing closer to Him to hear God's message.**

This narrative apparently takes place not too long after Jesus was teaching in Nazareth, in the synagogue, where He proclaimed Himself the Messiah (and was nearly killed for saying that).

Along the lake, Jesus is receiving a much larger response of those who want to hear Him teach. The people here appear to be very positive towards His teaching.

One thing that Jesus will no longer be teach to the crowds is, that He is the Messiah. He is; He knows that He is; but most of those in Nazareth became enraged when He taught this.

We do not know exactly how this is taking place. However, Jesus has been, for several months, teaching in synagogues all over the region, and on off days, people apparently wanted more.

At this point in time, this situation of Jesus standing alone in the midst of a crowd—it appears to be potentially dangerous. There are a very large number of people who have come to Jesus. Somehow, these crowds need to have some control.

**Luke 5:2 He saw two boats [tied up] along the shore of the lake, for the fishermen had left them [there] and were washing their nets [i.e., on the beach].**

Jesus, as we would expect, is extremely observant, and His immediate environment often plays a part in the narratives that we read.

Jesus observes a group of fishermen who are washing their nets on the beach. He actually knows some of them.

**Luke 5:3 So, He entered one of the boats that belonged to Simon [i.e., Peter], and asked him to launch out a short distance from shore. Then He sat down and taught the crowds from the boat.**

Jesus goes on to one of these boats which belongs to Simon (Peter). We know from the other biographies of Jesus that He and Simon have already been introduced by Simon's brother Andrew, who met Jesus when listening to John the Herald. So there is enough history there for Jesus to be able to make this request of Peter.

Jesus gets into the boat, asks that it be taken a little ways from the shore, and then Jesus teaches from there. The water around the boat forms a natural border between Jesus and the people.

Given all that is taking place, there may be a thousand or more people listening to Jesus.

**Luke 5:4 And when He had finished talking, He said to Simon, "Launch out into deeper water and lower your nets for a catch [of fish]."**

At this point, recall that the human author, Luke, did not see any of these things take place himself. He heard these stories from those who experienced them firsthand. I suggested that Luke heard this from Peter, and here is why: Peter is very distracted at this point in time and he did not hear a word of what Jesus said. Hence, this narrative concentrates heavily on Jesus and Peter interacting, but there is not a word from Jesus' teaching this large crowd. It would have been brilliant; it would have been thought-provoking, and yet, Peter did not hear a single word of it. Peter remembers his interaction with Jesus at the beginning, but once Jesus began to speak, Peter tuned out.

Surely you have gone to church before and emerged an hour later, unable to remember a single thing that was taught, because you spent that entire time thinking about your own personal problems. That is what is happening with Peter at this time.

Jesus, fully aware that Simon had not heard a single thing that He said, speaks to Simon directly, and He tells Simon what he needs to do. "Let's go out into deeper water and then you can cast your nets into the water there."

**Luke 5:5 Simon replied, "Master, we worked all night, but did not catch anything. But I will lower the nets if you say so."**

Peter is not being disrespectful; he simply lays out the facts. They had worked all that night and had caught nothing at all. "But, You want me to go out a little further and lower the nets, I will do that." (Peter is no doubt thinking, "I have no idea what Your plan is, but this is a waste of my time.")

**Luke 5:6 And when they had done this, they gathered in a large number of fish [until] their nets began to break.**



When Peter did what Jesus suggested, Peter's net became engorged with fish—with enough fish to break the nets. This is coming out of the same water which yielded not a single fish to Peter and his crew the night before.

**Luke 5:7** So, they motioned to their partners in the other boat to come and help them. When they came, they filled both boats until they began to sink.

They called for their partners in the other boat to come and help them. The other boat was brought near, and all of the men struggled to bring all of the fish on board. There was more fish than the two boats were able to hold. The boats began to sink noticeably lower into the waters.

**Luke 5:8** But when Simon Peter saw this, he fell down at Jesus' knees, saying, "Go away from me, Lord, because I am a sinful man."

Peter knows all that has taken place. Jesus has been teaching for however long, and Peter knows that he did not listen to a word of His sermon. During the sermon, Peter was thinking about what a lousy night that they had just had and how that impacted his life and the lives of the others there. But now, they had so many fish, they almost cannot transport them.

Although Luke does not give us the background, Andrew, Simon's brother, brought Simon to meet Jesus, telling Simon that Jesus was the Messiah. Let me suggest that, at this point, Simon realizes that is a fact. Simon also becomes acutely aware of the moral distance between himself and Jesus.

Sometimes at salvation, a person may have a distinct understanding of his unworthiness before God; and sometimes, this information is learned after salvation. In any case, it is a good idea to begin to understand how far we are from being right with God if we stand upon our own merits. At this point in his life, Peter gets this. He understands that there is a great gulf between his own personal standards and righteousness; and those of the Lord. That gap is so massive that Peter understands there is nothing that will bridge the gap between himself and the Lord.

**Luke 5:9** For he and those who were with him were amazed at the [huge] quantity of fish they had caught.

Throughout the Bible, in the Old and New Testaments, there is one thing that all these miracles have in common: they are always audience-appropriate. Jesus *does* this miracle for Peter and the others who work with him (presumably Andrew, James and John). Let me suggest that not one of them heard the sermon which Jesus gave that day—all that was on their minds the whole time was their lack of fish. And now they have more fish than they know what to do with. They are now ruminating about what just happened.

The concept is this: these men spent an hour or two thinking about their own problems while the Lord of Glory was teaching them the truth—truth which they could not even be bothered with. Their personal problems were greater, in their own minds, than what Jesus had to say. But now, each one of these men understands the gravity of this situation and the power of God working through Jesus.

Peter's own conclusion is this: "Lord, I should not even be in the same room as You."

