

Luke 7

written and compiled by Gary Kukis

Luke 7:1–50 Jesus in Galilee, Boy Raised, John the Herald, Dinner with a Pharisee

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 7 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: Jesus heals a centurion's servant, He teaches in Galilee, He raises the widow's son from death, and John the baptizer sends men to ask Jesus if He is the Messiah. Jesus forgives the sins of the woman at Simon the Pharisee's home during a dinner.

Bible Summary: Jesus healed a centurion's servant and raised a widow's son. John sent messengers to Jesus. A woman washed Jesus' feet with her tears.¹

This should be the most extensive examination of Luke 7 available, where you will be able to examine in depth every word of the original text.

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

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www.kukis.org		Exegetical Studies in Luke

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Many who read and study this chapter are 1st or 2nd 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	
Adam's Sin ; Adam's Original Sin	All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.
Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	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 (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Authority Orientation; Authority Oriented	Authority orientation is an understanding of the legitimate authorities in life, both civil and spiritual. Lacking such orientation can make a person's life quite difficult. Doctrine of Authority (Maranatha Church) (Westbank Bible Church) (Lake Erie Bible Church Word Doc) (PDF). See Authority, God's Chain of Command (Grace Notes HTML) (PDF).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).

Definition of Terms	
Charismatic, Charismatic Church, Charisma	Charisma is a reference to spiritual gifts; and a Charismatic Church touts the so-called gifts of the Spirit. A charismatic is one who goes to such a church and/or claims to have a gift of the Spirit (nearly always, this is the gift of tongues). The problem is, the gift of tongues had a specific use at a specific time, and is no longer necessary. When a gift is no longer necessary, God no longer gifts Christians with that gift. Although a person can use the term <i>charisma</i> legitimately, most often when you hear these terms, they are a reference to an apostate group. See the doctrine of the Gift of Tongues (HTML) (PDF) (WPD); Grace Fellowship Church (spiritual gifts) , Doctrine.org (Sign Gifts: Valid Today?) , Word of Truth Ministries (spiritual gifts) .
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	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 Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Covenant Theology	One of the most prevalent theories in Christianity; that God has replaced Israel with the church and that the promises made to Israel have been spiritualized and made to the church instead. This is a false theory. See (Got Questions?), (Doctrine.org), (Dispensationalism and Covenant Theology), (Bible.org), (Middletown Bible Church).
David's Greater Son	<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, "And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool." 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.
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).

Definition of Terms	
Disciple, Disciples	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).
Divine Good	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
Establishment; Establishment Truth	Establishment is a synonym for the laws of divine establishment. Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
The Exodus Generation	<p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i>.</p>
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).
Filled with the Spirit; Filled with the Holy Spirit	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the Doctrine of the Filling of the Holy Spirit (Grace Bible Church of Baytown) (Maranatha Church) (Word of Truth Ministries) From Grace Notes (HTML) (PDF) R. B. Thieme, Jr. (Rebound and Keep Moving) (Rebound Revisited).
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD).

Definition of Terms	
Good and Evil	<i>Good and evil</i> describes the plan of Satan for life on earth. He wants you involved in doing good in this world; and when that is in opposition to God, what you have done is evil. Let's say that you give to an organization that builds homes for the homeless. This would be an act of human good. Let's say that you give to an organization which supports homosexuality, that would be an act of evil. Many acts of human good result in evil. A person might be willing to work and save to get a house; but if an organization does it for him, he accepts that instead of working for it. That's evil.
Gospel , Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Grace of God, The	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism)
Hapax Legomenon	An hapax legomenon [pronounced, <i>HAP-aks li-GOM-uh-non</i> , also, <i>hey-PAKS</i>] (plural: hapax legomena [pronounced: <i>HAP-aks li-GOM-uh-nuh</i> , and <i>hey-PAKS</i>]), is a <i>word or phrase that appears only once in a manuscript, document, or particular area of literature.</i> ²
Hebrew v. Jew	<i>Hebrew</i> is an Old Testament designation of the people descended from Abraham, Isaac, and Jacob. <i>Jew</i> is a later term, referring to the same people, which has its origins in the name <i>Judæa</i> . I primarily use the first term in OT studies and the second terms in NT studies (and for current references to the same people).
Human Good	Human good is produced by the area of strength in the sin nature. Acts which society may see as being good, but things which have no eternal value. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice). There are people who would praise this as a great act of self sacrifice, but it means nothing to God. Human good is the good that a believer does when out of fellowship. Human good never advances the plan of God. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD) .

² From <http://dictionary.reference.com/browse/hapax+legomenon> accessed April 24, 2012.

Definition of Terms	
Hypostatic Union	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org: the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union.</p>
Jew, Jews, Jewish	<p>Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times.</p>
The Jewish Faith; Judaism	<p>Judaism (of the Jewish faith) 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. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (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). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.</p>
Justice of God	<p>The righteousness of God is the principle of God's integrity; and the justice of God is the application or the function of God's integrity. Our point of contact with God in this life is not His love but His justice (strictly speaking, God does not love us until we have His righteousness). We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.</p>
Kenosis	<p>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: (Robert McLaughlin) (Charles Clough) (Josef Cherreguine) (Herman Mattox) (Joe Griffin)</p>

Definition of Terms	
Laws of divine establishment	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
Masoretic text	<p>The Masoretic text (MT) is the Hebrew (and Aramaic) text of the Old Testament, passed down for many hundreds of years. The Masoretic text was written sometime between the seventh and tenth centuries AD and it was based on the meticulously preserved oral tradition and the best available manuscripts of the original Hebrew text. Over a lengthy period of time, punctuation marks and vowel points were added to the text to clarify it.</p>
Mental Attitude Sins	<p>These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).</p>
Messiah	<p>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 Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
The Mosaic Law	<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 Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Negative Volition	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>

Definition of Terms	
Omnipotence (of God)	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 (HTML) (PDF); Got Questions (Omnipotence).
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Pharisee, Pharisees	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).
Plan of God	God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Preincarnate Christ; Preincarnate Lord	Christ reveals Himself to man prior to His incarnation (His earthly ministry, also known as the 1 st advent). He revealed Himself as an Angel to Abraham; as a burning bush to Moses; as a wrestling Angel to Jacob, and as a pillar of fire and a pillar of cloud in the desert to lead the Israelite people. These are some of the preincarnate forms of Jesus.
Rebound (Restoration to fellowship with God)	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 Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Bible Doctrine Resource) (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).

Definition of Terms	
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Scribe, scribes	<p>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, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).</p>
Sin nature	<p>The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon³) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios—Word document) (Sin Nature)</p>
Septuagint, LXX	<p>The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.</p>
Son of Man	<p><i>Son of Man</i> is a title for Jesus which emphasizes His humanity.</p>
Soul , Human Soul	<p>The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul’s Need for Daily Doctrine, Soul’s Need #2); Grace Notes (Doctrine of the Soul; PDF).</p>
Spiritual Growth	<p>Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).</p>

³ You will have to do a search on this page.

Definition of Terms	
Spiritual Life , Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Synagogue; Synagogues	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. ⁴ It is reasonable to suppose that there were formal and informal gatherings prior to this.
The Trinity	God exists in three Persons (God the Father, God the Son, God the Holy Spirit), All with the same divine essence. Doctrine of the Trinity in the Old Testament (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Jack Ballinger (Maranatha Church); Grace Bible Church (Trinity ; Trinity Diagram ; Trinity Expressed); Doctrine of the Trinity (Grace Bible Church).
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Luke 7

Introduction: There are four great narratives in Luke 7: (1) the appeal of the centurion on behalf of one of his slaves; (2) the widow whose son who died; (3) messengers from John the baptizer; and (4) the woman anointing the Lord's feet during a dinner given by Simon the **pharisee**. Two of these sections contain parables given by the Lord.

Luke 7 begins with a centurion sending a delegation of **Jewish** elders to appeal to Jesus to heal the man's servant. As Jesus heads in that direction, the centurion sends friends to Jesus to tell Him that he is not worthy to have Jesus come to his home. However, he knows that Jesus merely needs to make the command and his servant would be healed.

What Jesus said as a result is quite remarkable, and, like much of what He said, has an impact today.

⁴ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

In the second episode of this chapter, Jesus encounters a funeral procession for a young boy, a widow’s only son. Jesus is with His followers and he comes face to face with the funeral procession. Jesus raises this boy from the dead.

Meanwhile, John the Herald begins to have some second thoughts about Jesus. Is He the promised **Messiah, David’s Greater Son**, the One sent by God to rule over Israel? So far, in His public ministry, Jesus does not appear to be portraying the role that John expected. Therefore, John will send two of his **disciples** to ask Jesus if He is the Messiah, or if they should look for another. Interestingly enough, Jesus does not say, “Of course I am the Messiah, and here is why...” What Jesus does instead is, He has the disciples of John spend a few hours with Him, to watch what He does (He is healing people, giving them their sight back, casting out demons). Then Jesus sends John’s disciples back with that information.

After John’s disciples leave, Jesus speaks highly and powerfully of John and his place in human history.

In the final episode of Luke 7, Jesus attends a dinner party held by Simon, a pharisee. While Jesus is reclined at a table, a woman—a sinner (possibly a prostitute)—comes and washes and anoints Jesus’ feet with ointment, using her tears and her own hair to complete the process. When Simon questions this, Jesus upbraids him for his own lack of hospitality. But, most importantly, at the very end, Jesus forgives the sins of this woman.

In this chapter overall, Jesus speaking occupies only about 40% of it.

A title or one or two sentences which describe Luke 7.

Titles and/or Brief Descriptions of Luke 7 (by Various Commentators)

Paul E. Kretzmann: *Jesus heals the servant of the centurion of Capernaum, raises the widow's son of Nain, receives an embassy of John the Baptist, and is anointed in the house of a Pharisee, teaching a lesson in faith and forgiveness.*⁵

[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 7 (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.

⁵ From <https://www.studydrive.org/commentaries/kpc/luke-7.html> (Summary); accessed November 15, 2019.

Fundamental Questions About Luke 7

1. Are there not contradictions between the various gospel records of the healing of the centurion’s servant?
2. Is the centurion given prime consideration because he built the synagogue for the Jews in his city?
3. What message does Jesus really have for the messengers from John the baptizer?
4. Despite the Lord’s high praise for John the Herald, what does He mean by saying the least in the kingdom of heaven is greater than John?
5. What is the pharisee’s deal—the one who kept asking Jesus to come to his home for a meal?
6. When Jesus tells the woman to go, just how forceful is that? Is Jesus telling her to essentially disassociate herself from Him?

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It is important to understand what has gone before.

The Prequel of Luke 7

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

The Principals of Luke 7

Characters	Biographical Material

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[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 7

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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

A Synopsis of Luke 7

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Outlines and Summaries of Luke 7 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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 7

Jesus Versus The Grim Reaper

- After this long bout of teaching, Jesus enters Capernaum, where a military officer wants one of his slaves healed.
- Just one problem: the officer thinks he's unworthy of having Jesus in his house. He knows that that a non-Jewish house is a source of religious pollution.
- Besides, he's convinced that Jesus needs only to say the word for his slave to become healthy again. That's all he has to do to get his people to follow him, at least.
- Jesus is impressed and says to the crowd following him, "Not even in Israel have I found such faith" (7:9 NRSV). These non-Jews may be unclean, but their faith evidently outpaces Israel's.
- And... the slave is healed. Wait, Jesus didn't even say anything. Cool.
- Next up, another city in Galilee called Nain. As Jesus & co. approach the city's gate, Jesus happens upon a funeral procession for the only child of a widow.
- Jesus comforts the mother: "Do not weep" (7:13), and then he turns to the corpse and says, "Young man, I say to you, rise!" (7:14).
- The corpse sits up and speaks. Hmmm, that was easy. What do you imagine he said?
- This seriously freaks everyone out, but they're all giving God major props and are convinced that Jesus is a prophetic superstar.
- Their assertion that God "hath visited" (KJV) or "looked favorably on" (NRSV) his people is pretty loaded.
- Looking for a topic for a term paper? Compare this story with 1 Kings 17:17-24, where the prophet Elijah revives a widow's son, and 2 Kings 4:32-37, where the prophet Elisha also resurrects a woman's dead son. What do these allusions mean in light of Luke's gospel as a whole?

John and Jesus: One Mean Tag Team

- John's disciples tell him about everything Jesus has accomplished. Remember that John is in prison (3:19-20), but apparently he can receive visitors.
- John sends two of his disciples to Jesus and asks point blank: "Are you the one who is to come, or are we to wait for another?" Even John wants to be sure that his own prophecy is being fulfilled through Jesus.
- The disciples ask Jesus this just as he's busy healing, exorcizing, and granting sight to the blind. You might as well ask an NBA basketball player if he can dunk.
- Jesus tells them to inform John what he's doing: the blind see, the crippled walk, lepers are cleansed, the deaf hear, corpses revive, and the poor open their morning papers to read good news.
- So yeah, he's the one.
- Jesus adds that happiness belongs to anyone who's not offended by him.
- John's disciples head off—John will be able to put two and two together.
- Jesus offers his own very high opinion of John, and then he asks the crowds rhetorically what they went out to the desert to see. A prophet, duh.
- John is the guy that scripture was talking about when it says, "See, I am sending my messenger ahead of you, who will prepare your way before you" (7:27). Go and read it for yourself in Exodus 23:20 and Malachi 3:1.
- John surpasses everyone "born of women" (7:28), i.e., everyone.
- But in God's kingdom, even the least is greater than he is. Wait, what? That's what you might call a paradox.
- The people and the tax collectors are all psyched about this, since they had been baptized by John (rewind to 3:3-14).
- The religious highbrows, on the other hand, weren't baptized by John and are said to have "rejected God's purpose" (7:30). Warning: Don't reject God's purpose.
- Jesus compares the people of his generation to children playing in the marketplace, shouting to each other, "We played the flute for you and you did not dance; we wailed, and you did not weep" (7:32 NRSV).

Shmoop Summary of Luke 7

The people who refuse to play along are a bunch of spoilsports.

- John doesn't eat and is a teetotaler, but he's accused of being demon-possessed.
- Then the Son of Man comes partying hearty, but he's accused of being an overeater and alcoholic, the best friend of bar hoppers and the IRS.
- Lose-lose.

A Dinner Party Turns Ugly

- A Pharisee invites Jesus over for dinner, and while he's reclining, a sinning woman starts hanging on his feet, soaking them with her tears, and drying them with her hair.
- Yeah, we'll give you a second to picture that.
- The Pharisee who invited Jesus wonders to himself how this so-called prophet is unaware that this woman who's hanging all over him is a big sinner.
- Jesus launches a story about a single creditor's two debtors.
- Here's the deal. One of the debtors owes five-hundred denarii, the other owes fifty. (A denarius is a type of currency that's about a day's wage.)
- Neither are able to pay, and the creditor releases them both from their debts.
- Jesus asks a very easy question, "Now which of them will love him more?" (7:42).
- Obviously, it's the one with the bigger debt, and Simon answers correctly.
- Jesus leaves the story hanging and gets a little snippy, comparing Simon with the sinning woman.
- She washed his feet with her tears and dried them with her hair, while Simon provided no water for his feet.

She hasn't stopped kissing his feet, while Simon didn't even greet him with a kiss.

She anointed his feet with ointment, while Simon did no such thing.

Come on Simon, get with the program.

Jesus applies the logic of the story he's told to the current situation, concluding that the woman's many sins are forgiven because she's shown Jesus so much love.

He adds, surely in reference to Simon, "the one to whom little is forgiven, loves little" (7:47).

Ouch.

In case there's any doubt, Jesus tells the woman that her sins are forgiven.

But his co-recliners think that Jesus is presumptuous in claiming the power to forgive sins. Remember, they think that power belongs only to God (5:21).

Jesus doesn't care. He loves creating tension at highbrow dinner parties and so reiterates to the woman, "Your faith has saved you; go in peace" (7:50).

From [Shmoop Summaries](#) (and those following); accessed September 30, 2019.

Shmoop Editorial Team. "Gospel of Luke Chapter 7:1-17, 18-35, 36-50 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 30 Sep. 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Synopsis of Luke 7 from the Summarized Bible

Contents:	Centurion's servant healed. Widow's son raised. Questions from John the Baptist in prison and Jesus' testimony. Jesus anointed in the Pharisee's house. Parable of the creditor and two debtors.
Characters:	God, Jesus, centurion's servant, centurion, man who was raised, his mother, John the Baptist, Pharisees, sinful woman, Simon.
Conclusion:	He who had such a commanding empire in the kingdom of nature as that He could command away diseases and raise the dead, is certainly none other than the Messiah, long announced

A Synopsis of Luke 7 from the Summarized Bible

Key Word: by the prophets and empowered for the forgiveness of sins. Healer and Forgiver, Luke 7:10, Luke 7:48.
Strong Verses: Luke 7:7, Luke 7:23, Luke 7:47, Luke 7:50.
Striking Facts: Luke 7:28. This is usually taken to mean that the “least” of those who preach the Gospel of the risen Lord, being employed under a more excellent dispensation, are in a more honorable office than John the Baptist, who merely announced His birth and ministry. The meanest of those who follow the Lamb, excel the greatest of those, in position, who proclaim His advent. Those living under the Gospel dispensation have therefore a greater responsibility.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 7.

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

The Big Picture (Luke 6–8)

Scripture	Text/Commentary
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)
Luke 7A	Healing the Centurion’s Servant
Luke 7B	Jesus Raises a Widow’s Son from the Dead
Luke 7C	Messengers from John the baptizer
Luke 7D	Jesus Forgives a Sinful Woman
Luke 8A	The Women with Jesus
Luke 8B	Parables
Luke 8C	Jesus’ Mother and Brothers
Luke 8D	Jesus Calms a Storm
Luke 8E	Jesus Heals a Man with a Demon
Luke 8F	Jesus Heals both a Woman and Jairus’s Daughter

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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 7

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
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From www.biblegateway.com/passage/?search=Luke%205&version=NASB;NKJV;NRSV;CEB;CEV; concept inspired by Dr. Bob Utley.

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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.

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.