**Luke 5:10** Simon's partners James and John, sons of Zebedee, were also amazed. So, Jesus said to Simon, "Do not be afraid; from now on you will catch people."

These 3 men (4, when you include Andrew) are awestruck by what has just happened. Jesus tells them, "From now on, you will be catching people (instead of fish)."

As an aside, this is very prophetic, as these disciples would primarily act as evangelists for most of their lives.

Bear in mind that Jesus is a prophet, and He will make prophetic announcements. Speaking prophetically does not mean that He is accessing His Deity. No prophet from the Old Testament was equal to God.

Quite frankly, I do not know how the mind of a prophet works. My guess would be this: the prophet has information in his own mind much as you or I have information stored in our own minds. I read this verse, I study it in the Greek, and then I pontificate about it. Because I am using the grace apparatus for perception, this is all a grace process. As I study and learn more about this verse, I am able to expound upon it. I would think that a prophet will occasionally have information in his mind which he did not really have process by which it enters into his mind. Either God, in some way, tells him, “X, Y and Z;” or, that information is suddenly in his soul. “Hmm,” the prophet thinks to himself, “X, Y and Z.”

So Jesus, at various points during His teaching ministry, has information somehow implanted in His thinking, as He is a prophet.

Luke 5:11 **And when they had brought their boats to shore, they left everything and followed Jesus.**

These men were convinced. They brought their boats onto shore and left everything behind in order to follow Jesus.

### **Jesus cleanses a leper and tells him to show himself to the priests**

Luke 5:12 **And it happened while Jesus was in one of the towns [i.e., surrounding Lake Galilee], that a man covered with an infectious skin disease appeared and, when he saw Jesus, he fell on his face [to the ground] and begged Him, saying, “If you want to, You can heal me.” [Note: Throughout this narrative the terms “heal/healing” are originally “clean/cleansing” because the Jews viewed a person with such a disease as ceremonially “unclean.” See Lev. 13:1-3].**

Jesus continues His ministry to the various cities and villages in Galilee. Bear in mind that this would have been considered *northern Israel* after the time of Solomon, when two nations were formed from nation Israel (which was a unified nation under Saul, David and Solomon). We often call them the northern and southern kingdoms (or *Israel* and *Judah*), but they operated as independent nations after Solomon died.

Both nations were disciplined by God, to the point of each nation suffering the 5<sup>th</sup> stage of national discipline (= the 5<sup>th</sup> cycle of discipline). The Bible contains quite a bit of information about Judah (the southern kingdom) becoming reconstituted as a nation; however, after 400 B.C. or so, they were no longer an independent nation.

The northern kingdom also faced the 5<sup>th</sup> stage of national discipline, earlier than the southern kingdom; but how it was reconstituted is less well-defined.

I bring up this history because Jesus did most of His teaching in the northern kingdom (in Samaria and in the Galilee region). Obviously, most of His teaching was to Jews (given that He teaches at the synagogues throughout this region). It is less clear which tribes are there. Jesus is from the tribe of Judah (genetically and legally), yet He was raised up north (not in Judæa, where the tribes of Judah and Simeon originally settled).

Not many of the 10 northern tribes are mentioned in the gospels. Some people, over the years, who have called them the *ten lost tribes*). Nevertheless, Asher is mentioned in Luke 2:36. The territories of Zebulun and Naphtali are mentioned in Matt.4:13–15. There is a town named Ephraim in John 11:54. Paul is famously from the tribe of Benjamin (Romans 11:1 Philippians 3:5). Levi (Levites) is (are) mentioned throughout the New Testament, as they were scattered throughout both regions. My point is, there are a lot of Jews living in the northern kingdom. Clearly, they must know their Jewish heritage, or those names would not be used. However, I am unaware of a clear history of their return to the land (to the northern kingdom). It is certainly possible that small patches of Hebrew groups never left the northern kingdom.

**Israel at the Time of Jesus** (a map); from [Conforming to Jesus](#); accessed October 1, 2021. Galilee and Samaria (populated mostly by those who are half Jew and half gentile) are where the northern kingdom was; Judæa is where the southern kingdom was. There territories shown on the map and much more were a part of what made up a united Israel under Kings David and Solomon.

Most of Jesus' teaching takes place in Galilee, but He does some teaching in Samaria, Judæa and Perea.

The actual region where Jesus taught is very small compared to other *religious* leaders; and the period of His public ministry (3–4 years) is also very short comparatively speaking. Historically speaking, we should not even know Who Jesus is. Examining, from human viewpoint, what Jesus did as a religious leader suggests that the greatest miracle of all is, we know His name.

That being said, while Jesus is teaching in Galilee, a leprous man came up to Him and said, "I know that You can make me clean, if You choose to." That is quite an amazing statement of faith, because