At this point, I began to follow each completed verse with the Kukis mostly literal translation of that verse; and to follow each verse grouping with both the Kukis mostly literal translation (= Kukis nearly literal translation) and the Kukis paraphrase of that passage. At some point, I will go back and do this for the first 6 chapters of Luke.

Around v. 26, the online version of the New English Bible went weird on me; I do not know if that website is coming back. I have not found this Bible online anywhere else (the REB is a revision of the NEB).

With the initial posting of this document, I will include 16 translations by others. I do not know how long the entire process will be for me to complete this chapter-by-chapter study of Luke (it could be many years).

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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Heals the Servant of the Roman Centurion

Matthew 8:5-13 Mark 7:30 John 4:46b-54

This first narrative is a true, historical occurrence. However, it means more than what we read on the surface. Keep this fact in the back of your mind: the centurion never actually meets Jesus.

Kukis slavishly literal:

When He completed all of the words of His in the hearing of the people, He entered into Capernaum.

Luke
7:1

Kukis moderately literal:

When Jesus [lit., He] had completed His teaching before [lit., in the hearing of] the people, He entered into Capernaum.

Kukis paraphrase

When Jesus had completed His teaching before the people in the plain, He moved to the city of Capernaum.

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 translation⁶ 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) **When He completed all of the words of His in the hearing of the people, He entered into Capernaum.**

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) .

V. Alexander's Aramaic T. .

James Murdock's Syriac NT **And when he had finished all these discourses in the audience of the people, Jesus entered into Capernaum.**

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Original Aramaic NT ⁷	And when he had finished all these words before the audience of the people, Yeshua entered Kapernahum.*
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. WHEN he had finished all of these words, in the hearing of the people, Jesus entered Capernaum.

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	After he had come to the end of all his words in the hearing of the people, he went into Capernaum.
Bible in Worldwide English	Jesus finished saying all these things for the people to hear. Then he went to Capernaum.
Easy English	A Roman officer believes that Jesus can help him After Jesus had finished speaking to the people, he went to Capernaum.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	A Believing Army Officer When Jesus had finished everything he wanted to say to the people, he went to Capernaum.
Good News Bible (TEV)	Jesus Heals a Roman Officer's Servant When Jesus had finished saying all these things to the people, he went to Capernaum.
<i>The Message</i>	A Place of Holy Mystery When he finished speaking to the people, he entered Capernaum.
NIRV	A Roman Commander Has Faith Jesus finished saying all these things to the people who were listening. Then he entered Capernaum.
New Life Version	The Healing of the Captain's Helper When Jesus had finished teaching the people, He went back to Capernaum.
New Simplified Bible	After he taught the people he went to Capernaum.

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

Contemporary English V.	After Jesus had finished teaching the people, he went to Capernaum.
The Living Bible	When Jesus had finished his sermon he went back into the city of Capernaum.
New Berkeley Version	.
New Century Version	.
New Living Translation	The Faith of a Roman Officer When Jesus had finished saying all this to the people, he returned to Capernaum.
The Passion Translation	Jesus Heals After Jesus finished giving revelation[a] to the people on the hillside, he went on to Capernaum.
Unlocked Dynamic Bible	.

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

Williams' New Testament⁸ .

Partially literal and partially paraphrased translations:

American English Bible	Well, after he had finished saying all these things within earshot of the people, he traveled on to Capernaum.
Beck's American Translation	.
Breakthrough Version	Since He filled all His statements into the eardrums of the group, He went into Capernaum.
Common English Bible	A servant is healed After Jesus finished presenting all his words among the people, he entered Capernaum.
International Standard V	.
Len Gane Paraphrase ⁹	Now after he had finished all his sayings in the audience of people, he entered into Capernaum.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	When he had said his say in the hearing of the people, he went to Capharnaum.
NT for Everyone	.
20 th Century New Testament	When Jesus had brought to a conclusion all that he had then had to say to the people, he entered Capernaum.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	After Jesus completed his sermon to the people, He entered Capernaum. ῥῆμα can be best translated as "sermon" here.
Evangelical Heritage V.	A Believing Centurion After Jesus had finished saying all these things to the people who were listening, he went into Capernaum.
Ferrar-Fenton Bible	Curing the Captain's Boy. Then when He had expressed all His ideals in the hearing of the people, He proceeded to Capernaum.
Free Bible Version ¹⁰	When he'd finished speaking to the people, Jesus left for Capernaum.
God's Truth (Tyndale)	.
Holman Christian Standard	A Centurion's Faith When He had concluded all His sayings in the hearing of the people, He entered Capernaum.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	After Jesus had finished everything he was saying in the hearing of the people, he entered Capernaum.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	.

⁸ William's New Testament - 1937 by Charles B. Williams.

⁹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

¹⁰ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹¹	When Jesus had finished teaching in this way to the people, he went to Capernaum.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	The Healing of a centurion's Servant (Galilee)[Lk.7.1-10 →] - Mt.8.5-13, Jn.4.43-45
New Jerusalem Bible	WHEN HE HAD FINISHED addressing the people, he went to Capernaum. When he had come to the end of all he wanted the people to hear, he went into Capernaum.
New RSV	.
Revised English Bible–1989	<u>Miracles and parables</u> 1WHEN he had finished addressing the people, he entered Capernaum.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Yeshua had finished speaking to the people, he went back to K'far-Nachum.
exeGesés companion Bible	<u>YAH SHUA HEALS THE SERVANT OF THE CENTURION</u> And when he fulfills/shalams all his rhema in the hearing of the people, he enters Kaphar Nachum:...
Hebraic Roots Bible	.
The Israel Bible (beta)	.
<i>The Scriptures</i> 1998	And when He completed all His words in the hearing of the people, He went into Kephar Naḥum.
Tree of Life Version	A Centurion's Faith at Capernaum When <i>Yeshua</i> finished all His <i>drash</i> in the hearing of the people, He entered Capernaum.

Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament ¹²	...since [He] fills all the words [of] him to the hearing* [of] the people [He] enters to capernaum...
Awful Scroll Bible	Therewithal whether-upon he completed, all his sayings in the ears of the people, He came-toward into Comfortable-hamlet.
Concordant Literal Version	Since, in fact, He completes all His declarations in the hearing of the people, He entered into Capernaum."
The Disciple's Bible	.
Orthodox Jewish Bible	When he completed all his divrei Torah in the oznei haAm (ears of the people), Rebbe, Melech HaMoshiach entered into Kfar-Nachum.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus Heals a Centurion's Slave After He had finished all that He had to say in the hearing of the people, He went to Capernaum.
An Understandable Version	After Jesus had finished telling the people all He had to say, He went into Capernaum.

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

The Expanded Bible	<p>Jesus Heals a Soldier's Servant When Jesus finished saying all these things to the people, he went to Capernaum [4:23].</p>
Jonathan Mitchell NT	<p>When He completed (made full) all His sayings and declarations unto the hearing of the people (or: into the people's ability to hear), He entered into Capernaum.</p>
P. Kretzmann Commentary	<p>Verses 1-5 The Centurion of Capernaum. The prayer of the centurion: Now when He had ended all His sayings in the audience of the people, He entered into Capernaum.</p>
Syndein/Thieme	<p>Jesus brought His long discourse to a close. It was addressed to the hearing of the people; they were not merely to listen inattentively and forget all the precepts within a few minutes, but their hearing, their understanding, was to take hold of the great truths, in order that they might become the property of the mind, and be received into the heart. Sometime afterward, Jesus entered into Capernaum. {Healing the Centurion's Slave} After He {Jesus} had finished teaching all His teachings to the people, He entered Capernaum.</p>
Translation for Translators	<p>Jesus healed a man without going to his house because the man's master believed that Jesus could do that. Luke 7:1-10</p>
The Voice	<p>After Jesus finished saying this to the people, he went <i>with his disciples to Capernaum town.</i></p> <hr/> <p>In addition to teaching and healing, Jesus also gathers disciples, who are simply students or apprentices. Their classroom is the world—hillsides and beaches, homes and country roads, fields and city streets. Their subject is life—life in the kingdom of God. Jesus has many students, both men and women, but He forms a special inner circle known as “the twelve.” The number “twelve” is highly symbolic because the Jewish people were originally composed of twelve tribes. However, over the centuries, some of the tribes were decimated. By calling together a new twelve, Jesus seems to be dramatizing a new beginning for the people of God. The original twelve tribes found their identity in the law of Moses, but now Jesus is giving a new way of life for His twelve to learn and follow.</p> <hr/> <p>Jesus shared all these sayings with the crowd that day on the plain. When He was finished, He went into the town of Capernaum.</p>

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	<p>.</p> <p><i>Healing the Centurion's Slave</i> After Jesus¹ had finished teaching all this to the people,² he entered Capernaum.³ ¹tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity. ²tn Grk “After he had completed all his sayings in the hearing of the people.” ³sn Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.</p>
New American Bible (2011)	<p><i>The Healing of a Centurion's Slave.</i>^a * When he had finished all his words to the people, he entered Capernaum.* * [7:1–8:3] The episodes in this section present a series of reactions to the Galilean ministry of Jesus and reflect some of Luke's particular interests: the faith of a Gentile (Lk 7:1–10); the prophet Jesus' concern for a widowed mother (Lk 7:11–17); the ministry of Jesus directed to the afflicted and unfortunate of Is 61:1 (Lk 7:18–23); the relation between John and Jesus and their role in God's plan for salvation (Lk 7:24–35); a forgiven sinner's manifestation of love (Lk 7:36–50); the association of women with the ministry of Jesus (Lk 8:1–3). * [7:1–10] This story about the faith of the centurion, a Gentile who cherishes the Jewish nation (Lk 7:5), prepares for the story in Acts of the conversion by Peter of</p>

the Roman centurion Cornelius who is similarly described as one who is generous to the Jewish nation (Acts 10:2). See also Acts 10:34–35 in the speech of Peter: “God shows no partiality...whoever fears him and acts righteously is acceptable to him.” See also notes on Mt 8:5–13 and Jn 4:43–54.

* [8:5] A centurion: a military officer commanding a hundred men. He was probably in the service of Herod Antipas, tetrarch of Galilee; see note on Mt 14:1.

* [4:43–54] Jesus’ arrival in Cana in Galilee; the second sign. This section introduces another theme, that of the life-giving word of Jesus. It is explicitly linked to the first sign (Jn 2:11). The royal official believes (Jn 4:50). The natural life given his son is a sign of eternal life.

a. [7:1–10] Mt 8:5–13; Jn 4:43–54.

The Passion Translation
The Spoken English NT¹³

Jesus Heals a Roman Officer’s Servant (Mt. 8:5-13)

After Jesus had finished saying all these things to the people,^a he went to Capernaum.^b

a. Lit. “all these sayings for the hearing of the people.”

b. Prn. cup-per-nee-um.

Wilbur Pickering’s New T.

The faith of a centurion

Now when He concluded all His sayings in the hearing of the people, He entered Capernaum.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now when He completed all His sayings in the ears of the people, He entered into Capernaum.
Charles Thomson NT	.
Context Group Version	.
Disciples’ Literal New T.	Jesus Heals a Centurion’s Servant From Afar By Speaking The Word After He completed all His words in the hearing of the people, He entered into Capernaum.
English Standard Version	.
Far Above All Translation ¹⁴	.
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	The Healing of a Centurion’s Servant When He had completed all His words in the hearing of the people, He entered Capernaum.
Modern Literal Version	Now since he had fulfilled all his declarations in the ears of the people, he entered into Capernaum.
Modern KJV	.
New American Standard B.	Jesus Heals a Centurion’s Servant When He had completed all His discourse in the hearing of the people, He went to Capernaum.
New European Version	A Centurion’s servant cured After he had ended all his sayings in the ears of the people, he entered into Capernaum.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁴ Online: <http://www.faraboveall.com/> by Graham Thomason.

Revised Young's Lit. Trans. **And when he completed all his sayings in the ears of the people, he went into Capernaum;...**

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: After the teaching that Jesus did in the previous chapter, He entered into Capernaum.

Luke 7:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeidē (ἐπειδή) [pronounced ep-ih-DAY]	when [now], since [now]; after that; because, whereas, since, seeing that, forasmuch as	a conjunction of time or cause	Strong's #1894
plēroō (πληρώω) [pronounced play-ROH-oh]	to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]	3 rd person singular, aorist active indicative	Strong's #4137
panta (πάντα) [pronounced PAHN-ta]	all, everyone, anyone, all things	neuter plural adjective; accusative case	Strong's #3956
ta (τά) [pronounced tau]	the; to this, towards that	neuter plural definite article; accusative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea	neuter plural noun; accusative case	Strong's #4487
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
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
tas (τάς) [pronounced tahss]	the, to the, towards them	feminine plural definite article; accusative case	Strong's #3588

Luke 7:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoai (ἄκοαί) [pronounced <i>ak-oh-ī</i>]	<i>hearing</i> (the act, the sense or the thing heard); <i>audiences, ears, things which you heard, things proclaimed, reports, rumors</i>	feminine plural noun; accusative case	Strong's #189
tou (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
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; genitive/ablative case	Strong's #2992

Translation: *When Jesus* [lit., *He*] *had completed His teaching before* [lit., *in the hearing of*] *the people,...*

In the previous chapter, Jesus had just given the sermon on the plain, which had some elements in it in common with the sermon on the mount. They were clearly not the same sermon and they clearly did not occur in the same place. However, have an historical access to both sermons suggests to us that Jesus probably gave similar sermons to many different groups of people.

When Jesus moved about, there were His basic 12 disciples with Him, a number of women (who are specifically named by Luke), and other various disciples of varied attendance (some may have traveled with Jesus as much as the twelve). By the time we come to the final chapters of Luke, it will be clear that Jesus' followers grew in size to where there were certainly hundreds, if not thousands of them.

Nevertheless, it is inevitable that Jesus had new listeners everywhere that He went. Therefore, Jesus had to make bits and pieces of His messages reach every group that might be there. Whereas His disciples were always there, they did not always get the point that Jesus was making; and sometimes, they did not ask questions when they should have. There would have been new people showing up to hear Jesus where they first needed the **gospel** (the good news) that their faith in Him would result in salvation.

This is not unlike the teaching of any **pastor-teacher**. In his congregation, he is going to have people who are brand new believers and people who have been studying the Word of God for 30 years. The message of a pastor-teacher ought to have aspects of his teaching which reach all levels (and, now and again, the **pastor** ought to give the **gospel message**, just in case there is anyone attending who has not yet believed in the Lord).

There was a lot of tricky navigation that Jesus had to do as well, given that period of time. For instance, He basically was teaching **Age of Israel** doctrines. However, from time to time, He needed to present **Church Age** doctrine, so that the disciples might know what they were to look forward to. In addition, Jesus lived during a unique **dispensation**, the dispensation of the **Hypostatic Union** (Jesus is the Hypostatic Union). So there were a few things at that time which were unique to this very short dispensation.

Luke 7:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person singular, aorist active indicative	Strong's #1525
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
Καπερναοῦμ (Καπερναούμ) [pronounced <i>cap-er-nah-OOM</i>]	<i>village of comfort; transliterated, Capernaum, Caphanachum; of Hebrew origin</i>	proper singular noun/location	Strong's #2584

Capernaum was a flourishing city of Galilee situated on the western shore of the Sea of Galilee or Lake of Gennesaret, near the place where the Jordan flows into the lake.

Translation: ...He entered into Capernaum.

One of the things which I find most amazing about the Lord's ministry was the small amount of area that He covered; along with the brevity of His public ministry. Much of His public ministry took place around the Sea of Galilee, mostly north and west of the sea. There should be no reason that any of us, a half a world away, 2000 years later, know anything about Him. Yet we do.



The Sea of Galilee (a map); from [Bible Odessey](#); accessed December 14, 2018.

Nazareth is where the Lord was brought up. Cana is found early in the book of John where Jesus turns water into wine. Magdala is the home of Mary Magdalene. Jesus healed a blind man in Bethsaida. Capernaum is where Jesus is right now in this narrative.

Everywhere that Jesus went (along with His disciples), He went to on foot. The cities that He went to which could not be gotten to on foot, He would travel to by boat. And if a city was too far out, then the people from that city would have to come to Him (recall Luke 6:17). Jesus' actual ministry to the people of Palestine only lasted for 3–4 years. That we even know Who this Man is, is a testimony to His divinity and to the importance of His ministry (and to His death, burial and resurrection).

Capernaum, where Jesus is at this point in the narrative, is on the northern shore of the Sea of Galilee.

Luke 7:1 When Jesus [lit., He] had completed His teaching before [lit., in the hearing of] the people, He entered into Capernaum. (Kukis moderately literal translation)

We do not have any information as to the location of the Sermon on the Plain except right here, where Jesus finishes His sayings (that is, He concludes His sermon on the plain), and he enters into Capernaum next. Between Magdala and Capernaum there is a valley, and Jesus could have been at a higher elevation and then moved down into that plateau region.

But now, He is in Capernaum. Vv. 1–10 will take place in or around Capernaum.

Throughout the book of Luke, we will find a great many details about some of the incidents which occurred in the life of Jesus. I have suggested that Luke had access to the books of Mark and Matthew; and these narratives may have been quite interesting to Luke—enough to find out more details and to include these details here.

Although I believe that Luke wrote most of the Lord's biography by interviewing firsthand witnesses; he may have read something interesting in Mark, and asked people about it during these interviews.

It is quite clear that there was no attempt to square all of these accounts of Jesus' life. In fact, many critics will point to these different accounts and allege that they are filled with contradictions (they are not).

Matching this narrative with the one in Matthew takes a bit of doing to accomplish. Later, I will take the time to do this.

Luke 7:1 When Jesus had completed His teaching before the people in the plain, He moved to the city of Capernaum. (Kukis paraphrase)

After the sermon on the plain, Jesus went into Capernaum.

And of a centurion a certain slave a disease was having—he is about to die—who was to him valued. And hearing about the Jesus, he sent forth face to face with Him elders of the Jews entreating Him that coming in He might save the slave of him.