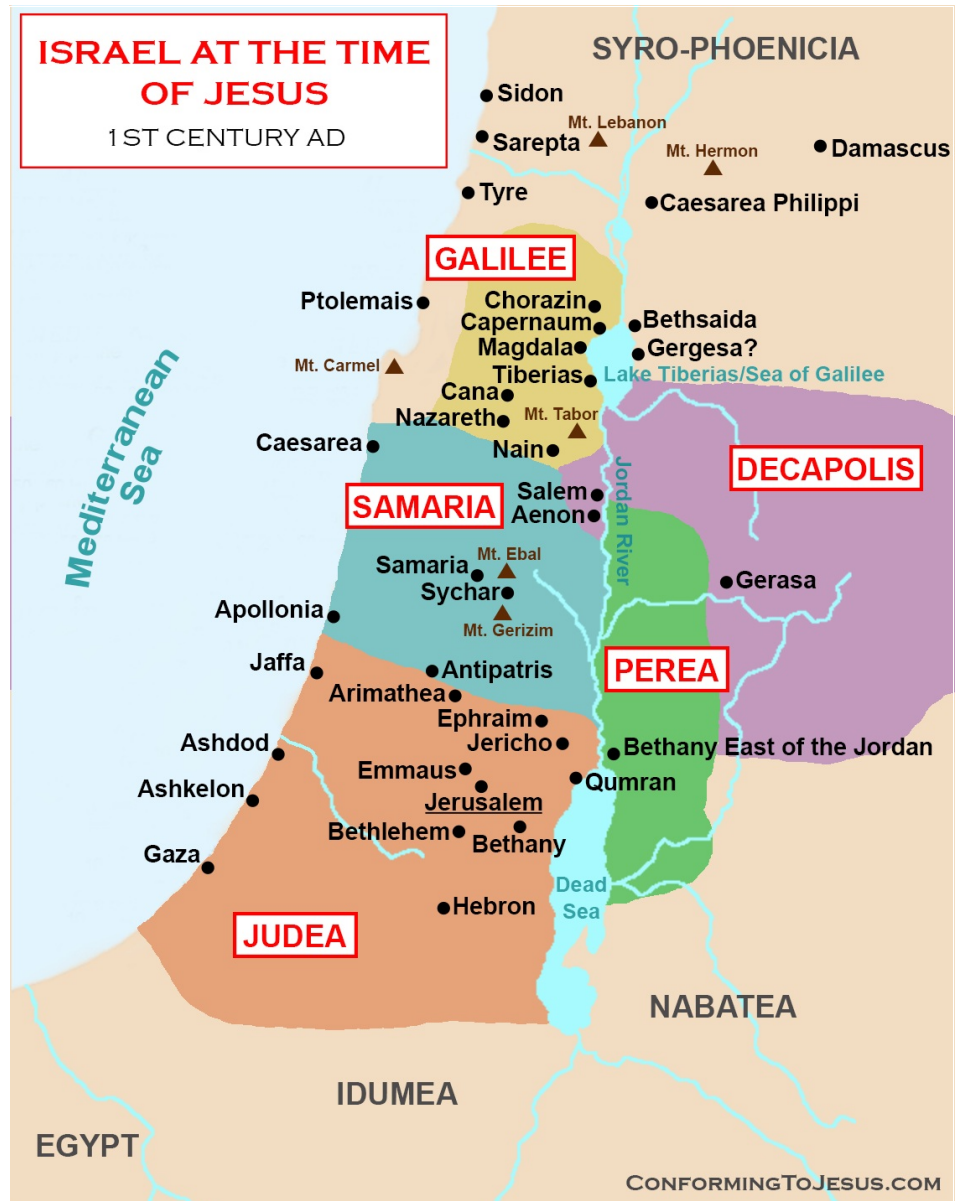
Jesus' ability to heal was not well-known at the beginning of His public ministry. Up to this point in time, Jesus had healed Simon Peter's mother-in-law and a number of others (Luke 4:40–41), but we have no record of Him healing a leper.

**Luke 5:12** *And it happened while Jesus was in one of the towns [i.e., surrounding Lake Galilee], that a man covered with an infectious skin disease appeared and, when he saw Jesus, he fell on his face [to the ground] and begged Him, saying, "If you want to, You can heal me."*

There is also a question of, how does the leper know to come to Jesus. For the most part, lepers are going to be separated from society, to keep them from spreading their malady. Yet, somehow this man knew about Jesus and he had enough faith to seek Jesus out.

**Luke 5:13** *Then He reached out His hand and touched the man, saying, "I [do] want to; be healed." And immediately the infectious skin disease left him.*

Jesus, amazingly enough, touches this man (ceremonially, a person is made unclean by touching a leper). However, somehow, rather than the unclean leper making Jesus unclean; Jesus made the leper clean.



Luke 5:14 Then He ordered the man not to tell anyone *[about the healing]*, saying, “Go on your way and show yourself to the priest and offer the proper sacrifice for your healing that Moses required *[Lev. 13:49; 14:2ff]* as evidence to people *[that you were healed]*.”

What Jesus has done is a very major thing; and if He is looking to drum up some interest in His ministry, He could have told this man, “Go back out into the world and tell everyone you have ever known what I just did. If they know you from being a leper, this whole thing will knock their socks off.” But Jesus does not do that. He tells the man to go to a priest and follow the ceremonial instructions for a leper who has been cured.

The people to whom Jesus is sending this man have performed a great number of sacrifices and offerings, according to the specifics laid out in the book of Leviticus. Many of the ceremonies that they oversee are so well-known to them that they can simply do them, without even needing to reread the Biblical instructions. However, this is one thing which they have never done before. This leper shows up and these priests will be in a panic. “What are we supposed to do? I know the instructions are in the Scriptures, but where exactly?”

Jesus healing men was not specifically to alleviate suffering, although Jesus clearly did feel empathy for men so stricken. The healings which Jesus did were illustrative. This leper, his body covered with skin abrasions and various eruptions on the epidermis, is a picture of us ruled by our sin nature. How the leper looks to his fellow man; that is how we look to God. Jesus curing this man symbolizes our spiritual healing at salvation. In life, we continue to have a sin nature; however, by the use of rebound, we are able to be graciously controlled by God the Holy Spirit and to perform divine good.

Luke 5:15 But the news about what Jesus had done spread all the more widely, so that large crowds assembled to listen to Him and to be healed of their sicknesses.

Other people were there and they witnessed this with their own eyes. People told everyone that they knew what was taking place.

Many religious leaders love the position of recognition and even adoration which they receive. Some even seem to bathe themselves in that light. However, Jesus regularly sought to have time alone with God.

Luke 5:16 So, He went away to deserted places and prayed.

Throughout the Lord’s ministry, He took time to pray to God the Father in private. We do not know if this was a one-way or a two-way conversation. In my opinion, Jesus did all of the talking to His Father (off the top of my head, I can remember only two instances in the gospels when God’s voice from heaven was audible).

### **Jesus heals a paralytic before an audience which included pharisees and teachers of the Law**

Luke 5:17a And it happened on one of those days *[in Capernaum. See Mark 2:1]*, as Jesus was teaching, that some Pharisees *[i.e., a strict sect of the Jewish religion]* and teachers of the Law of Moses, who had come from every village of Galilee and Judea and from Jerusalem, were sitting around *[i.e., listening to Him]*.

Jesus ministry had begun a new phase, since He had taught in Nazareth. He was now healing people and He had called some disciples. There was a period of time which is described in one passage where Jesus simply went from synagogue to synagogue reading the Scriptures and then teaching them (which ministry is found in the previous chapter).

In Nazareth, Jesus caused a great commotion by claiming to be the Messiah. The people there tried to kill Him.

Since then, He no longer publically claims to be the Messiah. However, he has performed some miracles and healings (the Holy Spirit worked through Him to cause these things to happen).

Pharisees have come to observe Jesus. We can only speculate as to how and why they did this. What He said in Nazareth certainly caused a big stir; and what He has done lately, by way of signs and miracles, has also been quite incredible. He had also cleansed that leper, and told him to keep his healing quiet. However, the mental attitude sins was to go and tell the priests, so that they could go through the ritual from the Bible for lepers being cleansed. It is likely that these were the things which caused the Pharisees to come and to audit what Jesus is doing.

People were coming from all over to see Jesus; and members of this religious sect were also coming from all over to observe Him.

Luke 5:17b **And the power of the Lord was with Him, enabling Him to heal people.**

Also, right at this time, Jesus was aware of His own power to heal—that this ability was in full force on this particular day.

Jesus, in His humanity, did not have the inherent ability to heal people. Jesus in His Deity certainly could heal anyone, but He did not operate in the power of His Deity (the doctrine of Kenosis). The very fact that this verse specifically tells us that the Lord (=God the Father<sup>30</sup>) was with Jesus to heal indicates that we are not speaking of an innate ability of the humanity of Jesus.

Luke 5:18 **Just then [four] men [See Mark 2:3] brought a paralyzed man on a cot and attempted to place him in front of Jesus.**

It appears that the period of time during which Jesus has been healing is relatively short. However, Luke 4:40 tells us that many people from all over came to Him to be healed. Therefore, this became an important and well-known part of His ministry.

4 men + 1 paralyzed man came to see the Lord while He is here, speaking in Capernaum (Mark 2:1–3). Their intention was to place this paralyzed man before Jesus.

Luke 5:19 **But because they could not find a [suitable] way to get him in [to the house] because of the people crowded [around], they went up to the housetop [Note: This was a flat area, where people retired for rest, prayer, etc., with a stairway accessible from the outside] and lowered the man on his cot through the roof tiles into the presence of Jesus.**

The men could see where Jesus was, but it was also clear that getting close to Him was nearly impossible, as there were so many people crowded around Him. The men determined that they could get onto the housetop and be very close to the Lord.

Many houses of that era came with a courtyard (this is where Jesus probably was speaking) and a rooftop where people might go to catch a breeze (rooftops in this era were designed to be lived on). People lived in their courtyards and on their roofs just as often as they were inside of the house structure.

By going onto the roof, these men were able to lower the cot very close to Jesus.

Luke 5:20 **And when He saw the evidence of their faith, He said, “Man, your sins are forgiven.”**

Jesus no doubt observed all of this; and He was aware of the pharisees in the audience. What He says here He knows to be very provocative. Jesus was a brilliant man, and He knew that this would cause quite a stir.

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<sup>30</sup> In the Old Testament, a reference to *Lord* (or, more accurately, to *Y<sup>e</sup>howah*) could refer to any Member of the Trinity. In the New Testament, almost most allusions to the *Lord* refer to Christ Jesus.



The pharisees were quietly observing. They might have said a few things to one another; they may have been taking some mental notes, but they were not revealing bias or opposition in the beginning. However, these words from Jesus apparently flushed them out.

**Luke 5:21** Then the experts in the Law of Moses and the Pharisees began to reason [*in their minds*], saying, “Who is this man who speaks things against God [*i.e., by claiming the ability to forgive sins*]? Who can forgive sins except God only?”

Despite having the word *saying* here, we do not know whether this group of men spoke to one another quietly, or if this simply reflects what they were thinking (people can speak to themselves in their own minds).

When Jesus said, “Man, your sins are forgiven,” that would have caused quite a stir among the religious crowd. Charley Brown could not simply tell Lucy Van Pelt, “Your sins are forgiven.” That would be unheard of; and this is how they saw it. The pharisees saw Jesus as an ordinary man—possibly as an independent religious charlatan—but what he said here stepped over the line.

**Luke 5:22** But Jesus perceived their reasonings and answered them, “Why are you reasoning in your hearts?”

Jesus can see the religious crowd and He knows what they are thinking. This is not because He is functioning in His omniscience, but simply because He knew what He said would have provoked them. He probably said those words, in part, for that reason. He knew exactly what they would be thinking: “What the heck did He just say? No man can forgive sins!”

**Luke 5:23** Which is easier, to say [*to the paralyzed man*], ‘Your sins are forgiven,’ or to say, ‘Get up and walk’?

Jesus certainly has their attention, and He says to this religious group, “Which is easier for Me to say to this paralyzed man? ‘Your sins are forgiven;’ or, ‘Stand up and walk?’ ”

No doubt, the religious types begin to ponder this question. If He says, “Your sins are forgiven,” what can we really say about this? What does it look like for sins to be forgiven? But if Jesus says, “Stand up and walk,” then we can all see that. The man either gets up and walks or he doesn’t. But how could He make such a man walk?