Luke
7:2–3

A certain slave of a centurion had a disease, [and] he was about to die, the slave being [lit., who was] [highly] valued to the centurion [lit., to him]. Having heard about Jesus, he sent [some] Jewish elders to Him entreating Him that, coming, He might save [or, cure] his slave.

A particular slave, of great value to a centurion, was quite sick and about to die. The centurion, having heard about Jesus, he sent some Jewish elders to request that He might save his slave.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And of a centurion a certain slave a disease was having—he is about to die—who was to him valued. And hearing about the Jesus, he sent forth face to face with Him elders of the Jews entreating Him that coming in He might save the slave of him.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And the servant of a centurion, who was dear to him, was very sick, and near to death. And he heard of Jesus, and sent the Elders of the Jews to him, and requested of him that he would come and save the life of his servant.
Original Aramaic NT	But the servant of a certain Centurion who was precious to him had become ill, and he had come near to death. And he had heard about Yeshua, and he sent Elders of the Jews to him and he was begging him to come and save the life of his servant.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Now the servant of a centurion was seriously sick, one who was very dear to him; and he was near death. And when he heard about Jesus, he sent to him Jewish elders, and besought him to come and heal his servant.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And a certain captain had a servant who was very dear to him; this servant was ill and near to death. And when news of Jesus came to his ears, he sent to him rulers of the Jews, requesting that he would come and make his servant well.
Bible in Worldwide English	An army officer had a servant whom he loved. The servant was sick and almost dying. The officer heard of Jesus. So he sent some of the leaders of the Jews to him. He asked him to come and heal his servant.
Easy English	A Roman officer there had a servant that he liked very much. The servant was very ill and he was dying. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>The Roman officer was a soldier in the army of Herod Antipas. He had authority over 100 men. The officer was a good man that took care of his men. He was not a Jew, but the Jews spoke well about him. They did not usually speak good things about the Romans.</p> </div> <p>The officer heard about Jesus, so he sent some important Jews to speak to him. 'Please go to Jesus,' he said to them. 'I would like him to make my servant well. Ask him if he would come to do that.'</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	In Capernaum there was an army officer. He had a servant who was very sick; he was near death. The officer loved the servant very much. When he heard about Jesus, he sent some older Jewish leaders to him. He wanted the men to ask Jesus to come and save the life of his servant.
God's Word™	.
Good News Bible (TEV)	.
The Message	A Roman captain there had a servant who was on his deathbed. He prized him highly and didn't want to lose him. When he heard Jesus was back, he sent leaders from the Jewish community asking him to come and heal his servant.
NIRV	There the servant of a Roman commander was sick and about to die. His master thought highly of him. The commander heard about Jesus. So he sent some elders of the Jews to him.

New Life Version	A captain of the army had a servant whom he thought much of. This servant was very sick and was about to die. When the captain heard of Jesus, he sent some Jewish leaders to Him.
New Simplified Bible	A centurion's servant, who was highly regarded by him, was sick and at the point of death. When he heard about him he contacted Jesus through the Jewish elders. He asked him to come and save his servant.

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

College Press Bible Study Contemporary English V.	. In that town an army officer's servant was sick and about to die. The officer liked this servant very much. And when he heard about Jesus, he sent some Jewish leaders to ask him to come and heal the servant.
The Living Bible	Just at that time the highly prized slave of a Roman [<i>Roman, implied.</i>] army captain was sick and near death. When the captain heard about Jesus, he sent some respected Jewish elders to ask him to come and heal his slave.
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	There he found a Roman military captain who had a beloved servant he valued highly, and the servant was sick to the point of death. When the captain heard that Jesus was in the city, he sent some respected Jewish elders to plead with him to come and heal his dying servant.
Unlocked Dynamic Bible	In that town there was a centurion in the Roman army who had a slave that was dear to him. This slave was so sick that he was about to die. When the centurion heard about Jesus, he sent some Jewish elders to Jesus to ask him to come and heal his slave.
William's New Testament	There was a Roman captain who had a slave that was very dear to him, and he was sick and at the point of death, When the captain heard about Jesus, he sent some Jewish elders to Him, to ask Him to come and bring his slave safe through the illness.

Partially literal and partially paraphrased translations:

American English Bible	And there, a [Roman] centurion who had a trusted servant that was sick and near death sent some Judean elders to ask him to come and save his slave's life (for he'd heard about Jesus).
Beck's American Translation	.
Breakthrough Version	A certain lieutenant's slave, who had <i>it</i> bad, was going to be passing away, who was valued by him. When he heard about Jesus, he sent older <i>men</i> of the Jewish <i>people</i> out on a <i>mission</i> to Him, asking Him a <i>favor</i> in order that after coming He would completely rescue his slave.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	A certain centurion's servant, who was prized by him, was sick and ready to die. When he heard of Jesus, he sent the elders of the Jews to him to plead with him that he would come and heal his servant.
A. Campbell's Living Oracles	And a centurion's servant, who was dear to his master, was sick, and in danger of dying. And the centurion, having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and save his servant.
New Advent (Knox) Bible	There was a centurion that had a servant, very dear to him, who was then at the point of death; and he, when he was told about Jesus, sent some of the elders of the Jews to him, asking him to come and heal his servant.

NT for Everyone	There was a centurion who had a slave who was particularly precious to him. This slave was ill, at the point of death. The centurion heard about Jesus, and sent some Jewish elders to him, to ask him to come and rescue his slave. They approached Jesus and begged him eagerly. A portion of v. 4 is included for context.
20 th Century New Testament	A Captain in the Roman army had a slave whom he valued, and who was seriously ill--almost at the point of death. And, hearing about Jesus, he sent some Jewish Councillors to him, with the request that he would come and save his slave's life.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	A Roman army captain's beloved aide-de-camp was sick and near death. Upon hearing of Jesus, the soldier sent Jewish leaders to beg Him to come and heal his servant. <i>δοσος</i> is translated as "slave" by the NASB, but he was not a slave in the modern English sense. Perhaps an "aide-de-camp" - that term originated in 1670, after KJV
Evangelical Heritage V. Ferrar-Fenton Bible	. And a captain there had a boy, who was very precious to him, at the point of death. And, having heard about Jesus, he sent to Him leaders of the Jews, requesting Him to come and save his boy.
Free Bible Version	A centurion lived there who had a servant he greatly valued who was sick and was about to die. When he heard about Jesus, the centurion sent some Jewish elders to him, asking him to come and heal his servant.
God's Truth (Tyndale) Jubilee Bible 2000	. And a certain centurion's slave, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and free his slave.
Montgomery NT	Here the slave of a certain Roman captain, a man dear to his master, was ill, and at the point of death. So when the captain heard about Jesus, he sent elders of the Jews to ask him to come and save his slave.
NIV, ©2011	There a centurion's servant, whom his master valued highly, was sick and about to die. The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant.
Riverside New Testament Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version	. . . And a certain centurion's slave, who was dear to him, was sick and ready to die. And when he heard of Jesus, he sent to him the elders of the Jews, requesting him that he would come and heal his slave.
Weymouth New Testament Wikipedia Bible Project	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	There was a captain whose servant was very sick and near to death, a man very dear to him. So when he heard about Jesus, he sent some elders of the Jews to persuade him to come and save his servant's life.
The Heritage Bible	And a certain centurion's servant, having a bad condition, was about to expire, who was valuable to him. And hearing about Jesus, he set apart and sent the elders of the Jews to him, asking him that he coming would thoroughly save his servant.
New American Bible (2002)	.

New American Bible (2011)	A centurion* there had a slave who was ill and about to die, and he was valuable to him. When he heard about Jesus, he sent elders of the Jews to him, asking him to come and save the life of his slave. * [7:2] A centurion: see note on Mt 8:5. * [8:5] A centurion: a military officer commanding a hundred men. He was probably in the service of Herod Antipas, tetrarch of Galilee; see note on Mt 14:1.
New English Bible–1970	.
New Jerusalem Bible	A centurion there had a servant, a favourite of his, who was sick and near death. Having heard about Jesus he sent some Jewish elders to him to ask him to come and heal his servant.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	...and a servant of a centurion who is honorable to him is ill and about to die: and he hears concerning Yah Shua, and apostolizes the elders of the Yah Hudiym to him, asking him to come and save his servant.
Hebraic Roots Bible	And the servant of a certain centurion was badly ill, one who was dear to him and he was close to dying. And having heard about Yahshua, he sent elders of the Jews to Him, asking Him that He might come to restore his servant.
Israeli Authorized Version <i>The Scriptures</i> 1998	. And a certain captain's servant, who was valuable to him, was sick and about to die. And hearing about עשוהי, he sent elders of the Yehudim to Him, asking Him to come and heal his servant.
Tree of Life Version	Now a certain centurion had a valued slave, who was ill and about to die. When he heard about Yeshua, he sent Jewish elders to Him, asking Him to come and save his slave.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[of] centurion but someone Servant miserably Having {something} intended to die Who was [by] him Valued Hearing but about the jesus [He] sends to him [men] older [of] the jews Asking him so Coming [He] may save the servant [of] him...
Awful Scroll Bible	Moreover a certain devoted slave of a commander-of-a-hundred, who was from-among- those -honored by him, holding injuriously, remains about to come to his end. Moreover being heard about Deliverance-of-Jah he segregated-out elders of the Jews with respects to Him, asking him, how-that himself being came, He shall be thoroughly-preserved-sound his devoted slave.
Concordant Literal Version	Now a certain centurion's slave, who was held in honor by him, having an illness, was about to decease." Now, hearing concerning Jesus, he dispatches to Him elders of the Jews, asking Him so that He, coming, should be bringing his slave safely through."
Orthodox Jewish Bible	Now a certain eved of a centurion, an eved dear to him, was having a machla (illness) and was near mavet. And having had daas of Rebbe Melech HaMoshiach, the centurion sent to him Zekenim (Elders) of the Yehudim, asking him to come and to give refuah to his eved.
Rotherham's Emphasized B. Third Millennium Bible	. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now a [Roman] centurion's [A Roman military officer commanding a hundred men.] slave, who was highly regarded by him, was sick and on the verge of death. When the centurion heard about Jesus, he sent some Jewish elders to Him, asking Him to come and save the life of his slave.
An Understandable Version	And a certain military officer's slave [<i>was there</i>], whom the officer highly valued. This slave was [<i>so</i>] sick that he was about to die. And when the officer heard about Jesus, he sent [<i>some</i>] Jewish elders to Him asking that He come and heal his slave.
The Expanded Bible	There was an army officer [^L a centurion] who had a servant who was very important [of great value; precious] to him. The servant was so sick he was nearly dead [about to die]. When the officer heard about Jesus, he sent some Jewish elders to him to ask Jesus to come and heal his servant.
Jonathan Mitchell NT	Now a certain centurion (Roman officer, commander of one hundred soldiers) [owned] a slave who was valued, honored and respected by him, [but who was] continually having it badly (= having an illness; being sick): he continued being about to be progressively reaching his end (= living his last day). So, upon hearing about Jesus, he sent off elders (or: older men) of the Jews with a mission to Him, making a request of Him so that, after coming, He would completely restore his slave to health and wholeness (or: bring his slave safely through [this illness]).
P. Kretzmann Commentary	And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. In this city there lived a certain centurion, officer of a Roman garrison stationed there, probably on account of the great highway that led through here from Damascus to the Mediterranean Sea. This Roman officer had become acquainted with books of the Jews and with the hopes of the Messiah, of whom they were always speaking. He had also come to the conclusion that Jesus, by whose hand such great miracles were being performed throughout Galilee, must be the promised Messiah. This centurion had a servant who, though a slave, was very dear to him, for he was a humane master. This servant had been taken ill and was at the point of death.
Syndein/Thieme	A Centurion {a gentile Roman commander of 100 men} there had 'an esteemed slave/'a servant who was dear to him', who was sick and at the point of death. When, having heard about Jesus, he 'sent on a mission under his authority' {apostello} some Jewish elders {presbuteros} to Him . . . asking Him to come and heal His slave.
Translation for Translators	There was a Roman army officer there who had a slave whom he thought highly of. This slave was so sick that he was about to die. When the officer heard about Jesus, he <i>summoned</i> some Jewish elders. He told them to go to Jesus and ask him to come and heal his slave.
The Voice	There, a Centurion had a slave he loved dearly. The slave was sick—about to die—so when the Centurion heard about Jesus, he contacted some Jewish elders. He sent them to ask Jesus to come and heal his dear slave.

Bible Translations with Many Footnotes:

Disciples' Literal New T.	And a certain centurion's ^[a] slave, who was precious ^[b] to him, being ill, was about to come-to-an-end ^[c] . But having heard about Jesus, he sent-forth elders of the Jews to Him, asking Him so that having come, He might restore his slave. [a] Luke 7:2 That is, a Roman commander of a hundred soldiers. [b] Luke 7:2 Or, esteemed by. [c] Luke 7:2 That is, die.
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NET Bible®

A centurion⁴ there⁵ had a slave⁶ who was highly regarded,⁷ but who was sick and at the point of death. When the centurion⁸ heard⁹ about Jesus, he sent some Jewish elders¹⁰ to him, asking him to come¹¹ and heal his slave.

^{4sn} A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul.

^{5tn} The word “there” is not in the Greek text, but is implied.

^{6tn} Though δούλος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant’ for ‘slave’ is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the ASV for δούλος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force. In addition, the parallel passage in Matt 8:6 uses the Greek term παῖς (pais), to refer to the centurion’s slave. This was a term often used of a slave who was regarded with some degree of affection, possibly a personal servant.

^{7tn} The term ἐντιμος (entimos) could mean “highly valued,” but this sounds too much like the slave was seen as an asset, while the text suggests a genuine care for the person. More archaically, it could be said the centurion was fond of this slave.

^{8tn} Grk “he”; the referent (the centurion) has been specified in the translation for clarity.

^{9tn} The participle ἀκούσας (akousas) has been taken temporally.

^{10sn} Why some Jewish elders are sent as emissaries is not entirely clear, but the centurion was probably respecting ethnic boundaries, which were important in ancient Greco-Roman and Jewish culture. The parallel account in Matt 8:5-13 does not mention the emissaries.

^{11tn} The participle ἐλθ v (elqwn) has been translated as an infinitive in parallel with διασῆ (diaswsh) due to requirements of contemporary English style.

New American Bible (2011)
The Passion Translation
The Spoken English NT

And a certain Roman officer’s^c slave, that he thought very highly of, was sick and just about to die. When he heard about Jesus, he sent Jewish elders to ask him to come rescue his slave.

^c Lit. “centurion’s.”

Wilbur Pickering’s New T.

Well a certain centurion’s slave, who was valuable to him, was sick and about to die. So when he heard about Jesus, he sent elders of the Jews to Him, asking Him to come and rescue his slave.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then a certain centurion's slave having [it] badly [fig., being ill] was about to be coming to the end [of his life], who was highly valued by him. But having heard about Jesus, he sent elders of the Jews to Him, urgently asking Him, in order that having come He would completely cure his slave.

Charles Thomson NT
Context Group Version
Disciples’ Literal New T.
English Standard Version
Far Above All Translation
Green’s Literal Translation
Literal New Testament

OF A CENTURION AND CERTAIN A BONDMAN ILL BEING WAS ABOUT TO DIE, WHO WAS BY HIM HONOURED. AND HAVING HEARD ABOUT JESUS HE SENT TO HIM ELDERS OF THE JEWS, BEGGING HIM THAT HAVING COME HE MIGHT CURE HIS BONDMAN.

Modern English Version
 Modern Literal Version

.
 Now a certain centurion's bondservant, who was precious to him, being ill, and was about to die*. Now having heard things concerning Jesus, he sent to him elders of the Jews; requesting of him, *that he might come and might save his bondservant.

Modern KJV
 New American Standard B.

.
 And a centurion's slave, ^[a]who was highly regarded by him, was sick and about to die. When he heard about Jesus, he sent some ^[b]Jewish elders asking Him to come and ^[c]save the life of his slave.

[a] Luke 7:2 Lit to whom he was honorable
 [b] Luke 7:3 Lit elders of the Jews
 [c] Luke 7:3 Lit bring safely through, rescue

New European Version
 New King James Version
 NT (Variant Readings)
 Niobi Study Bible
 Restored Holy Bible 6.0
 Revised Young's Lit. Trans.

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 .
 .
 .
 .
 .
 ...and a certain centurion's servant being ill, was about to die, who was much valued by him, and having heard about Jesus, he sent unto him elders of the Jews, beseeching him, that having come he might thoroughly save his servant.

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Young's Updated LT

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The gist of this passage:

A valued servant of a centurion is about to die, so he sends Jewish elders to Jesus to plead for Jesus to cure his servant.

Luke 7:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced hek-at-on-TAR-khace, hek-at-on-TAR-khos]	centurion, captain of one hundred men, an officer in the Roman army	masculine singular noun; genitive/ablative case	Strong's #1543
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; adjective; masculine singular; genitive/ablative case	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
doulos (δούλος) [pronounced DEW-loss]	slave (s); servant (s); attendant (s)	masculine singular noun; nominative case	Strong's #1401

Luke 7:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakôs (κακῶς) [pronounced <i>kak-OCE</i>]	<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 <i>EKKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192

Translation: *A certain slave of a centurion had a disease,...*

This is taking place in Capernaum. A centurion there has a slave and his slave is sick. We find out in Matthew that the servant is paralyzed.

Although [Conservapedia](#) suggests that this is *an aide-de-camp* (a confidential assistant to a senior officer), that is, by far, the minority view. Most commentators and translations accept that this is a bought and paid for slave.

In today's culture, there are some who make out slavery to be the original sin of the United States. This reveals a total lack of understanding of this institution as well as a misunderstanding of culture.