Do you see? If they ponder these two options, the first requires Jesus to have divine authority, as no one but God can forgive sins. But the second—which involves a miraculous healing—would that not reveal that Jesus has this divine authority?

**Luke 5:24** But so you will know that the Son of man has authority on earth to forgive sins [I will command this man to walk], (He then said to the paralyzed man), ‘I say to you, get up, pick up your cot and go home.’”

Then Jesus says, “I have the authority to say both of these things. Now I am going to say the things that should prove to you that I can forgive sins.” He turns to the paralyzed man and says, “Get up, pick up your cot, and go home.”

The recorded narrative suggests that this seems to happen very quickly. That is, Jesus is not engaging the pharisees here in a discussion. He knows what they are thinking; and He answers whatever misgivings that they may have directly.

**Luke 5:25** So, immediately he stood up in front of them and picked up what he had been lying on [*i.e., his cot*], and went home, giving honor to God.

The man stands up in front of the pharisees and everyone else and he picks up his cot. He then walks home, giving honor to God for his healing.

Luke 5:26 **And everyone was filled with amazement; they gave honor to God and were overwhelmed with reverence, saying, “We have seen incredible things today.”**

Everyone saw this. Even though Jesus did this specifically for the pharisees to see, to answer the questions in their mind, everyone in this large crowd saw this, and they were amazed.

### **Jesus calls Levi; and the pharisees criticize Jesus and His disciples**

Luke 5:27 **Then after these things happened, Jesus went out [i.e., probably walking along a street] and saw a publican [Note: This was a person with a bad reputation for dishonest tax collecting activities] named Matthew [i.e., the same person as Levi. See Mark 2:14] sitting at the toll booth [collecting taxes] and said, “Become my follower.”**

Jesus calls Matthew (aka, Levi) to follow Him.

In many of the gospels, it appears as if Jesus simply picks some random dude out of a crowd and tells him to follow Him; and so he does. However, when we examined Simon (Peter) earlier, it was clear that they had interacted on several occasions prior to Jesus calling him.

I would suggest to you that the calling of Matthew was not random and completely spontaneous. It is possible that Jesus came looking for him specifically. A lack of background history does not mean that the two men had no history. However, we cannot rule out that Jesus, as a prophet, knew this man, and therefore called him.

Luke 5:28 **So, Matthew gave up everything, got up and followed Jesus.**

Matthew was probably the wealthiest of all the disciples.

Luke 5:29 **Then Levi prepared a lavish dinner for Jesus at his house. A large number of [other] tax collectors were [also] having dinner with them.**

We have parties and gatherings all of the time. However, this is not nearly as common in the ancient world—particularly a spontaneous dinner, as what appears to be taking place here (I say spontaneous, because Jesus calls Matthew; and then, by that evening,<sup>31</sup> there is a dinner party).

Many of us have a thing for celebrities, and if our favorite celebrity (a football player, an actor, a politician, a billionaire) somehow walked into our life, we might want to throw a party for everyone that we know so that they might meet this celebrity face to face (and certainly, we hope that our association with this celebrity will impress our friends and relatives). This is sort of what Matthew was doing, but not exactly. The greatest celebrity of all time (in fact, the *only* true celebrity of the human race) is Jesus. Matthew would like everyone that he knows to meet this Jesus. Let me suggest that Matthew is not doing this to bask in the notoriety of knowing Jesus, but to introduce his friends to Jesus.

After Jesus told the leper that his sins were forgiven him, the religious types began to take a much closer and more critical look at Jesus. We do not know if they were invited to this party or not, but they are there.

Luke 5:30 **Now the Pharisees and their experts in the Law of Moses complained to Jesus’ disciples, saying, “Why do you men eat and drink with tax collectors and worldly people?”**

The pharisees and the experts in the Law of Moses are still around. Are they at the party? Could anyone come to the party? Did they hang around the entrance to the party? These religious types are still complaining about the things being done by Jesus.

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<sup>31</sup> This would have happened that evening or very soon thereafter. Jesus did not appear to stay in the same town for a long period of time.

They have sized up the situation and they realize that going head-on against Jesus might be difficult. He is quick and can meet their arguments. But, the disciples—well, that is a whole other matter.

The pharisees ask the disciples specifically, “Why are you all eating with tax collectors and other worldly people?” Those associated with the religious pharisees are not considered *worldly*; and those not closely associated with them are considered *worldly*.

Jesus will step in for the disciples and give 5 answers by way of explanation.

Luke 5:31 **And Jesus answered them, “People who are healthy do not need a doctor, but [only] sick people do.**

Jesus is apparently watching over His disciples. He hears the objection made by the pharisees and Law experts, and He steps in. He tells the religious types, “Only sick people need to see a doctor.” What He is telling them is, only people who have sinned and cannot reach God need Me.

Obviously, the religious types need Jesus as well, even though they may not recognize that fact.

Luke 5:32 **I did not come to call those who are doing right to repent [i.e., to change their hearts and lives], but [only those who are] sinners.”**

Jesus has not come to call the righteous to a change of mind; He makes His appeal to those who are sinners (the types of sins committed is not really a part of this discussion, although the pharisees would like to make it so).

We understand that all people are sinners; however, the pharisees did not see themselves in the same classification as the tax collectors and others at this party. Jesus tells the religious crowd, “These people that you disapprove of—they are the very ones I need to reach.”

The pharisees essentially blow off Jesus’ response and they essentially build upon their first objection. Now they address Jesus directly.

Luke 5:33 **Then they said to Jesus, “John’s [the Immerser’s] disciples fast frequently [i.e., going without food and/or drink for religious reasons] and they offer earnest prayer requests, and the disciples of the Pharisees do the same things. But Your disciples eat and drink.”**

It is apparent, by this statement, that the religious types have done some research. They have not just shown up out of the blue to listen, to consider, and to discuss later. They have put together what they believe to be some serious disparities. As far as they can see, these objections have no answers.

Even though the pharisees were not fans of John the baptizer, they noted that his disciples fasted a lot and they prayed a lot; as do the disciples of the pharisees. “However,” they say, ‘Your disciples don’t do any of that stuff. Here, they are just eating and drinking and hanging out.’

Jesus explains, using an analogy (or a parable):

Luke 5:34 **Jesus answered them, “Can you force the companions of the groom to fast while the groom is [still] with them?”**

Jesus is the groom and His disciples are the friends of the groom. Prior to the wedding, the groom and his friends are celebrating. They are not fasting. It would make little sense for the groom and his friends to hang out together and fast.

Luke 5:35 **But the time will come when the groom will be taken away from them [Note: Jesus here refers to Himself]. Then they will fast at that time.”**

There will be a time when the groom (Jesus) is taken away from His friends. At that point in time, they will fast (but not in the way that the religious types fast).

You may recall the fasting is simply taking a legitimate act—like eating—and setting it aside temporarily while time is spent on spiritual things (such as, learning the Word of God).

**Luke 5:36** *And He told them a parable [i.e., a brief story to illustrate His teaching]: “No one tears a piece [of cloth] from a new item of clothing and sews it on an old one. If he does, it will tear the new one. And besides, the piece [of cloth] from the new clothing will not match the old one.*

The pharisees have tried to take what they know from their own ministry and from the ministry of John the Herald and apply it to the work of Jesus. The things of the pharisees and even of John represent the old cloth. Jesus is the new cloth. You cannot take a patch from old clothing and try to patch up a new shirt. It won't match and it won't shrink in the same way.

The pharisees are somehow likening John the Herald's ministry to their own, as they both pray and fast. Jesus is telling them, “These two things do not fit together. It is like trying to repair an old piece of fabric with a new patch. It just won't work.”

**Luke 5:37–38** *And no one puts freshly squeezed grape juice into previously used bottles made of animal skins. [If he does], the newly squeezed juice will [crack and] burst the [dried out] animal skins and [all the juice will] spill out, and the animal skin bottles will [also] become useless. But freshly squeezed grape juice must be put into newly made animal skins.*

Jesus then illustrates the same thing with a different parable. New wine (or grape juice) is placed into new skins. The new skins are more pliable, and when the juice begins to ferment, these new skins expand as needed; they will not burst open.

If new grape juice is placed into old wine containers made of leather, the fermentation process will burst. the old skins.

The old skins represent the traditional teachings of the pharisees and other religious types. The Jewish people had developed great traditions around the Mosaic Law. They defined in detail what *not working on the Sabbath* looked like. Then they held the people to these new regulations.

Jesus' teaching, which was, at this point in time, simply the Old Testament, His correct exegesis of the Scriptures would be the new wine (the unfermented grape juice). His teaching could not be put into the confinement of the Jewish traditions; otherwise it would burst those traditions, much as unfermented wine would cause old skins to burst as the wine begins to ferment.

**Luke 5:39** *And no one who has drunk aged wine wants newly squeezed [juice], for he says, ‘The older [grape juice] is better.’”*

This remark is also directed at the pharisees. They want their old wine, which refers to the old religious customs which they have followed all of their lives. They do not want fresh squeezed juice because it has not yet aged and fermented.

What Jesus is offering is newly squeezed juice (as per the parable). The pharisees do not want that.

It is possible that this should be reversed. That is, Jesus is providing the old wine—accurate teaching from the Old Testament. The pharisees are promoting their new teachings (their traditions). Once people taste the *old wine* (which Jesus is teaching), they will not want the *new wine* of the pharisees (the traditions which they developed after the writing of the Old Testament).

The interpretation of this final parable depends upon who is the person making the subjective judgment, “I want the old wine; not the new wine.”

No parable or analogy matches up in all respects, so we need to be careful not to push them in that way. Jesus’ teaching is actually the accurate teaching of the Old Testament. What the Pharisees and other religious types are teaching is based upon their traditions more than it is based upon the Old Testament.

Today, in Judaism, this is even more apparent. If you find the most conservative synagogue in your region and watch what they do and say, you will recognize that there is only the barest connection to the Old Testament. They may even read the Old Testament (often in Hebrew), but the practices outlined in the Old Testament—that is not what they do today.

### Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus teaches the crowds from Simon’s boat	
And it happened that the crowd was pressuring Jesus [lit., Him] and hearing the Word of God.	It happened that while the crowd was listening to the teaching of the Word of God, they had kept moving in towards Jesus.
He was standing by Lake Gennesaret and He saw two ships by the lake, but the fishermen [were] away from them washing [their] nets.	At this time, He was standing on the shore of Gennesaret, when He saw two ships docked in the lake, but their fishermen were elsewhere washing their nets.
After stepping onto one of the ships—[the one] which was Simon’s—Jesus [lit., He] asked him to put [the ship] [out to sea] a little, away from the shore. Then, sitting out [away from the crowd, in] the boat, Jesus [lit., He] began [again] to teach the people [lit., crowds].	After boarding Simon’s boat, Jesus asked Simon to put the boat out a little ways into the sea, away from the shoreline. Then Jesus began to teach the people some more Bible doctrine.
The great catch of fish/three disciples follow Jesus	
Once Jesus [lit., He] stopped speaking, He said directly to Simon, “Launch [your boat] into the deep [waters] and [then] lower your nets for a haul [of fish].”	Once Jesus had completed teaching, He turned to Simon Peter and said, “Now launch your board into the deeper waters, so that you might lower your nets in order to catch some fish.”
Simon then answered and said, “Master, throughout the entire night, we grew weary [fishing] [and] we got nothing. But, [based] upon Your word, I will let the nets down.”	Simon wearily answered Him, saying, “Master, throughout the entire night last night, we became exhausted from fishing and we caught nothing. But, based upon Your word, we will go out a ways and let our net down.”
So they do this and they have netted a massive amount of fish; but their net began to tear.	They did as Jesus instructed them to do and they netted a massive amount of fish. There were so many fish that their net began to tear.