A Few Points on Slavery and the Bible

1. Slavery has been a part of mankind since very early on. Although we do not know exactly when it began, I would suspect as soon as one army conquered another army (or a city or whatever), someone decided that making use of this human resource might be better than simply killing them. It is also possible that slavery began as a completely voluntary institution (that is, a person completely without resources offers himself as a slave to well-to-do man or family).
2. The first use of the word *slave/servant* is in Genesis 9:25–27. Ham showed such disrespect for his father Noah, that Noah cursed Ham's son, saying, "[Cursed be Canaan; a servant of servants shall he be to his brothers.](#)" (Gen. 9:25b; ESV) The sons of Canaan would be lower than slaves; they would be slaves of slaves. This would suggest that slavery existed even before the flood (as Noah lived for 600 years prior to the flood).
3. The Bible's position on slavery is nuanced.
 - 1) Although we find no prohibitions against slavery in the Mosaic Law, there is a prohibition against man-stealing, which is one of the most common forms of slavery. When a free person is captured and then sold into slavery, that is known as *man-stealing*. Exodus 21:16 1Timothy 1:10
 - 2) In fact, an Israelite who takes another Israelite and forces him into slavery, is to be executed. Deuteronomy 24:7
 - 3) Man-stealing could also be understood to stealing the slave of another.
 - 4) The Mosaic Law might be the only codified law which gave rights to slaves and concerned itself with the treatment of slaves. Exodus 21
 - 5) There are slaves today throughout the world in very large numbers. There are certainly far more slaves in existence today than was known in the days of our Civil War.
 - 6) The Bible is not designed to make huge, social changes. That is, believers are not instructed in the Bible to eradicate slavery or to rise up in large political groups to effect political change. Potentially, these things can happen, but that is not a specific goal of believers outlined in Scripture. God did not save us to whitewash the devil's world. People's lives are changed by faith in Christ and by Bible doctrine on an individual level. This takes place, no matter what sort of society the believer finds himself. Can there be any doubt that, wherever people believe in Jesus Christ, the society

A Few Points on Slavery and the Bible

- around them is going to have failings.
- 7) Believers are not called upon by God to start changing society as a part of the Christian experience. On the other hand, if a large portion of society believes in Jesus, that society will change.
 - 8) The concept of slavery was used often in the Bible to illustrate spiritual principles. Mankind is born into slavery (we are slaves to our sin nature) and Jesus Christ frees man from this slavery. The book of Exodus, where God frees the Israelites from slavery to Egypt, is typical of what God does on our behalf (meaning that parallels can be drawn between God freeing the Israelite slaves in Egypt and God freeing unbelievers from the slave market of sin).
4. The New Testament example of Paul, Philemon (slave owner) and Onesimus (slave):
- 1) In the Church Age, there came to be circumstances where one believer might end up owning another believer as a slave. Paul, without issuing an order, suggests—and this is a matter of free will of the owner—that he set free his slave who has believed in Jesus (this is found in the book of Philemon). Paul actually does urge Philemon to set this particular slave free, but Paul does not mandate this of Philemon (the owner). Although Paul had the power to proclaim the theology he knew in any church, he was not supposed to run individual lives.
 - 2) Onesimus had run away from his master Philemon and had come to Paul. Paul sent Onesimus back to his master with this letter written to him.
 - 3) Paul told Philemon, the slave owner, that his slave, Onesimus, had become quite useful to him as a brother in Christ.
 - 4) Paul, Philemon and Onesimus were all brothers in Christ. Nevertheless, Philemon owned Onesimus, and it was his decision, as the owner of Onesimus, of what to do, knowing that Onesimus was now a believer.
 - 5) At no time did Paul issue the edict, “If you have a slave and he believes in Christ, then set him free.”
5. Keeping these things in mind, and understanding that slavery occurred worldwide, the Bible had a rather enlightened view of slavery, understanding slaves to be people with souls and free will, even within the confines of their slavery.
6. There is a political movement in the United States which flares up from time to time, where the most important thing in the world is to tear down some confederate statue (or, a statue of someone who owned slaves). Such political theater does absolutely nothing besides feed into the self-righteousness of the persons trying to tear the statue down (the underlying intention is to destroy our history as a nation). Furthermore, there are more human slaves today than during the time that our nation approved of slavery.
- 1) If these people are so concerned about slavery, perhaps they should concern themselves with the slavery which is occurring today.
 - 2) In nearly every case, those who attack these statues are socialists or communists, which is the greatest form of slavery in modern history. This irony is no doubt lost on them.
7. Being a slave in the ancient world did not mean that life was over and that the slave could never advance or improve his circumstance.
- 1) Joseph, the son of Jacob, was taken into slavery in Egypt; and he rose to the second highest position in the land of Egypt.
 - 2) Close and caring relationships between slaves and their masters is also something which has occurred throughout history in most cultures. In many ways, a slave become a part of family. What we are studying here is an example of such a relationship.
 - 3) It was not unusual for there to be close relationships between masters and slaves in the United States. Such relationships have existed wherever slavery has existed.
 - 4) In the south, in the United States, before the abolishment of slavery, many slaves became believers in Christ as a result of their masters teaching them the Bible.
 - 5) This gave many slaves the ability to endure their own slavery and then to later deal with being suddenly set free (at that point in time, the slaves who were set free had never been free before).
8. Slavery is the ultimate example of being paid a living wage. A slave must be provided for—food, shelter and clothing. A free employee is never guaranteed any of those things.

A Few Points on Slavery and the Bible

9. Present-day applications:
- 1) Rule of thumb is, the more free you are, the fewer guarantees in life that you have.
 - 2) If a government guarantees you everything, then you are a slave to that government.
 - 3) The United States government was originally designed with the idea of limiting government and preserving freedom.
 - 4) We are clearly a long ways away from our founding.

Slavery in the United States was not unique or remarkable in any way.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 7:2a **Now a centurion had a servant [= a slave] who was sick...** (ESV; capitalized)

The NET Bible: *A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul.*¹⁵

This centurion was very concerned about his servant; and he was clearly aware of Jesus. Bear in mind that, Jesus' public ministry began in Luke 4, and it is rather amazing how many people are aware of Him at this early point in His ministry.

Luke 7:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mellô (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 rd person singular, imperfect active indicative	Strong's #3195
teleutaô (τελευτάω) [pronounced tel-yoo-TAH-oh]	<i>to finish life, to expire, to suffer demise, to be dead, to be decease; to finish, to bring to an end, close; to have an end, to come to an end</i>	present active infinitive	Strong's #5053

Translation: ...[and] he was about to die,...

It is very clear that the suffering endured by the servant would end in death. The verb used here is teleutaô (τελευτάω) [pronounced tel-yoo-TAH-oh], and it means, *to finish life, to expire, to suffer demise, to be dead, to be decease; to finish, bring to and end.* Strong's #5053.

The concern of the centurion appears to be much deeper than the loss of revenue.

¹⁵ From <https://bible.org/netbible/index.htm?luk7.htm> (footnote); accessed November 2, 2019.

Luke 7:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose</i>	masculine 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 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
entimos (ἐντιμος) [pronounced <i>EN-tee-moss</i>]	<i>valued, held in honour, prized, precious</i>	masculine singular adjective; nominative case	Strong's #1784

Translation: ...the slave being [lit., who was] [highly] valued to the centurion [lit., to him].

This servant was highly valued to the centurion. This adjective is entimos (ἐντιμος) [pronounced *EN-tee-moss*], and it can also mean, *held in honour, prized, precious*. Strong's #1784. My point being that, this is not necessarily an economic calculation on the part of the centurion. There is clearly a relationship here between slave and slave-owner (I do not mean a sexual relationship but a familial bond). Such bonds between slave master and slave were not unusual then; nor were they unusual during the early founding of our nation.

Luke 7:2 A certain slave of a centurion had a disease, [and] he was about to die, the slave being [lit., who was] [highly] valued to the centurion [lit., to him]. (Kukis moderately literal translation)

The centurion had a slave, and this slave was sick, knocking on death's door. The person was highly valued by the centurion, which suggests a good relationship between master and slave.



The Centurion and His Servant (a graphic); from [Seeds of Faith](#); accessed July 29, 2022.

Luke 7:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akouô (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine singular, aorist active participle; nominative case	Strong's #191

Luke 7:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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: Having heard about Jesus,...

At this point, we are 6 months to a year into Jesus' ministry. What Jesus was capable of doing was broadcast throughout ancient Palestine. In fact, the Lord's sermon on the plain attracted people from all different directions. According to the map, there are people who came to see Jesus who were more than 70 miles away. This was very early on in His ministry, and people came from Jerusalem to see the Lord (the distance of between Capernaum and Jerusalem is 79 miles). So people miles and miles away from Jesus often knew what He had done and where He was traveling to.

What would people have heard? Obviously, people would have heard that Jesus was able to heal the sick of a variety of ailments. People were told, "Never have I heard a man like this speak before." And no doubt, many who believed in Him also believed that He is the promised Messiah. Any of these testimonies would have brought people to Him. Making such a trip to see such a man would have been quite difficult; yet thousands made such a trip.

On the other hand, many people made a long trip to see Jesus to attempt to derail His ministry.

Luke 7:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, aorist active indicative	Strong's #649
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 rd person masculine singular personal pronoun, accusative case	Strong's #846

Luke 7:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
presbuteros (πρεσβύτερος) [pronounced pres- BOO-ter-oss]	<i>elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old</i>	masculine plural noun; accusative case	Strong's #4245
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
Ioudaίos (Ἰουδαίος) [pronounced ee-ou- DYE-os]	<i>Jew, Judæan, one from Judea</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

Translation: ...he sent [some] Jewish elders to Him...

The centurion knows some Jewish elders—perhaps those who are highly respected in the community, and he sends them to Jesus. This would presuppose that the centurion had a good relationship with these elders; and, therefore, probably with the Jewish population there.

How much did the centurion know about Jesus? I would guess that he did a reasonable amount of research in a short time, and had access to a fair amount of information, based upon his relationship with the Jewish elders and other soldiers.

Now, what seems to be prudent on the part of this centurion is, he does not try to strong arm Jesus in any way, nor does he send soldiers or his own servants, but he sends Jewish elders to Jesus. Does he understand that Jesus is the Messiah to the **Jews**? That appears to be the case. In fact, as we go further in this narrative, it appears that this centurion has a better understanding of Jesus than many of Lord's followers.

Luke 7:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erōtaō (ἐρωτάω) [pronounced air-o- TAW-oh]	<i>asking [someone about something], asking [a question]; making a request, beseeching, desiring, entreating; praying</i>	masculine singular, present active participle; nominative case	Strong's #2065
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
hopōs (ὅπως) [pronounced HOP-oce]	<i>how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when</i>	particle	Strong's #3704
érchomai (ἔρχομαι) [pronounced AIR- khoh-my]	<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; nominative case	Strong's #2064

Luke 7:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diasôzô (διασώζω) [pronounced <i>dee-as-ODZE-oh</i>]	<i>to save thoroughly; to cure, to preserve, to rescue; to bring safe, to escape (safe), to heal, to make perfectly whole, to save</i>	3 rd person singular, aorist active subjunctive	Strong's #1295
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
doulos (δούλος) [pronounced <i>DEW-loss</i>]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; accusative case	Strong's #1401
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...entreating Him that, coming, He might save [or, cure] his slave.

The elders came to the Lord and asked Him if He might cure the Centurion's servant.

For the centurion, Jesus was his only hope of finding a cure for his slave.

Although, no doubt, many people treated their slaves as no more than property; some people were quite dependent upon their slaves and they placed great responsibility in the hands of their slaves. There was clearly a love of some masters for their slaves (or from members of the master's family toward their slaves), just as we would expect for any person brought up in this or that home with slaves who attend to them or to the needs of the household.



Luke 7:3 **Having heard about Jesus, he sent [some] Jewish elders to Him entreating Him that, coming, He might save [or, cure] his slave.** (Kukis moderately literal translation)

Luke 7:3 (NIV) (a graphic); from **Bible Wordings**; accessed July 21, 2022.

Luke 7:3 **When the centurion heard about Jesus, he sent to Him elders of the Jews, asking Him to come and heal his servant.**

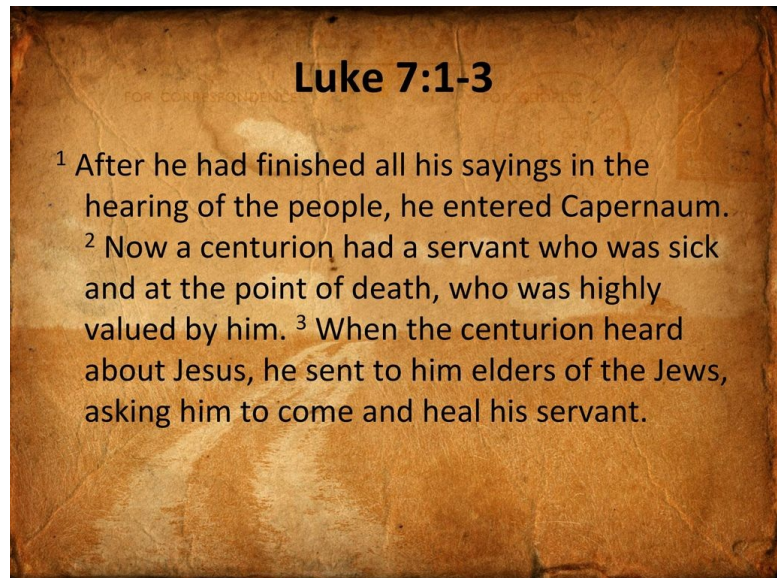
There is a centurion who lives in or around Capernaum. He has a servant who is near death, and he is aware of Who Jesus is and that Jesus is in his vicinity. The centurion speaks with some Jewish elders (with whom, the centurion has a good relationship) and he asks them to appeal to Jesus.

As an aside, not all Jewish leaders had an immediate negative reaction to Jesus and His ministry.

The Lukian account of this incident has far more details in it than Matthew has. Perhaps hearing about this incident, Luke was intrigued and wanted to know more. One of the details which caught my eye was, the centurion sends Jewish elders to Jesus. Now, that is a fascinating detail.

Luke 7:2–3 A certain slave of a centurion had a disease, [and] he was about to die, the slave being [lit., *who was*] [highly] valued to the centurion [lit., *to him*]. Having heard about Jesus, he sent [some] Jewish elders to Him entreating Him that, coming, He might save [or, *cure*] his slave. (Kukis moderately literal translation)

Luke 7:2–3 A particular slave, of great value to a centurion, was quite sick and about to die. The centurion, having heard about Jesus, he sent some Jewish elders to request that He might save his slave.



Luke 7:1–3 (ESV) (a graphic); from [Slide Player](#); accessed July 21, 2022.

And the ones coming face to face with the Jesus were calling to Him hastily, saying that, “Deserving is he to whom is offered this thing; for he loves the people of us and the synagogue he [even] he built for us.”

Luke
7:4–5

Those who had come to Jesus called to Him urgently, saying, “He is deserving, [the one] to whom this thing is given, for he loves our people and he built the synagogue [here] for us.”

Those who had come to Jesus called to Him urgently, telling Him, “The man we represent is deserving of Your time, for he loves our people and he built the synagogue here for us.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the ones coming face to face with the Jesus were calling to Him hastily, saying that, “Deserving is he to whom is offered this thing; for he loves the people of us and the synagogue he [even] he built for us.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And when they came to Jesus, they entreated him earnestly, and said: He is worthy that thou shouldst do this for him; for he loveth our nation, and hath also built us a house of assembly.
Original Aramaic NT	But when they came to Yeshua, they were seeking from him diligently and they were saying, "He is worthy that you should do this for him." "For he loves our nation and also has built a synagogue for us."
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) When they came to Jesus, they begged him earnestly, saying, He is worthy to have this done for him; For he loves our people, and has even built us a synagogue.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they, when they came to Jesus, made their request warmly, saying, It is right for you to do this for him, because he is a friend to our nation, and himself has put up a Synagogue for us.
Bible in Worldwide English	They came to Jesus and begged him very much. They said, He is a good man. You should come and do this for him. He loves our people and he built the meeting house for us.
Easy English	The Jewish leaders went to Jesus. They asked him, 'Please would you do something to help this Roman officer. He loves the Jewish people. He himself built a meeting place for us.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	They came to Jesus and begged, "He deserves your help. He loves our people and built our synagogue at his own expense."
Good News Bible (TEV)	.
The Message	.
NIRV	.
New Life Version	They came to Jesus and begged Him, saying, "The man is respected and should have this done for him. He loves our nation and has built our Jewish place of worship."
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	The leaders went to Jesus and begged him to do something. They said, "This man deserves your help! He loves our nation and even built us a meeting place."
The Living Bible	So they began pleading earnestly with Jesus to come with them and help the man. They told him what a wonderful person the captain was. "If anyone deserves your help, it is he," they said, "for he loves the Jews and even paid personally to build us a synagogue!"
New Berkeley Version	.
New Century Version	.
New Living Translation	So they earnestly begged Jesus to help the man. "If anyone deserves your help, he does," they said, "for he loves the Jewish people and even built a synagogue for us."
The Passion Translation	So they came to Jesus and told him, "The Roman captain is a wonderful man. If anyone deserves to have a visit from you, it is him. Won't you please come to his home and heal his servant? For he loves the Jewish people, and he even built our meeting hall for us."
Unlocked Dynamic Bible	.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	So they quickly went to Jesus and begged him, saying: '[The centurion] is worthy of your doing this for him, because he loves our nation and he built a synagogue for us!'
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Beck's American Translation Breakthrough Version	.	When the <i>older men</i> showed up to <i>where</i> Jesus was, they were encouraging Him aggressively, saying that he is deserving, to whom He will provide this. "You see, he loves our nation, and he built the synagogue himself for us."
Common English Bible International Standard V	.	So they went to Jesus and begged him repeatedly, "He deserves to have this done for him, because he loves our people and built our synagogue for us."
Len Gane Paraphrase	.	When they came to Jesus, they immediately begged him saying, "He is deserving that you should do this for him." "Because he loves our nation, and he has built a synagogue for us."
A. Campbell's Living Oracles New Advent (Knox) Bible	.	And these, presenting themselves before Jesus, began to make earnest appeal to him; He deserves, they said, to have this done for him; he is a good friend to our race, and has built our synagogue for us at his own cost.
NT for Everyone	.	'He deserves a favour like this from you,' they said. 'He loves our people, and he himself built us our synagogue.' A portion of v. 4 is placed with the previous passage.
20 th Century New Testament	.	When they found Jesus, they earnestly implored him to do so. "He is a man who deserves that you should show him this favor," they said, "For he is devoted to our nation, and himself built our Synagogue for us."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	They reached Jesus and pleaded with Him urgently, "This man deserves Your help. For he loves our people, and built a synagogue for us." say "our people" rather than Israelites, as there was no formal nation of Israel at this time; Greek is ἔθνος, meaning "nation"
Evangelical Heritage V. Ferrar-Fenton Bible	.	And when they approached Jesus, they begged Him earnestly, saying, "He is worthy that You should grant him this; for he loves our nation, and has himself built our synagogue."
Free Bible Version	.	
God's Truth (Tyndale)	.	
Jubilee Bible 2000	.	And when they came to Jesus, they besought him instantly, saying, That he is worthy that this should be done for him, for he loves our nation and he has built us a synagogue.
Montgomery NT NIV, ©2011	.	
Riverside New Testament	.	
Leicester A. Sawyer's NT	.	
Unlocked Literal Bible	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	And they, when they came to Jesus, earnestly entreated Him, pleading, "He deserves to have this favour granted him, for he loves our nation, and at his own expense he built our synagogue for us."
Wikipedia Bible Project	.	When the elders came to Jesus, they begged him: "You should really come and do what he asks. He definitely deserves it, because he loves our people and he built our synagogue."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible	And they arriving near Jesus, called on him earnestly, saying that, He is worthy for whom you should afford this occasion, Because he loves our race, and he has built the synagogue for us.
New American Bible (2002)	.
New American Bible (2011)	They approached Jesus and strongly urged him to come, saying, "He deserves to have you do this for him, for he loves our nation and he built the synagogue for us."
New English Bible–1970	They approached Jesus and pressed their petition earnestly: 'He deserves this favour from you,' they said, 'for he is a friend of our nation and it is he who built us our synagogue.'
New Jerusalem Bible	When they came to Jesus they pleaded earnestly with him saying, 'He deserves this of you, because he is well disposed towards our people; he built us our synagogue himself.'
New RSV	When they came to Jesus, they appealed to him earnestly, saying, 'He is worthy of having you do this for him, for he loves our people, and it is he who built our synagogue for us.'
Revised English Bible–1989	They approached Jesus and made an urgent appeal to him: "He deserves this favour from you," they said, "for he is a friend of our nation and it is he who built us our synagogue."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And they come to Yah Shua, and beseech him diligently, wording, He is worthy, for whom you cause this: for he loves our goyim and he built us a synagogue.
Hebraic Roots Bible	.
Israeli Authorized Version	And when they came to Y'shuv`a, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a Synagogue.
<i>The Scriptures</i> 1998	And when they came to עשוהי, they begged Him earnestly, saying, "He is worthy for You to grant this to him, for he loves our nation, and has built the congregation for us."
Tree of Life Version	When they came to <i>Yeshua</i> , they begged Him earnestly, saying, "He is worthy for You to grant this, for he loves our people and even built our synagogue."