A Complete Translation of Luke 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So they signaled for [their] associates in the other boat to come and help them. [Their associates] came [to them] and they filled up both of the boats with fish [to the point] that they were sinking.	They signaled for help from their associates on the other boat. That boat moved closer and they began to fill up both boats with the fish that they caught to a point where both boats began to sink.
When Simon Peter saw [this], he fell down before the knees of Jesus, saying, "Depart from me, Lord, for I am a sinful man."	When Simon Peter considered what he just saw, he fell down before the Lord and said, "Depart from me, Lord, for I am a sinful man."
For surprise surrounded him and all those [who were] with him when they caught [all of those] fish. [This was] also [true for] James and John, the sons of Zebedee, who were Simon's partners.	Peter was completely amazed by what had just happened; and so were all of the people with him. They could not get over catching so many fish. This was also true of James and John, the sons of Zebedee, who were Simon's partners in this fishing business.
Jesus said face to face with Simon, "Do not fear, [for] from now on, you will be capturing men."	Jesus said directly to Simon, "Stop being afraid, for from this point forward, you will be netting men."
They brought their boats up onto the land; [and] forsaking everything, [the men] followed Him.	They brought their two boats onto the shore, but then, they just left them there. Peter, James and John forsook everything to follow Jesus.
<b>Jesus heals a leprous man</b>	
And it happened when He was in one of the cities, that a man, covered with leprosy, [approached them]. Having seen Jesus, he fell upon [his] face, [and] he made a request of Him, saying, "Lord, if You will, You have the power to cleanse me."	It then happened when Jesus was in one of the cities that they went to, that a man with leprosy approach them. When He saw Jesus, he fell down upon his face, showing respect, and he made this request of Jesus: "Lord, if You will, You have the power to make me clean of this disease."
[Jesus], stretching [His] hand out, touched him, saying, "I am willing. [Now,] be clean!" And immediately the leprosy left him.	Jesus, having stretched out His hand, touched the man, saying, "Yes, I am willing; now, be clean!" Immediately, the leprosy was gone!
Then [Jesus] ordered him to speak to no one. [He said,] "But [instead], go [to the Temple] and show yourself to the priest [there]; and bring [an offering with you] appropriate to [lit., <i>regarding</i> ] your cleansing, just as Moses has enjoined [us to do in the Law] as a testimony to them."	Jesus ordered him to speak to no one, saying, "Instead, go to the Temple and show yourself to the priest who is there. Bring an offering with you that is appropriate to your cleansing, just as Moses has enjoined us to do under the law. This will be a testimony to them."
The report of Jesus [lit., <i>Him</i> ] continues to go out all over [lit., <i>to a great degree</i> ] and large crowds [of people] are congregating to hear [Jesus] and to be healed from their sicknesses.	Many reports about Jesus keep going out all over the land and large crowds of people continue to congregate in order to hear Him and to be healed of their illnesses.
However, He [often] withdrew [Himself] into the wilderness regions where [lit., <i>and</i> ] [He would then] pray.	However, Jesus also continues to withdraw into wilderness regions in order to pray.
<b>The controversy that arose set off by a paralytic man</b>	

## A Complete Translation of Luke 5

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
It happened on one of the days when [Jesus] was teaching, that pharisees and teachers of the law were sitting [among those being instructed], those who had come from every village—from Galilee, Judæa and Jerusalem.	It came about on one of those days when Jesus was teaching, when pharisees and teachers of the law were sitting among the others who had come to see Jesus—those who had come from every village in the area, from the region of Galilee and the country of Judæa, even Jerusalem.
And the power of the Lord was with Him to cure [or, <i>was to cure them</i> ].	And the Lord had the power with Him to cure those who had come to Him. It was on full display on this day.
Take note, [there were] men carrying a paralyzed man on a cot. They were desiring to bring him in and set him before Jesus [lit., <i>Him</i> ]. Not finding [any way] that [lit., <i>what</i> ] they might bring [him] in because of the crowd, they went up on the roof and lowered him down on the stretcher between the tiles [where there was an opening] in the midst [of the crowd] before Jesus.	One of the most interesting things of note that day was, there were men who were carrying a paralyzed friend on a cot, wanting to bring him to Jesus. The crowd was so thick that the men could not bring him anywhere near to the Lord. Therefore, they took him up onto the roof, and then lowered him down on his stretcher through an opening in the roof. The paralyzed man ended up being right in the middle of everything, and right in front of Jesus.
Observing their faith, Jesus [lit., <i>He</i> ] said, “Man, your sins have been forgiven.”	Taking notice of their great faith, Jesus said, “Man, your sins have been forgiven.”
[At] that, the scribes and pharisees began to deliberate [about what they had just seen and heard], saying, “Who is this one who speaks blasphemy? Who is able to forgive sins except God?”	At that, the scribes and pharisees began to deliberate with one another as to what they had observed, saying, “Who does He think He is, speaking such blasphemy? No one can forgive sins apart from God!”
Jesus fully knew their thoughts [and reasonings], [so] answering, He said directly to them, “Why do you [all] deliberate [and dispute these things] in your hearts? Which is easier to say? ‘Your sins have been forgiven;’ or to say, ‘Get up and walk?’ So that you [all] might know [for a fact] that the Son of Man has the authority on earth to forgive sins [I will command this man to walk].”	Jesus fully knew their thoughts and reasonings. So, He answers their unspoken thoughts by saying directly to them, “Why are you deliberating and disputing what you have just seen? Which would be easier to say, ‘Your sins have been forgiven;’ or, ‘Get up and walk?’
[Then] He spoke to the paralyzed [man], “To you, I say, Get up! And, having lifted up your cot, start walking towards your home.”	Without skipping a beat, Jesus then said to the paralyzed man, “To you, I am saying right now, get up! And, having lifted up your cot, start walking towards your home.”
Immediately, [the man] rose up before them [and], lifting up [the cot] upon which he had been lying, he left for his house, glorifying God [as he went].	Immediately, the man stood up right in front of them. Then, lifting up his cot—the one upon which he had been lying—he left for his house, talking to everyone along the way about what God had done for him—thus glorifying God.