Weird English, ©18 English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but Coming to the jesus called (near) him earnestly Saying for Worthy [He] is [to] whom [You] will offer this [He] loves for the nation [of] us and the assembly He builds [for] us...
Awful Scroll Bible	What is more, themselves being came-near, with respects to Deliverance-of-Jah keep to call- him -by diligently, confirming certainly-of-what, "He is worthy to whom You will hold- the same-as-this -with, (")for he dearly loves the custom of our people, and he builds-the-house of our drawing-together place."
Concordant Literal Version	.
Orthodox Jewish Bible	And when they had come to Rebbe Melech HaMoshiach, they were earnestly entreating him, saying, He is a worthy man that you grant this for him. For he is one of the chasidei ummot haOlam (i.e. non-Jews who treat Jews kindly) who loves our Jewish people and he built for us our shul.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When they reached Jesus, they pleaded with Him earnestly [to come], saying, "He is worthy for You to do this for him, because he loves our nation and he built us our synagogue [at his own expense]."
An Understandable Version	And when they came to Jesus, they begged Him earnestly, saying, "This officer deserves that you should do this for him [<i>i.e.</i> , <i>heal his slave</i>], for he loves our nation and he is the one who built the synagogue for us."
The Expanded Bible	The men went to Jesus and begged [urged] him [^L earnestly; strongly], saying, "This officer is worthy of [deserves] your help. [^L ...for/because] He loves our people [nation], and he built us a synagogue."
Jonathan Mitchell NT	Now the men, coming along to Jesus, kept on entreating Him to speedily come to his aid, one after another saying, "He is worthy to (or: of corresponding value and deserving for) whom You should and will proceed in providing (or: holding to the side) this [favor], "for You see, he continues loving our ethnic group and nation, and he himself built (= authorized, supervised and paid for the building of) the synagogue for us."
P. Kretzmann Commentary	And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this; for he loveth our nation, and he hath built us a synagogue. This Roman officer had become acquainted with books of the Jews and with the hopes of the Messiah, of whom they were always speaking. He had also come to the conclusion that Jesus, by whose hand such great miracles were being performed throughout Galilee, must be the promised Messiah. This centurion had a servant who, though a slave, was very dear to him, for he was a humane master. This servant had been taken ill and was at the point of death. Since the reports concerning Christ's activity, which reached the officer from time to time, had given him the conviction that here was the great promised prophet of the Jews, he sent a delegation to Jesus at this time. The men whom he sent were carrying out his embassy, speaking in his name; he spoke through them, Matt. 8:5. They were elders of the people, probably officers of the synagogue, for not all Jewish leaders joined in the campaign of hate against Jesus. These men carried out the centurion's wishes in a very able manner. They not only stated the earnest prayer that the Lord would come and restore to full health the servant, but they also added some reasons why Jesus ought to grant the request. They declared the centurion to be worthy of help, since he was not one of the proud Romans that vexed and oppressed the Jews upon every occasion, but rather loved the nation. He had lived among them for so long that he had conceived a genuine liking for their doctrine and for their religious institutions. This affection had taken the form of building a synagogue for the Jews as a token of regard. "The Deutsche Orient gesellschaft, which was carrying on excavations in Egypt, Babylonia, and Assyria, undertook the investigation of the remains of ancient synagogues in Galilee and the Jaulan. Among these they excavated the ruins of the synagogue at Tell Hum on the Sea of Galilee, the probable site of Capernaum. Here they found the remains of a once beautiful synagogue which was probably built in the fourth century A. D. Beneath this is the floor of a still older building. The last is probably the synagogue in which so many of the incidents of the ministry of Christ in Capernaum took place, the one built by a Roman centurion."
Syndein/Thieme	And, having come into the presence of Jesus, they urged Him earnestly, "He keeps on being worthy to have you do this for him, because he has 'agape type love' {agapao} for our nation and he built us our synagogue." {Note: Agape is the impersonal type of love based on who and what you are. This means this Centurion had integrity and therefore respected the culture of the people under his control.}

Translation for Translators When they came to where Jesus was, they earnestly asked Jesus *to return with them*. They said, “This officer deserves that you (sg) do this *for him*, because he loves us *Jewish* people, and he *paid the money to* build a synagogue for us.”

The Voice With great emotion and respect, the elders presented their request to Jesus.
Jewish Elders: This man is worthy of Your help. It’s true that he’s a Centurion, but he loves our nation. In fact, he paid for our synagogue to be built.

Bible Translations with Many Footnotes:

Disciples’ Literal New T. NET Bible® .
 When¹² they came¹³ to Jesus, they urged¹⁴ him earnestly,¹⁵ “He is worthy¹⁶ to have you do this for him, because he loves our nation,¹⁷ and even¹⁸ built our synagogue.”¹⁹

¹²tn Here δέ (de) has not been translated.
¹³tn Although the participle παραγενόμενοι (paragenomenoi) is preceded by the Greek article (οί, Joi) which would normally cause it to be regarded as an adjectival or substantival participle, most modern translations, probably as a result of the necessities of contemporary English style, render it as a temporal participle (“when they came”).
¹⁴tn Or “implored.”
¹⁵tn Grk “urged him earnestly, saying”; the participle λέγοντες (legontes) is pleonastic (redundant) and has not been translated.
¹⁶tn Grk “Worthy is he to have you do this”; the term “worthy” comes first in the direct discourse and is emphatic.
¹⁷tn Or “people.” The use of ἔθνος (ēthnos, “nation”) here instead of “God” probably meant the man was not a full proselyte, but that he had simply been supportive of the Jews and their culture. He could have been a God-fearer. The Romans saw a stable religious community as politically helpful and often supported it (Josephus, Ant. 16.6.2 [16.162-165], 19.6.3 [19.300-311]).
¹⁸tn In the Greek text, the pronoun αὐτός (autos) is included, making this emphatic. Naturally the force of this statement is causative, meaning the centurion either had the synagogue built or donated the cost of its construction.
¹⁹sn See the note on synagogues in 4:15.

New American Bible (2011) The Passion Translation The Spoken English NT .
 When they got to Jesus, they really^d pleaded with him, saying, “He’s worthy of you doing this for him! Because he loves our nation, and he built our synagogue for us.”
 d. Lit. “diligently” or “urgently.”

Wilbur Pickering’s New T. And when they came to Jesus they started pleading earnestly with Him, saying that the one for whom He would do this was worthy,
 “because he loves our nation, and he himself built our synagogue”.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then having come to Jesus, they began earnestly pleading with Him, saying, "He is worthy to whom You will do this, for he loves our nation, and he himself built the synagogue [for] us."

Charles Thomson NT Context Group Version .
 And they, when they came to Jesus, implored him earnestly, saying, He is worthy that you should do this for him; for he gives allegiance to our ethnic group {or nation}, and himself built us our community center.

Disciples’ Literal New T. And the ones having come to Jesus were appealing-to Him earnestly, saying that “He *for* whom You will grant this is worthy. For he loves our nation, and **he** built the synagogue for us”..

English Standard Version .
 Far Above All Translation .
 Green’s Literal Translation .

Literal New Testament
Modern English Version

.
When they came to Jesus, they asked Him earnestly, saying, "You should do this for him for he is worthy, for he loves our nation, and he has built us a synagogue."
So Jesus went with them. A portion of v. 6 is included for context.

Modern Literal Version
Modern KJV
New American Standard B.

.
When they came to Jesus, they earnestly implored Him, saying, "He is worthy for You to grant this to him; for he loves our nation and it was he who built us our synagogue."

New European Version
New King James Version
NT (Variant Readings)
Niobi Study Bible
Restored Holy Bible 6.0
Revised Young's Lit. Trans.

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And they, having come near unto Jesus, were calling upon him earnestly, saying -- 'He is worthy to whom you shall do this, for he does love our nation, and the synagogue he did build to us.'

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Young's Updated LT

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The gist of this passage:

The Jewish elders testify to Jesus as to the character of this man, that he loves the nation Israel and that he built their synagogue for them.

Luke 7:4a			
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
paraginomai (παράγινομαι) [pronounced pah-ahg-EEN-ohm-ai]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #3854
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
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
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Luke 7:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i>]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person plural, imperfect active indicative	Strong's #3870
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
spoudaiōs (σπουδαίως) [pronounced <i>spoo-DAH-yoce</i>]	<i>diligently, earnestly; promptly, instantly, hastily, with haste</i>	adverb	Strong's #4709

Translation: Those who had come to Jesus called to Him urgently,...

This delegation of Jews come towards Jesus and they are calling to Him with a note of urgency in their voices. They certainly knew that there was little time remaining in the life of the servant they had hoped to save.

The fact that these Jewish elders would plead with Jesus about this matter indicates a good relationship between the centurion and these Jewish elders. Remember that these centurions were essentially the local police to the people in their community. They kept the peace; and many of the centurions would have been highly respected by the people of that community (as this one was). Those who are correctly oriented to **establishment** appreciate the law and order provided by the police.

Luke 7:4b			
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 plural, present active participle, nominative case	Strong's #3004
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
axios (ἄξιος) [pronounced <i>AX-ee-oss</i>]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	masculine singular adjective; nominative case	Strong's #514
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Luke 7:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὅς) [pronounced <i>hoh</i>]	<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
parechō (παρέχω) [pronounced <i>par-EHK-oh</i>]	<i>to present, offer, afford, exhibit, furnish occasion; to hold near; to bring, to do, to give, to keep, to minister</i>	3 rd person singular, future (deponent) middle indicative	Strong's #3930
My WH also lists this as a 3 rd person singular, aorist active subjunctive; and my Pierpont and Robinson Byzantine Textform have that this is a future active indicative.			
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)

Translation: ...saying, “He is deserving, [the one] to whom this thing is given,...

This delegation of Jewish elders have found Jesus, and they call to Him and then come before Him. They, no doubt, explained the situation, and quickly added, “**This man is deserving of Your attention.**” Now, *why* would they say this? Why is this an important consideration? In the Jewish faith, there was little thought given to **grace** (a concept clearly taught in the Old Testament); but there was a great emphasis on a person deserving this or that. So, this is what we might expect from a group of elders.

That being said, I am not minimizing what the centurion has done for the **Hebrew** people. He has, from his own pocket, funded the building of their local **synagogue**, which would have been a considerable expense (this is revealed in v. 5). Therefore, this man did not simply tolerate the Jewish people; he had a great love and respect for them.

Let me speculate that, the centurion had done some research on Jesus—had talked to several people—and determined Him not to be a phony, but the real thing. Further, the centurion understood that the Lord’s ministry on earth was primarily directed towards the Jewish people. Therefore, the centurion sends to Jesus a delegation of elderly Jewish people with whom he is associated.

Let me suggest that the centurion understood that he, as a **gentile**, was asking a big favor from Jesus.

In essence, these elders are saying, “Look, we know that this man is a Roman, but he is a decent guy and we are asking that you give him consideration.” On top of that, the centurion was asking for help not for himself but for his slave.

Luke 7:4 Those who had come to Jesus called to Him urgently, saying, “He is deserving, [the one] to whom this thing is given,... (Kukis moderately literal translation)

The Jewish delegation who came to Jesus apparently held the centurion in high regard. There was mutual respect between them and the centurion. These elders also appear to have a respect for Jesus as well (elders are simply the older men who are seen as the civil authorities in the Jewish society).

In the **gospels**, Jewish **religious** leaders and Jewish elders appear to get a bad rap. Obviously, from what we read here, that was not always the case. These elders did not mind acting as go-betweens for a Roman centurion

and Jesus. This suggests that they were **authority oriented** and possibly believers or unbelievers with **positive volition** toward God.

Luke 7:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, present active indicative	Strong's #25
gár (γάρ) [pronounced <i>gahr</i>]	<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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ethnos (ἔθνος, οὐς, τό) [pronounced <i>EHTH-noss</i>]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, accusative case	Strong's #1484
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...for he loves our people...

The Jewish elders have told Jesus that this man is deserving. Now they explain why. “He loves our people.” The verb is the present active indicative of agapaō (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*], which means, *to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward*. Strong's #25.

Who the centurion loves is the accusative neuter singular noun ethnos (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*], which means, *a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]*. Strong's #1484. Now, the word *ethnos* is often used to mean *gentile, gentile nation*; but in this context, spoken by Jewish elders who add in the personal pronoun *our*, it is clear that they are saying he loves *our nation (our people)*, which is the Jewish people. If they are in a gentile-majority or gentile-controlled city, then this is the exact proper word to use.

In the Old Testament, it was very common to refer to the Hebrew people as simply *the people*. However, this is not always the case in the New.

These Jewish leaders themselves are not overtaken with hatred toward the Romans. They do not have a grudge against the centurion simply because he is a Roman soldier. They are all born into this situation and they apparently have chosen to make the most of it. No doubt, there is a mutual respect and open-mindedness which began this relationship between the centurion and the Jewish leaders of his city.

This is a difficult thing to do in some cases—difficult for the elders to consider this Roman centurion with an open mind; and difficult for him to not simply view these as a conquered people. A genuine mutual respect had developed and, apparently, a friendship between the Jewish elders and this man.

That fact that these Jewish leaders are able to have this sort of relationship with the centurion also suggests that they might have an open mind towards Jesus. Religious elders coming from Jerusalem often had their minds made up before even seeing Jesus. However, this was not the attitude of these elders.

Luke 7:5b			
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
τήν (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)
συναγωγῆ (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish ?synagogue? (the meeting or the place)</i>	feminine singular noun	Strong's #4864
αὐτός (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
οἰκοδομῆ (οἰκοδομέω) [pronounced <i>oy-koh-doh-MEH-oh</i>]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	3 rd person singular, aorist active indicative	Strong's #3618
ἡμῖν (ἡμῖν) [pronounced <i>hay-MIHN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...and he built the synagogue [here] for us.”

In evidence of his love for the Jewish people, this centurion built their synagogue. So, he was not the sort of man who just came into the town throwing his swaggering authority around. He saw that they needed a synagogue (or that their synagogue was in disrepair), and he built a new one or restored the one that they were using (the verb here could mean either *to build* or *to restore*). Whether the centurion saw to the remodeling of the local synagogue or built them one from scratch (I would assume to replace the decaying one which they already had), this would have been a great expense to him. How many of you reading this could afford to pay for the building of a **church**—even a small one?

We should be careful here. This is not a matter of the centurion sending messengers to Jesus saying, “Listen, Lord, I deserve this!” This is him asking for consideration by the King of the Jews, even though he is a Roman. The centurion understands that this is a big ask.

Luke 7:5 ...for he loves our people and he built the synagogue [here] for us.” (Kukis moderately literal translation)

By these words, the Jewish elders appeal to Jesus.

Jesus rarely, if ever, accesses His Deity:

There are a great many things about the Lord's ministry and the interplay of His Deity and humanity that we are unaware of. Based upon my study, I believe that, throughout most (and possibly all) of the Lord's life, He willfully shut down His Deity. That is, when this man's delegation came to Jesus, Jesus did not necessarily know who the man was, or whether or not He should deign to honor his request. Jesus, from His Deity, is omniscient, so that, potentially, He could have known every single moment of His life and life events in advance. However, I do not believe that Jesus did that. I believe that Jesus evaluates each situation and every person from His humanity (using the **Bible doctrine** in His **human spirit**), and from there He made whatever decision was the right decision.