A Complete Translation of Luke 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Everyone was taken with astonishment [at what they had seen] and they were glorifying God [as well]. They were filled with respect [and fear], saying, “We saw extraordinary things today!”</p>	<p>Everyone who was there to hear Jesus were astonished at what they had seen; and they were glorifying God as well. Their hearts were filled with fear and respect, and they kept telling one another and others, “We saw some extraordinary things happen today!”</p>
Jesus calls Levi (Matthew)/Matthew celebrates with a party	
<p>After these things, Jesus [lit., <i>He</i>] departed and [later on] He noticed a tax collector, [whose] name [was] Levi, [who] was sitting at a tax table.</p>	<p>After these things, Jesus departed that place and, soon thereafter came across a tax collector whose name was Levi, who was sitting at a tax table.</p>
<p>He said to him, “Follow Me.” Forsaking everything, he rose up and he joined Him.</p>	<p>Jesus said to him, “Follow Me.” Forsaking everything, Levi stood up and joined Him.</p>
<p>Levi then made a great feast for Him in his [own] house. [There] was a large crowd of tax collectors and others who were with them reclining [at supper].</p>	<p>Levi then made a great feast at his own house to honor the Lord. There was a very large group of people there, which crowd was primarily made up of tax collectors and sinners who were reclining at supper with them.</p>
The scribes and pharisees begin to complain to the disciples of Jesus	
<p>However [lit., <i>and</i>], the pharisees and their scribes are grumbling face to face with His disciples, saying, “Why are you [all] eating and drinking with the tax collectors and sinners?”</p>	<p>However, the pharisees and their scribes are grumbling to the disciples, finding fault with the guests, saying, “Why are you all eating and drinking with all of these tax collectors and sinners?”</p>
<p>Answering, Jesus said directly to them, “[It is] not necessary for those in good health to have a physician; but those who are sickly who need one [lit., <i>who keep on having, clinging</i>]. I have not come to call the righteous to a change of mind, but the sinners.”</p>	<p>Jesus looked directly at them, and answered their objections: “People who are in good health do not need a physician; only the sickly need a physician. You see, I did not come to call the righteous to a change of mind and position; I have come to call the sinners to change their minds about God.”</p>
Jesus answers the objections of the religious leaders with several parables	
<p>The [scribes and pharisees] spoke directly to Him, “The disciples of John often fast and they offer [lit., <i>do, make</i>] prayers; and similarly those [things are done] by the pharisees. But Your [disciples] [just] keep on eating and drinking.”</p>	<p>Then these same religious leaders said to Jesus. “We have observed that the disciples of John often fasted and they offered prayers as well—these are things the pharisees also do. But Your disciples just keep on eating and drinking, like life is a party!”</p>
<p>Jesus then said these [things] directly to them, “Are you able to make the attendants of the bridal party, among whom is the bridegroom, fast? The days will come when the bridegroom is removed, [and] then they will fast in those days.”</p>	<p>Jesus answered them directly, saying, “Can you make the guests of the bridal celebration fast when the bridegroom is right there with them? The time will come when the bridegroom is removed, and then they will fast.”</p>

A Complete Translation of Luke 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus [lit., He] then spoke directly to them a parable [that applied to this situation]: “You do not lay a patch from a new garment upon an old garment. Indeed, the new [patch] will tear and the old will not blend with the new patch.”	Jesus then spoke directly to them, giving them an applicable parable: “You do not use new material to patch a tear in an old piece of clothing. Without fail, the new patch will be torn; and it will not properly blend in with the old material.
[Jesus continues speaking to them:] “No one should place new wine into old wineskins; for the new wine will indeed burst the wineskins and the new wine will gush out and the wineskins will be ruined. So, new wine belongs in fresh wineskins [so that both are preserved. No one who drinks old [wine] desires new [wine], for he says the old is better].”	It is a bad idea to put new wine into old wineskins; the wineskins will burst open and the wine will gush out. So new wine belongs in fresh wineskins. Anyone who drinks wine brought to its proper level of fermentation will not want inferior wine.”
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. covered in lessons of his.

Doctrinal Teachers Who Have Taught Luke 5			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1993 Spiritual Dynamics series (#376)	#5–6	Luke 5:17-39
R. B. Thieme, III taught portions of this chapter	2010 Life of Christ	#180–202	Luke 5:13–14, 17–39
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke <a href="https://www.gracenotes.info/luke/luke.pdf">https://www.gracenotes.info/luke/luke.pdf</a>		Luke 5:1–39





These two graphics should be very similar; this means that the exegesis of Luke 5 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Luke	