When entering a city, Jesus did not know what would happen once He arrived. I believe that most of this can be justified by the text that we will study. Furthermore, this is very much indicative of the Lord's earthly ministry.

We often think of Jesus as God—all-powerful, all-knowing—sort of trapped within a physical body; but (1) this is completely the Lord's body; He will never be separate from it (apart from the 3 days which followed the crucifixion); (2) Jesus clearly allowed for His humanity to overshadow His Deity throughout all or most of His ministry. (3) Because Jesus is our example in the **spiritual life**, it is possible that He never accessed His Deity (essentially, Jesus test-drove the spiritual life for us). (4) Finally, bear in mind that, the most difficult thing that Jesus would do is die for our sins. He has to bear these sins in His humanity, not in His Deity. Deity cannot have any connection with sin (if Deity could have contact with sin, then God would not have had to become a man in order to redeem us). If Jesus did the most difficult thing that He had to do—die for our sins—without His Deity, then why would He have needed His Deity to function for much lesser acts?

As an aside, I am not, in any way, moving in the direction of making an argument that Jesus is not God. I am simply making the argument that Jesus did not access His Deity during His incarnation; or very rarely (and I do not have an example where He did).

My explanation for how this can possibly be—that is, how could Jesus be God and yet, somehow, not access His Deity—can be illustrated by our own physical bodies. Now, I might will myself to walk from point A to point B, but I do not will my heart to beat, my blood to flow, or any of the millions of physical processes which occur every single day. This stuff happens, and the master computer board which directs all of this is my brain, the same brain which I use to think, speak and wander about. Now, I am completely unaware of these other processes being directed by my brain apart from my will as I live out each day, even though the commands to do so emanate from the exact same brain. I use this brain to direct myself from day-to-day, to have an occasional thought or two; yet this brain also does a myriad of things which I am only aware of because of my understanding of biology. That is, my body is going to take in air, distribute oxygen and circulate blood; and there is never a time when I can make the decision to stop my blood flowing, even for a few seconds.

Between the functions of my body over which my volition has no control and the activities which my volition controls, there appears to be a great gulf fixed. Theoretically, I could hold my breath and temporarily alter some of these processes; but I would eventually pass out and everything would return to normal again.

I believe that the Deity of our Lord was very much like my brain which directs these millions of processes which I don't seem to have a say in. Somehow, all of this is compartmentalized, separated—yet fully functioning even to the point of holding the universe together—but without the humanity of the Lord consciously willing any of it to happen or even being aware of it any more than I am aware of these various automatic bodily functions. I know in theory that these processes are taking place, I know my brain is directing them, but this is intellectual information only. So, I believe that the Lord's Deity is something like this in relation to His humanity.

I am setting up an analogous situation; but there is a key difference. If the Lord wants to access His Deity, He is able to do that, in an instant. I obviously could not choose to suddenly shut down my heart beat by willing that to happen. I do not have a way to access that part of my brain. Now, based upon my studies, the Lord *chooses* not to access His Deity throughout most (or all) of His life and public ministry.

This reason that these things come to mind is, Jesus has been approached by a small delegation of Jewish elders, perhaps 2 or 3 or 4 of them. Jesus is aware that the **pharisees** are not very happy with Him; so, does it ever occur to Him that this could be a trap? (Obviously, if you know this story, you know that it is not.) Let me suggest that Jesus moves and functions about day-to-day based upon the guidance of God the Holy Spirit and the doctrine which is in His **soul**. I do not believe that He accesses His Deity to determine, by means of **omniscience**, whether this request is on the level or not. I believe that He simply takes each situation as it comes and makes an evaluation based upon all of the relevant factors.

Let me further suggest that Jesus is a genius when it comes to reading people. That is, He can look at these people and determine—without anything supernatural going on—that they are sincere; and that this is all a very real request.

As a further digression, there are two pertinent questions: *why do I think this* and *why is this important?* As taught by R. B. Thieme, Jr., Jesus is our model of the spiritual walk. In fact, Jesus test drove the **Christian life** for us today. He has the same resources that we have and all that the Lord had that He used is the same as what we have. In fact, we have the entire New Testament as well, which is quite helpful in our daily walk. In order for all of this to be true, Jesus must be self-limited. See the doctrine of **Kenosis** ([HTML](#)) ([PDF](#)) ([WPD](#)). In **Lesson #115**, we had one approach to explaining kenosis; along with two links where the doctrine has been more fully examined. Luke 3 ([HTML](#)) ([PDF](#)) ([WPD](#)) has also been posted, which contains that same information.

The idea of Kenosis is, just as we cannot access the portion of our brains which cause our hearts to beat or our blood to flow, Jesus chooses not to access the Divine aspects of His Own Person. This in no way makes Him any less Divine.

Luke 7:4–5 Those who had come to Jesus called to Him urgently, saying, “He is deserving, [the one] to whom this thing is given, for he loves our people and he built the synagogue [here] for us.” (Kukis moderately literal translation)

Luke 7:4–5 Those who had come to Jesus called to Him urgently, telling Him, “The man we represent is deserving of Your time, for he loves our people and he built the synagogue here for us.” (Kukis paraphrase)

Jesus healing the servant of a Centurion (by the Venetian artist Paolo Veronese, 16th century); from [Wikimedia](#); accessed July 29, 2022.

Luke 7:2–5 Now a centurion had a servant who was sick and at the point of death, who was highly valued by him. When the centurion heard about Jesus, he sent to Him elders of the Jews, asking Him to come and heal his servant. And when they came to Jesus, they pleaded with Him earnestly, saying, “He is worthy to have You do this for him, for he loves our nation, and he is the one who built us our synagogue.” (ESV; capitalized)



So what is happening is this: the centurion has sent for Jesus to come to him; and he sent off Jewish elders to persuade Jesus to come to him (vv. 2–5). But, he then begins to think this over, and he realizes, he does not necessarily need for Jesus to come all the way to his home and into his house. In fact, even making such a request might be rather presumptuous (this is what we will study in vv. 6–10).

And the Jesus was traveling with them. And now of Him not far a distance from the house, sent friends the centurion, saying to Him, “Lord, do not be troubled, for not worthy am I that, under the roof of mine you have come in. Wherefore, not me I judge worthy face to face with You to come; but You have said a word and will be healed the boy/slave of mine. For even I a man under authority being appointed, having under me soldiers. And I say to this one, ‘Depart,’ and he departs; and to another, ‘Enter,’ and he enters; and to the slave of mine, ‘Do this’ and he does [it].”

Luke
7:6–8

Jesus traveled with the Jewish elders [lit., them]. When they were not a far distance from the house, the centurion had sent friends [to meet them, and to speak for him], saying to Him, “Lord, do not be troubled, for I am not worthy for You come in under my roof. In fact, I do not judge myself worthy to meet with You [lit., that You come] face to face. But rather, say a word and my boy/slave will be healed. For I am a man placed under authority; having [also] soldiers under me. I say to this one, ‘Depart,’ and he departs; and to another, ‘Enter in,’ and he comes in; and to my slave, ‘Do this,’ and he does [it].”

Jesus then traveled with the Jewish elders towards the house of the centurion. When they were not too far from the house, the centurion had sent some friends to meet up with Jesus and to speak on his behalf. They said to him [speaking for the centurion], “Lord, please do not trouble Yourself, for I am not worthy for you to come into my house. In fact, I do not even see myself as being worthy to meet with You. Instead, say the word and my young servant will be healed. For I am a man who is under authority; and I have also soldiers who are under me. I say to this one, ‘Depart,’ and he departs; to another, ‘Come in,’ and he enters in; and to my slave, ‘Do this,’ and he does it.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the Jesus was traveling with them. And now of Him not far a distance from the house, sent friends the centurion, saying to Him, “Lord, do not be troubled, for not worthy am I that, under the roof of mine you have come in. Wherefore, not me I judge worthy face to face with You to come; but You have said a word and will be healed the boy/slave of mine. For even I a man under authority being appointed, having under me soldiers. And I say to this one, ‘Depart,’ and he departs; and to another, ‘Enter,’ and he enters; and to the slave of mine, ‘Do this’ and he does [it].”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And Jesus went with them. And when he was not far from the house, the centurion sent his friends to him, and said to him: My Lord, trouble not thyself, for I am not worthy that thou shouldst come under my roof: therefore I deemed myself not worthy to approach thee myself; but speak the word only, and my young man will be healed. For I also am a man subjected to authority; and I have soldiers under my command; and I say to this one, Go; and he goeth: and to another, Come; and he cometh: and to my servant, Do this; and he doeth [it.]
Original Aramaic NT	And Yeshua was going with them and when he was not very far from the house, the Centurion sent his friends and he said to him, "My Lord, you should not trouble yourself, for I am not worthy that you should enter under my roof."

"Therefore, I was not worthy to come to you, but say in a word and my boy will be healed."

"For I am also a man who is put under authority, and I have soldiers under my hand and I say to this one, 'Go', and he goes, and to another, 'Come', and he comes, and unto my servant, 'Do this', and he does it."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

Jesus went with them. And when he was not far from the house, the centurion sent some of his friends to him, and said, My Lord, do not trouble yourself; for I am not worthy that you should enter under my roof; That is why I was not worthy to come to you; but just say a word and my boy will be healed. For I am also a man in government service, and there are soldiers under my command; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Jesus went with them. And when he was not far from the house, the man sent friends to him, saying, Lord, do not give yourself trouble: for I am not important enough for you to come into my house: And I had the feeling that I was not even good enough to come to you: but say the word only, and my servant will be well. For I, myself, am a man under authority, having men under me; and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.

Bible in Worldwide English

Jesus went with them. When he came near the house, the officer sent some friends to meet him and to say, Sir, do not trouble yourself to come further. I am not good enough to have you come into my house. And I did not think I was good enough to come to you. Just say the word and my servant will be healed. I myself am a man who takes orders, and I have soldiers who take orders from me. I say to one, "Go," and he goes. I say to another, "Come," and he comes. I say to my servant, "Do this," and he does it.

Easy English

So, Jesus went with them. When he was not very far away from the house, the officer sent some friends to talk to him. He told them to say to Jesus, 'Sir, I do not want to be a trouble to you. I am not good enough for you to come into my house. That is why I did not come to talk to you myself. Instead, just say that my servant will get better. I know that he will then be well again. In my work, someone has authority over me. I also have authority over other soldiers. I say to one soldier, "Go!" and he goes. I say to another one, "Come!" and he comes. I say to my servant, "Do this!" and he does it.'

Easy-to-Read Version–2001

Easy-to-Read Version–2006

So Jesus went with them. He was coming near the officer's house when the officer sent friends to say, "Lord, you don't need to do anything special for me. I am not good enough for you to come into my house. That is why I did not come to you myself. You need only to give the order, and my servant will be healed. I know this because I am a man under the authority of other men. And I have soldiers under my authority. I tell one soldier, 'Go,' and he goes. And I tell another soldier, 'Come,' and he comes. And I say to my servant, 'Do this,' and my servant obeys me."

God's Word™

Good News Bible (TEV)

The Message

Jesus went with them. When he was still quite far from the house, the captain sent friends to tell him, "Master, you don't have to go to all this trouble. I'm not that good a person, you know. I'd be embarrassed for you to come to my house, even embarrassed to come to you in person. Just give the order and my servant will get

NIRV	well. I'm a man under orders; I also give orders. I tell one soldier, 'Go,' and he goes; another, 'Come,' and he comes; my slave, 'Do this,' and he does it."
New Life Version	When Jesus came near the house, the Roman commander sent friends to him. He told them to say, "Lord, don't trouble yourself. I am not good enough to have you come into my house. That is why I did not even think I was fit to come to you. But just say the word, and my servant will be healed. I myself am a man who is under authority. And I have soldiers who obey my orders. I tell this one, 'Go,' and he goes. I tell that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."
New Simplified Bible	Jesus went with them. When He was not far from the house, the captain told some friends to tell this to Jesus, "Lord, do not take the time to come to my house, because I am not good enough. And I am not good enough to come to You. But just say the word and my servant will be healed. For I am a man who works for someone else also, and I have soldiers who work for me. I say to this man, 'Go!' and he goes. I say to another, 'Come!' and he comes. I say to my workman, 'Do this!' and he does it."
	Jesus went with them. As he approached the house, the centurion sent friends to him saying, »Lord do not trouble yourself. I am not worthy that you should come under my roof. »I am also not worthy to come to you. Just say the word, and my servant will be healed. »I also am a man with much authority. I am in charge of soldiers and say to this one go and he goes and to another I say come and he comes. I tell my servant to do this and he does it.«

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

College Press Bible Study Contemporary English V.	. So Jesus went with them. When Jesus wasn't far from the house, the officer sent some friends to tell him, "Lord, don't go to any trouble for me! I am not good enough for you to come into my house. And I am certainly not worthy to come to you. Just say the word, and my servant will get well. I have officers who give orders to me, and I have soldiers who take orders from me. I can say to one of them, 'Go!' and he goes. I can say to another, 'Come!' and he comes. I can say to my servant, 'Do this!' and he will do it."
The Living Bible	Jesus went with them; but just before arriving at the house, the captain sent some friends to say, "Sir, don't inconvenience yourself by coming to my home, for I am not worthy of any such honor or even to come and meet you. Just speak a word from where you are, and my servant boy will be healed! I know, because I am under the authority of my superior officers, and I have authority over my men. I only need to say 'Go!' and they go; or 'Come!' and they come; and to my slave, 'Do this or that,' and he does it. So just say, 'Be healed!' and my servant will be well again!"
New Berkeley Version New Century Version New Living Translation	. So Jesus went with them. But just before they arrived at the house, the officer sent some friends to say, "Lord, don't trouble yourself by coming to my home, for I am not worthy of such an honor. I am not even worthy to come and meet you. Just say the word from where you are, and my servant will be healed. I know this because I am under the authority of my superior officers, and I have authority over my soldiers. I only need to say, 'Go,' and they go, or 'Come,' and they come. And if I say to my slaves, 'Do this,' they do it."
The Passion Translation	Jesus started off with them, but on his way there, he was stopped by friends of the captain, who gave this message: "Master, don't bother to come to me in person, for I am not good enough for you to enter my home. I'm not worthy enough to even

come out to meet one like you. But if you would just release the manifestation of healing right where you are, I know that my young servant will be healed.

“Unlike you, [The text implies that the Roman captain acknowledged that Jesus was more than a man.] I am just an ordinary man. Yet I understand the power of authority, and I see that authority operating through you. I have soldiers under me who obey my every command. I also have authorities over me whom I likewise obey. So Master, just speak the word and healing will flow.”

Unlocked Dynamic Bible

So Jesus went with them to the officer’s house. When he was almost there, the officer sent some friends to give this message to Jesus: “Lord, do not trouble yourself any further, since I am not worthy that you should come into my house. That is why I do not think that I am worthy to come to you myself. But you can heal my slave if you say just one word. I know that you can do this because I am a man who must obey the orders of my superiors, and I also have soldiers who must obey my orders. When I say to one of them, ‘Go!’, he goes, and when I say to another, ‘Come!’, he comes. When I say to my slave, ‘Do this!’, he does it.”

William's New Testament

Then Jesus started to go with them. But when He was not far from the house, the captain sent friends to say to Him, "My Lord, stop troubling yourself, for I am not worthy to have you come under my roof. And so I did not deem myself worthy even to come to you. But simply speak the word, and let my servant-boy be cured. For I too am under authority of others, and have soldiers under me, and I order one to go, and he goes, another to come, and he comes, my slave to do this, and he does it."

Partially literal and partially paraphrased translations:

American English Bible

So Jesus went off with them. But he wasn’t very far from the house when the centurion sent his friends to say:

‘Sir, don’t bother [to come here], because I’m unfit to have you under my roof. It’s only because I consider myself so unworthy that I didn’t come to you personally. Just say the word and [I know that] my servant will be healed. For I’m also a man who has been given authority, since I have soldiers that are under me. So, if I tell this one to leave, he leaves, and if I tell that one to come, he comes... whatever I tell my servants to do, they do.’

Beck’s American Translation
Breakthrough Version

Jesus was traveling together with them. As He already was not a long way away from the house, the lieutenant sent friends saying to Him, "Master, don't be irritated. You see, I am not sufficient that you would come in under my roof. For this reason, neither did I myself deserve to come to You, but say a word, and my servant boy must be cured. You see, I am also a person assigned under an authority having soldiers under me, and I say to this one, 'Travel,' and he travels; to another, 'Go,' and he goes; and to my slave, 'Do this,' and he does *it*."

Common English Bible
International Standard V
Len Gane Paraphrase

So Jesus went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, don't trouble yourself, for I am not worthy that you should enter under my roof.

"That's why I didn't think myself deserving either to come to you, but speak a word and my servant will be healed.

"For I also am a man set under authority having under me soldiers, and I tell one, 'Go,' and he goes; to another, 'Come,' and he comes; to my servant, 'Do this,' and he does it."

A. Campbell's Living Oracles

Then Jesus went with them; and when he was not far from the house, the centurion sent friends to him, to say, Master, trouble not yourself; for I have not deserved that you should come under my roof; wherefore neither thought I myself fit to come into

your presence; say but the word, and my servant will be healed. For even I, who am under the authority of others, having soldiers under me, say to one, Go, and he goes; to another, Come, and he comes; and to my servant, Do this, and he does it. So Jesus set out in their company; and when he was already near the house, the centurion sent some friends to him; Do not put thyself to any trouble, Lord, he said; I am not worthy to receive thee under my roof. That is why I did not presume to come to thee myself. My servant will be healed if thou wilt only speak a word of command. I too know what it is to obey authority; I have soldiers under me, and I say, Go, to one man, and he goes, or, Come, to another, and he comes, or, Do this, to my servant, and he does it.

New Advent (Knox) Bible

NT for Everyone

Jesus went with them.

When he was not far off from the house, the centurion sent friends to him with a further message.

'Master,' he said, 'don't trouble yourself. I don't deserve to have you come under my roof. That's why I didn't think myself worthy to come to you in person. But – just say the word, and my slave will be healed. You see, I'm used to living under authority, and I have soldiers reporting to me. I say to this one, "Go," and he goes; to another one, "Come," and he comes; and to my slave, "Do this," and he does it.'

20th Century New Testament

So Jesus went with them. But, when he was no great distance from the house, the Captain sent some friends with the message-- "Do not trouble yourself, Sir; for I am unworthy to receive you under my roof. That was why I did not even venture to come to you myself; but speak, and let my manservant be cured. For I myself am a man under the orders of others, with soldiers under me; and if I say to one of them 'Go,' he goes, and to another 'Come,' he comes, and to my slave 'Do this,' he does it."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Christian Standard Bible .

Conservapedia Translation

Jesus complied. When He approached the home, the captain sent friends out to Him to say, "Lord, don't bother yourself, for I am not worthy for You to enter my home. I am not even worthy to greet You. But issue the command, and my assistant shall be healed. I also have power, over my soldiers, and can tell one, 'Go,' and he goes; and tell another, "Come', and he comes; and order my soldier, 'Do this,' and he does it.

"servant" is translated here as "slave" by the NASB, but that is not a slave in the modern sense.

Evangelical Heritage V. .

Ferrar-Fenton Bible

Jesus accordingly went with them. And when He had arrived within a short distance of the house, the captain sent friends to Him, saying: 'Master, do not trouble; for I am not of sufficient rank for You to come under a roof of mine: therefore I did not consider myself worthy to approach You. But only say a word, and my boy will be cured. For I am a man placed under a superior officer, having soldiers under myself; and I order this one to ' Go!' and he goes; to another, 'Come!' and he comes; and to my servant I say, 'Do this,' and he does it"

Free Bible Version .

God's Truth (Tyndale)

And Jesus went with them.

And when he was not far from the house, the Centurion sent friends to him: saying unto him Lord trouble not yourself: for I am not worthy that you should enter under my roof. Wherefore I thought not myself worthy to come unto you: but say the word, and my servant shall be whole. For I likewise am a man under power, and have under me soldiers, and I say unto one: go, and he goes. And to another, come: and he comes. And to my servant, do this: and he does it.

Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	Then Jesus went with them. And when he was only a little distance from the house, the centurion sent friends to him, saying to him, LORD, trouble not yourself because I am not worthy that you should enter under my roof. And neither thought I myself worthy to come to you, but say in a Word and my slave will be healed. For I also am a man appointed under authority, having under me soldiers, and I say to one, go, and he goes; and to another, come, and he comes; and to my slave, do this, and he does it.
Weymouth New Testament	Then Jesus went with them. But when He was not far from the house, the Captain sent friends to Him with the message: "Sir, do not trouble to come. I am not worthy of having you come under my roof; and therefore I did not deem myself worthy to come to you. Only speak the word, and let my young man be cured. For I too am a man obedient to authority, and have soldiers under me; and I say to one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my slave, 'Do this or that,' and he does it."
Wikipedia Bible Project	.
Catholic Bibles (those having the imprimatur):	
Christian Community (1988)	"Jesus went with them. He was not far from the house when the captain sent friends to give this message, "Sir, do not trouble yourself for I am not worthy to welcome you under my roof. You see I didn't approach you myself. Just give the order and my servant will be healed. For I myself, a junior officer, give orders to my soldiers and I say to this one: 'Go,' and he goes; and to the other: 'Come,' and he comes; and to my servant: 'Do this,' and he does it."
The Heritage Bible	And Jesus went with them. And now fully having himself absolutely not far away from the house, the centurion sent friends to him, saying to him, Lord, do not trouble yourself, because I am absolutely not worthy that you enter under my roof; And I absolutely did not deem myself worthy to come to you, but say in a word, and let my servant be healed, Because I also am a man ordained under authority, having under myself soldiers, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my servant, Do this, and he does.
New American Bible (2002)	.
New American Bible (2011)	And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, "Lord, do not trouble yourself, for I am not worthy to have you enter under my roof.* Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed. For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it."
	* [7:6] I am not worthy to have you enter under my roof: to enter the house of a Gentile was considered unclean for a Jew; cf. Acts 10:28.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	Jesus went with them; but when he was not far from the house, the centurion sent friends with this message: "Do not trouble further, sir; I am not worthy to have you come under my roof, and that is why I did not presume to approach you in person. But say the word and my servant will be cured. I know, for I am myself under

orders, with soldiers under me. I say to one, 'Go,' and he goes; to another, 'Come here,' and he comes; and to my servant, 'Do this,' and he does it."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Yeshua went with them. He had not gone far from the house, when the officer sent friends who said to him, "Sir, don't trouble yourself. I'm not worthy to have you come under my roof — this is why I didn't presume to approach you myself. Instead, just give a command and let my servant recover. For I too am a man set under authority. I have soldiers under me; and I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it."
exeGesés companion Bible	And Yah Shua goes with them: and when he is already not far from the house the centurion sends friends to him, wording to him, Adonay, harass not yourself for I am not adequate that you enter under my thatch: so I deem myself not worthy to come to you: but say in a word, and my lad is healed. - for I also am a human ordained under authority having warriors under me: and I word to this one, Go! - and he goes; and to another, Come! - and he comes; and to my servant, Do this! - and he does.
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	. . <p>So עשוהי went with them. However, He was not far from the house when the captain sent friends to Him, saying to Him, "Master, do not trouble Yourself, for I am not worthy that You should come under my roof. "For this reason I did not even think myself worthy to come to You. But say a word, and my servant shall be healed. "For I too am a man appointed under authority, having soldiers under me. And I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."</p>
Tree of Life Version	.

Weird English, ©18e English, Anachronistic English Translations:

Accurate New Testament	...The but Jesus went with them already but him not far having {someone} from the house sends [men] liked The Centurion Saying [to] him Lord not be troubled! not for Considerable [I] am that under the roof [of] me [You] may enter so not myself [I] consider {to be worthy} to you to come but say! {something} [by] word and be healed! The Child [of] me and for I Man am under authority Being Appointed Having under myself soldiers and [I] say [to] this go! and [He] goes and {I say} [to] another [man] come! and [He] comes and {I say} [to] the servant [of] me make! this and [He] makes {it}...
Awful Scroll Bible	Thereupon Deliverance-of-Jah himself, continues to proceed with them, but He holding-away assuredly-then not far from the house, the commander-of-a-hundred directed friends with respects to Him, confirming to Him, "Lord, be not coming about troubled yourself, a troubling yourself for I am not sufficient enough, in order that You should be came-in under my roof. (")Through-that, I yet-neither deemed myself worthy, a deemed worthy to be came with respects to You, notwithstanding be said a word, even my attendant will come about healed.

(")For I also am he of the aspects-of-man, coming to be appointed under existence-by, holding under myself soldiers. Surely I instruct to this-same-one, 'Be occurred to proceed!' -- and himself proceeds, and to another, 'Come by yourself!' -- and himself comes, and to my devoted slave, 'Be performed the same-as-this!' -- even he performs it."

Concordant Literal Version Now Jesus went with them. Now, as He is already not far away from the house, the centurion sends friends to Him, saying to Him, "Lord, do not bother, for not enough am I that Thou mayest be entering under my roof."

Wherefore, neither do I count myself worthy to be coming to Thee. But say the word, and my boy will be healed."

Orthodox Jewish Bible For I also am a man set under authority, having soldiers under me, and I am saying to this one 'Go,' and he is going, and to another, 'Come,' and he is coming, and to my slave, 'Do this,' and he is doing it."

And Rebbe Melech HaMoshiach was starting out on his derech with them; and when he was already not far from the bais, the centurion sent beloved re'im (friends), saying to him, Adoni, do not trouble yourself further, for I am not worthy for you to come under my roof;

Therefore, I did not consider myself worthy to come to you. But just say the dvar, and my eved will receive refuah. [TEHILLIM 107:20]

Rotherham's Emphasized B. For I too am a man placed under the yad memshalah (the governing authority), having chaiyalim (soldiers) under myself, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my eved, Do this, and he does it.

And, Jesus, was journeying with them. But, he, by this time, being not far from the house, the centurion sent friends, saying unto him—Lord! do not trouble thyself, for I am of no consideration, that, under my roof, thou shouldst enter. Wherefore, neither deemed I, myself, worthy to come unto thee,—but speak with a word, and let my servant be healed. For, I too, am a man ranked, under authority, having, under myself, soldiers; and I say to this one—Go! and he goeth,—and to another—Come! and he cometh,—and to my servant—Do this! and he doeth it.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
So, Jesus went with them. And when He got close to the military officer's house, the officer sent *[his]* friends to Jesus, saying to Him *[i.e., speaking on behalf of the military officer]*, "Sir, do not trouble yourself, for I do not deserve for you to come into my house; *[and]* for the same reason I did not think I deserved to come to you either. So, *[just]* say the word and *[I know]* my slave will be healed. For I also am a man *[who was]* placed under the authority *[of others]*, and I have soldiers *[who serve]* under me. I can say to this one, 'Go,' and he goes; and to another one, 'Come,' and he comes; and to my slave, 'Do this,' and he does it."

The Expanded Bible

So Jesus went with the men. He was getting near the officer's house when the officer [centurion] sent friends to say, "Lord, don't trouble yourself, because I am not worthy [do not deserve] to have you come into my house. That is why I did not [^l consider myself worthy/deserving to] come to you myself. But you only need to command it [^l say a word], and my servant will be healed. [^l For; Because] I, too, am a man under the authority of others, and I have soldiers under my command. I tell one soldier, 'Go,' and he goes. I tell another soldier, 'Come,' and he comes. I say to my servant [slave], 'Do this,' and he does it."

Jonathan Mitchell NT

So Jesus journeyed on with them. But at His already being then not far distant from the house, the centurion sent friends, [to be] presently saying to Him, "O sir (or: Lord; master), do not continue being bothered (or: having to take the trouble) [with

this], for I am not fit (or: qualified [= ceremonially clean]; or: [important] enough; of sufficient [social standing]) that you should enter under my roof (or: covering).

"For this reason, neither do I consider myself worthy to come to you, but rather, speak by a message (or: in a communication; with a word), and let my servant be healed.

"You see I, myself, am a person continuing being set in order under authority – continuing in holding (or: having) soldiers under me. And so I normally am saying to this one, 'Be on your way,' and he proceeds on his way; and to another one, 'Be coming now,' and he proceeds coming; and to my slave, 'Do this at once,' and he proceeds to do [it]."

P. Kretzmann Commentary

Verses 6-10

The faith of the centurion:

Then Jesus went with them. And when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself; for I am not worthy that Thou shouldest enter under my roof;

Strange disagreement! The Jewish elders declare that he is worthy, the centurion says that he is not worthy. They had intimated in their petition that it would be best for Jesus to come, and He, accordingly, went with them. The officer maintains that so much bother and inconvenience on the part of Christ was too much honor for him.

wherefore neither thought I myself worthy to come unto Thee; but say in a word, and my servant shall be healed.

When the centurion received the news that Jesus was coming in person, a possibility with which he had not reckoned, the fear of his unworthiness took hold of him. Jesus was even now quite near. Therefore the Roman quickly dispatches other friends to intercept Him, saying that Christ should not bother, should not put Himself out by coming in person. He as the host, and his house as reception-hall for the Most High: that seemed altogether too incongruous to him. For that reason also he had not come in person, but had sent a delegation to plead with the Lord. Note: The argument of the centurion is a model of humility, especially since he does not draw the conclusion, but makes his object so obvious that the effect is all the more overwhelming. He himself was a mere man; Christ was the Lord from heaven. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

He was a man under authority, in a constant state of subordination; Christ was the King of kings, the Lord of lords. Yet the centurion could give commands which his soldiers and his slave must carry out at once at his bidding, so great was the authority of a mere man. Surely here was a clear case: Speak only in a word, by means of a single word, and the sickness must obey Thy almighty will. He that has the true, living faith in his heart realizes his own unworthiness and weakness before the Lord, and yet he does not doubt, but firmly believes, that the Lord of heaven loves him and will gladly help him. The believer understands what mercy is, and that the mercy of God is intended for those that are without worthiness and merit.

Syndein/Thieme

So Jesus went with them. When He was not far from the house, the Centurion sent friends to say to Him, "Lord do not trouble Yourself . . . {kurios - here this indicates the Centurion was a believer in Jesus Christ}, for I am not worthy to have You come under my roof."

{Note: One of the Jewish Taboos was for a Jew not to enter into the house of a Gentile. The Centurion knew this custom and was trying to honor Jewish tradition. An indication of the virtue in his soul.}

"That is why I did not presume to come to You. But say the word, and My servant must be healed . . . for I too am a man set under authority . . . with soldiers under me.

I say to this one, 'Go!' . . . and he goes.
 And to another, 'Come!' . . . and he comes.
 And to my slave, 'Do this!' . . . and he does it."

{Note: Another indication of the virtue in the soul of the Centurion. He understands the principal of respect for the authority of others.}

Translation for Translators

So Jesus went with them. When he was near the *officer's* house, the officer *decided that it was not necessary for Jesus to come to his house*. So he summoned some friends. He *told them* to go to Jesus and tell him this: "Lord/Sir, do not bother to come. *Because I am a non-Jew*, I am not worthy for you (sg), *a Jew*, to come into my house [MTY] *and associate with me*. I did not feel worthy to come to you, *either*. But *please* command that my servant *be healed*, and he will become well! *I believe this* because, as for me, there are people who have authority over me *and I obey them*. I also have soldiers under my *authority*. When I say to one of them, 'Go!' he goes. When I say to another 'Come!' he comes. When I say to my slave, 'Do this!' he does it. *And I believe that you speak with a similar kind of authority.*"

The Voice

So Jesus accompanied them. When they approached the Centurion's home, the Centurion sent out some friends to bring a message to Jesus.

Message of the Centurion: Lord, don't go to the trouble of coming inside. I am not worthy to have You come under my roof. That's why I sent others with my request. Just say the word, and that will be enough to heal my servant. I understand how authority works, being under authority myself and having soldiers under my authority. I command to one, "Go," and he goes. I say to another, "Come," and he comes. I say to my slave, "Do this," and he obeys me.

Bible Translations with Many Footnotes:

Disciples' Literal New T.
 NET Bible®

So²⁰ Jesus went with them. When²¹ he was not far from the house, the centurion²² sent friends to say to him, "Lord, do not trouble yourself,²³ for I am not worthy²⁴ to have you come under my roof. That is why²⁵ I did not presume²⁶ to come to you. Instead, say the word, and my servant must be healed.²⁷ For I too am a man set under authority, with soldiers under me.²⁸ I say to this one, 'Go,' and he goes,²⁹ and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."³⁰

²⁰tn Here δέ (de) has been translated as "so" to indicate the resultative action.

²¹tn The participle ἀπέχοντος (apecontō) has been taken temporally.

²²sn See the note on the word centurion in 7:2.

²³tn Or "do not be bothered."

²⁴sn Note the humility in the centurion's statement I am not worthy in light of what others think (as v. 4 notes). See Luke 5:8 for a similar example of humility.

²⁵tn Or "roof; therefore."

²⁶tn Grk "I did not consider myself worthy to come to you." See BDAG 94 s.v. ἀξιόω 1. "Presume" assumes this and expresses the idea in terms of offense.

²⁷tc The aorist imperative ἰαθ τω (iaqhtw, "must be healed") is found in Ì75vid B L 1241 sa. Most mss (κ A C D W Θ Ψ Ë1,13 33 Ì latt bo) have instead a future indicative, ἰαθ σεται (iaqhsetai, "will be healed"). This is most likely an assimilation to Matt 8:8, and thus, as a motivated reading, should be considered secondary. The meaning either way is essentially the same.

^{tn} The aorist imperative may be translated as an imperative of command ("must be healed" or, more periphrastically, "command [my servant] to be healed") or as a permissive imperative ("let my servant be healed"), which lessens the force of the imperative somewhat in English.

²⁸tn Grk "having soldiers under me."

²⁹sn I say to this one, 'Go,' and he goes. The illustrations highlight the view of authority the soldier sees in the word of one who has authority. Since the centurion was a commander of a hundred soldiers, he understood what it was both to command others and to be obeyed.

³⁰tn The word "it" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

New American Bible (2011)
The Passion Translation
The Spoken English NT

So^e Jesus went with them. But when he was not far from the house, the Roman officer^f sent his friends to tell Jesus, “Sir, please don’t go to any more trouble.^g After all, I’m not worthy for you to come under my roof. That’s why I didn’t even regard myself as worthy to come to you in person. No, just say the word for my slave to be healed.^h After all, I’m a person who operates under orders, and I have soldiers under me. I say to this one, ‘Go!’, and he goes. I say to that one, ‘Come!’, and he comes. And I say to my slave, ‘Do this!’, and he does it.”

e. Lit. “And.”

f. Lit. “centurion.”

g. It’s a polite way of saying Jesus doesn’t have to go to the man’s house.

h. Lit. “On the contrary, say the word, and let my slave be healed.”

Wilbur Pickering’s New T.

So Jesus went with them.

But when He was no longer far from the house, the centurion sent friends to Him, saying to Him: “Lord, do not trouble yourself, for I am not worthy that you should come under my roof. In fact I did not even consider myself worthy to come to you. Just say a word and my servant will be healed; because I also am a man placed under authority,¹ having soldiers under me. I say to one, ‘Go!’ and he goes; and to another, ‘Come!’ and he comes; and to my slave, ‘Do this!’ and he does.”

(1) He was part of a chain of command, with people both above and beneath him. Whereas he had military authority, he understood that Jesus had spiritual authority—all He had to do was speak. So how about us?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then Jesus began going with them, but *[when]* He *[was]* already not far away from the house, the centurion sent friends to Him, saying to Him, "Lord, stop being troubled, for I am not worthy that You should enter under my roof.

"For this reason, I did not consider myself worthy to come to You, but say a word, and my slave boy will be healed.

"For I also am a man having been appointed under authority, having soldiers under myself. And I say to this *[one]*, 'Go,' and he goes; and to another, 'Be coming,' and he comes; and to my slave, 'Do this,' and he does *[it]*."

Charles Thomson NT

So Jesus went with them. But when he was now at no great distance from the house, the centurion sent friends to him, saying, Sir, trouble not thyself; for I am not worthy that thou shouldst come under my roof: and for that reason I did not think myself worthy to come to thee. Say but a word, and my servant will be healed. For even I, who am a man subject to authority, having soldiers under me, say to one, Go; and he goeth: and to another, Come; and he cometh: and to my slave, Do this; and he doeth it.

Context Group Version

And Jesus went with them. And when he was now not far from the house, the captain sent confidants, saying to him, Lord, don't trouble yourself; for I am not worthy that you should come under my roof: therefore neither did I think myself worthy to come to you: but say the word, and let my *[young]* slave be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

Disciples’ Literal New T.

Now Jesus was proceeding with them. And He already being not far distant from the house, the centurion sent friends, saying to Him, “Master, do not be troubling *Yourself*. For I am not fit that You should come in under my roof. For this reason I did not even consider myself worthy to come to You. But speak *it in a word* *[That is, a word of command.]*, and let my servant be healed. For I also am a man being placed under authority, having soldiers under myself. And I say to this *one*, ‘Go!’,

English Standard Version Far Above All Translation	and he goes; and to another, 'Come!', and he comes; and to my slave, 'Do this!', and he does it". .
Green's Literal Translation Literal New Testament Modern English Version	So Jesus went with them, and by the time he was not far away from the house, the centurion sent friends to him, who said to him, "Lord, do not put yourself to trouble, for I am not worthy that you should come in under my roof, which <i>is</i> why I have not considered myself worthy to come to you either. But <i>just</i> say <i>the</i> word and my servant will be cured. For indeed I am a man appointed under <i>a system of</i> authority, having soldiers under me, and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does <i>it</i> ." . .
Modern Literal Version	When He was not far from the house, the centurion sent friends to Him, saying, "Lord, do not trouble Yourself, for I am not worthy to have You come under my roof. Likewise, I did not think myself worthy to come to You. But say the word, and my servant will be healed. For I myself am a man placed under authority, having soldiers under me. I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it." Now Jesus was traveling together with them. Now already, when* he was not far distant from the house, the centurion sent friends to him, saying to him, Lord, do not be bothered; for* I am not sufficient that* you should enter under my roof. Hence, not even I myself deemed it worthy to come to you, but say it with a word, and my young-servant will be healed. For* I am also a man appointed under authority, having soldiers under myself, and I say to this one, Go-onward and he goes-onward, and to another, Come and he comes, and to my bondservant, Do this and he does it.
Modern KJV New American Standard B.	Now Jesus <i>started</i> on His way with them; and when He was not far from the house, the centurion sent friends, saying to Him, "[^d]Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof; for this reason I did not even consider myself worthy to come to You, but just [^e]say the word, and my [^f]servant will be healed. For I also am a man placed under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." [d] Luke 7:6 Or <i>Sir</i> [e] Luke 7:7 Lit <i>say with a word</i> [f] Luke 7:7 Or <i>boy</i>
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 went with them. When he was not far from the house, the centurion sent friends, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof. Therefore I did not presume to come to you. But say the word, and let my servant be healed. For I too am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."
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: As Jesus approaches, the centurion sends friends to Him, to say that he is not worthy to have Jesus under his roof. He has men under his authority, and he tells them what to do and they do it. He understands that Jesus works the same way.

Luke 7:6a			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #4198
sun (σύν) [pronounced soon]	<i>with, beside, in association with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: *Jesus traveled with the Jewish elders [lit., them].*

Jesus evaluated the request made by the centurion and those making the request (the Jewish elders), and He chose to go along with them.

So, the Jewish elders begin to lead Jesus to the home of the centurion. As Jesus approaches, the centurion is doing a lot of thinking. The centurion is beginning to understand the magnitude of what he has asked.

Luke 7:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 7:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
μακρὰν (μακράν) [pronounced mak-RAN]	<i>at a distance, (a-) far (off), good (great) way off, far, a great way; far hence</i>	adverb	Strong's #3112
ἀπέχῃ (ἀπέχω) [pronounced ap-EKH-oh]	<i>having [out], receiving [in full]; (intransitive) keeping (oneself) away, that is, being distant (literally or figuratively)</i>	masculine singular, present active participle; genitive/ablative case	Strong's #568
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
οἰκία (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; genitive/ablative case	Strong's #3614

Translation: *When they were not a far distance from the house,...*

When the procession is fairly close to the home—which suggests to me possibly that the centurion can see them coming—the centurion begins to think about what he has asked for and he reconsiders.

Or, if the centurion does not see them, he is able to determine by the time which has transpired that they are likely on the way to his home.

Luke 7:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πέμπῃ (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	3 rd person singular, aorist active indicative	Strong's #3992
φίλος (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine plural adjective; accusative case	Strong's #5384
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 7:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced <i>hek-at- on-TAR-khace, hek-at- on-TAR-khos</i>]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong's #1543

Translation: ...the centurion had sent friends [to meet them, and to speak for him],...

The centurion has some friends at his house, and he does some quick reevaluation of the situation. He realizes that he is not worthy to have the Lord come into his house. That really is expecting too much from Jesus. Therefore, he sends out friends of his to convey this.

Why doesn't the centurion come himself? I suspect that he does not find himself worthy to even be in the presence of the Lord. After all, he is a gentile and he realizes that Jesus is come to the Jewish people. Additionally, he is at the side of his sickly servant.

Luke 7:6d			
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
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
kurios (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
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
skullō (σκύλλω) [pronounced <i>SKOOL- low</i>]	<i>1) to skin, flay; to rend, mangle; 2) to vex, to trouble, to annoy, to harass; to give one's self trouble, trouble one's self</i>	2 nd person singular, present passive imperative	Strong's #4660

Translation: ...saying to Him, "Lord, do not be troubled,..."

The centurion asks that his friends speak on his behalf, so they speak as though the centurion is speaking directly to Jesus.

The centurion recognizes that Jesus need not even come into his house in order to effect a cure.

Luke 7:6e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine singular adjective; nominative case	Strong's #2425
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
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
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
stegê (στέγη) [pronounced STEG-ay]	<i>a roof: of a house</i>	feminine singular noun; accusative case	Strong's #4721
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st 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)
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	2 nd person singular, aorist active indicative	Strong's #1525

Translation: ...for I am not worthy for You come in under my roof.

The centurion recognizes that he is clearly not worthy for the Lord to come into his house.

Let me suggest that the centurion understood the concept of the Jewish Messiah and that he also believed Jesus to be that Messiah. Therefore, how could he, a gentile, suppose that it would be okay for Jesus to come to him and to come into his home? What he is asking is a gracious favor from the Lord.

Luke 7:6 **Jesus traveled with the Jewish elders [lit., them]. When they were not a far distance from the house, the centurion had sent friends [to meet them, and to speak for him], saying to Him, "Lord, do not be troubled, for I am not worthy for You come in under my roof.** (Kukis moderately literal translation)

I do not believe that there is any false modesty at work here. I believe when this man began to consider what he was asking and Who he was asking, he recognized that he was completely undeserving. So, despite the Jewish elders saying how deserving this man is; in his own heart, he knew that he wasn't.

Furthermore, he is a gentile, and he is make a big request from the Jewish Messiah. Why should the Messenger to the Jews take time to come to him, a gentile?

Furthermore, there is a quick and simply solution to all of this, which allows the Messiah to return to His mission.

The Translation for Translators adds a lot of additional words, but they present this same understanding of v. 6: **So Jesus went with them. When he was near the officer's house, the officer decided that it was not necessary for Jesus to come to his house. So he summoned some friends. He told them to go to Jesus and tell him this: "Lord/Sir, do not bother to come. Because I am a non-Jew, I am not worthy for you (sg), a Jew, to come into my house [MTY] and associate with me.**

Luke 7:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (δίό) [pronounced DEE-oh]	<i>consequently, for which cause, therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
emautou/emautô/ emauton (ἐμαυτοῦ/ ἐμαυτῶ/ἐμαυτόν) [pronounced em-ow- TOO, em-ow-TOE, em-ow-TON]	<i>I, me, myself, mine, my own self</i>	genitive, dative and accusative forms compound pronoun	Strong's #1683 (compound of #1700 & #846)
axioô (ἀξιόω) [pronounced ax-ee- OH-oh]	<i>to think meet (fit, right); to desire; to think good, to judge worthy, to deem deserving</i>	1 st person singular, aorist active indicative	Strong's #515
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
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Luke 7:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	aorist active infinitive	Strong's #2064

Translation: *In fact, I do not judge myself worthy to meet with You [lit., that You come] face to face.*

He tells Jesus that he is not worthy to even meet with Him face to face.

We are all sinners and the centurion knows that he is; and as such, he is unworthy to even be in the Presence of Christ. The centurion fully understands his own deficiencies.

Now, bear in mind, the centurion sees himself in this way, despite all of his good works, some of which have already been acknowledged.

Luke 7:7b

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
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>	2 nd person singular, aorist active imperative	Strong's #2036
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
iaomai (ιάομαι) [pronounced ee-AH-om-ahee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 rd person singular, aorist passive imperative	Strong's #2390
My WH also lists this as a 3 rd person singular, aorist passive imperative; and my Pierpont and Robinson Byzantine Textform has this as a future passive indicative.			
ho (ό) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
pais (παῖς) [pronounced paheece]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; nominative case	Strong's #3816

Luke 7:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st 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: *But rather, say a word and my boy/slave will be healed.*

The centurion recognizes that Jesus need only say the word. There is nothing magic about Jesus being physically there, seeing the servant, as He is the Lord. Jesus is able to direct the healing of the young slave from anywhere. The Jewish Messiah needn't spend His time coming to the home of a gentile.

The centurion does not just understand authority; he understands layers of authority. Let's say that I actually need the government to do something for me. Do I get on the phone with President Trump (I began writing this chapter in 2018) and ask him to come out and take a look at my problem and deal with it? Of course not! For one thing, I could never even get him on the phone or anyone on the 1st, 2nd or 3rd tier of authority under him. Let's say I am having a problem with my federal taxes and I have a question. Even though this agency is under President Trump's¹⁶ authority, I do not even contact the head of the tax office in Austin. I call whatever the number it is and speak to whomever answers and go up the chain of command when necessary (which usually is not necessary). Even though that chain of command eventually goes on up to President Trump, there is someone a lot lower in the authority chain who will deal with my question or problem.

This centurion understands these layers of authority (and he will speak of them in the next verse). He does not need Jesus to come out to his home; that would be a very presumptuous thing to ask of the Lord. He simply wants Jesus to give the word to whomever and that very word will take care of the problem.

Luke 7:7 *In fact, I do not judge myself worthy to meet with You [lit., that You come] face to face. But rather, say a word and my boy/slave will be healed.* (Kukis moderately literal translation)

The centurion understands that Jesus has great authority and that he need only say the word, and his servant would be healed.

The centurion now explains exactly how and why he understands that Jesus need only give the word in order for his servant to be healed.

Luke 7:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gár (γάρ) [pronounced <i>gahr</i>]	<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

¹⁶ Or, *whomever*, when you read this.

Luke 7:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; nominative case	Strong's #444
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
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; accusative case	Strong's #1849
tassô (τάσσω) [pronounced TAS-soh]	<i>setting, appointing, determining, ordaining, arranging in an orderly manner; assigning or disposing (to a certain position or lot)</i>	masculine singular, present passive participle; nominative case	Strong's #5021

Translation: For I am a man placed under authority;...

Jesus, as the Jewish Messiah, has great authority. The centurion has authority over 100 soldiers (give or take). The centurion understands the concept of authority. A centurion is not the highest authority. He has authority over him.

Luke 7:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
emautou/emautô/emauton (ἐμαυτοῦ/ἐμαυτῶ/ἐμαυτόν) [pronounced em-ow-TOO, em-ow-TOE, em-ow-TON]	<i>I, me, myself, mine, my own self</i>	genitive, dative and accusative forms compound pronoun; accusative case	Strong's #1683 (compound of #1700 & #846)

Luke 7:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stratiôtês (στρατιώτης) [pronounced strat-ee- OH-tace]	(common) soldier [s], warrior [s]; metaphorically a champion of the cause of Christ	masculine plural noun; accusative case	Strong's #4757

Translation: ...having [also] soldiers under me.

The centurion also adds that he had soldiers under him; and those men obey his orders.

The concept of authority is clearly taught throughout Scripture. Would we not expect the world to reject that? Would we not expect the rebellious nature of man to reject that?

However, the centurion has a life which is defined by higher and lower authorities. The centurion has men under him. He gives some short examples.

Luke 7:8c			
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
λέγō (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	1 st person singular, present active indicative	Strong's #3004
toutō (τούτω) [pronounced TWO-toh]	this, this one, this thing; to this, in this one, by this thing	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
poreuomai (πορεύομαι) [pronounced po-ROO- oh-my]	to traverse, to travel, to depart, to go way, to go forth	2 nd person singular, aorist (deponent) passive imperative	Strong's #4198
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
poreuomai (πορεύομαι) [pronounced po-ROO- oh-my]	to traverse, to travel, to depart, to go way, to go forth	3 rd person plural, present (deponent) middle/passive indicative	Strong's #4198

Translation: I say to this one, 'Depart,' and he departs;...

He tells one man to go, and he goes. For whatever reason, the centurion requires a man to go to this or that place, and the centurion need only give the order.

Luke 7:8d			
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
allos (ἄλλος) [pronounced <i>AL-lohs</i>]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #243
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>	2 nd person singular, present (deponent) middle/passive indicative	Strong's #2064
Pierpont and Robinson's Byzantine Textform has the imperative instead.			
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 rd person singular, present (deponent) middle/passive indicative	Strong's #2064

Translation: ...and to another, 'Enter in,' and he comes in;...

He tells another man, "Come in here" and the man comes in.

Luke 7:8e			
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
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
doulos (δοῦλος) [pronounced <i>DEW-loss</i>]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1401
mou (μοῦ) [pronounced <i>moou</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st 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)

Luke 7:8e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	2 nd person singular, aorist active imperative	Strong's #4160
τούτο (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)
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 rd person singular, present active indicative	Strong's #4160

Translation: ...and to my slave, 'Do this,' and he does [it]."

The centurion also has slaves. He simply tells a slave what to do, and the slave does it.

The centurion is recognizing one more thing that many Christians do not understand today—that Jesus Himself was not doing the actual curing or the actual miracles. For this reason, Jesus did not have to be there in the home of the centurion. Jesus did not have to be right there in order for His orders to be obeyed. Jesus also worked through a system of authorities. These authorities are unseen. Over Him is God the Father and the plan for man's salvation. Under Him are the angels of God who will do His bidding.

If you studied the Exodus and the plagues which Moses and Aaron seemingly inflicted on Egypt—you would have noted that Moses and Aaron did not of themselves do anything which caused this or that plague. They did not manufacture billions of frogs at some undisclosed location and then arrange transport for these frogs to suddenly be in Egypt all at once. God told them to do this or that overt sign, but it was God through His angels (probably) Who inflicted these plagues upon Egypt. When God was going to perform a miracle, Moses had to make sure to point out where this miracle would be taking place (often by lifting up his staff and pointing it in the correct direction).

The centurion recognized that Jesus had the authority to call for this or that thing to happen, and it would happen. He did not have to be right there in order for His orders to be heard and obeyed. The centurion explains:

Luke 7:8 For I am a man placed under authority; having [also] soldiers under me. I say to this one, 'Depart,' and he departs; and to another, 'Enter in,' and he comes in; and to my slave, 'Do this,' and he does [it]." (Kukis moderately literal translation)

The centurion understood layers of authority. He understood that he could tell the soldiers under him, or his servants under him, what to do, and they would do it.

Luke 7:6–8 Jesus traveled with the Jewish elders [lit., *them*]. When they were not a far distance from the house, the centurion had sent friends [to meet them, and to speak for him], saying to Him, "Lord, do not be troubled, for I am not worthy for You come in under my roof. In fact, I do not judge myself worthy to meet with You [lit., *that You come*] face to face. But rather, say a word and my boy/slave will be healed. For I am a man placed under authority; having [also] soldiers under me. I say to this one, 'Depart,' and he departs; and to another, 'Enter in,' and he comes in; and to my slave, 'Do this,' and he does [it]." (Kukis moderately literal translation)

A centurion has requested of Jesus, through some Jewish elders, to come to his house and heal his servant.

Luke 7:6–8 Jesus then traveled with the Jewish elders towards the house of the centurion. When they were not too far from the house, the centurion had sent some friends to meet up with Jesus and to speak on his behalf. They said to Him [speaking for the centurion], “Lord, please do not trouble Yourself, for I am not worthy for You to come into my house. In fact, I do not even see myself as being worthy to meet with You. Instead, say the word and my young servant will be healed. For I am a man who is under authority; and I have also soldiers who are under me. I say to this one, ‘Depart,’ and he departs; to another, ‘Come in,’ and he enters in; and to my slave, ‘Do this,’ and he does it.” (Kukis paraphrase)

First, this centurion sent some Jewish elders to speak with Jesus, to ask Him to come and heal his servant. But then, as Jesus is walking to the centurion’s home with these elders, the centurion rethinks his request and he sends friends of his to speak to Jesus. Now, the centurion wants to dissuade Him from coming personally to his house.

The centurion understands authority; this is a basic part of his life. In fact, we have two examples of people who have acted on behalf of the centurion. He asked the Jewish elders to speak to Jesus and they did; then he asked his friends to go out and speak to Jesus, and they did as well.

Therefore, he understands that Jesus is able to address various underlings to do this or that. Or, in the alternative, Jesus can command the elements of nature, and they will respond to Him. The centurion did not necessarily know the exact mechanics of Jesus curing an illness beyond those being under His authority would act to effect the cure.

Now, as an aside, this centurion has a close relationship with the Jewish elders and he may have a better understanding of the Jewish Messiah and the authorities above and below Him. He has had, no doubt, many conversations with these Jewish elders and he may even attend the synagogue which he built.

Jesus will now respond to this back-and-forth with the centurion’s friends.

And hearing these things, the Jesus marveled at him and turning to the following Him a crowd, He spoke, “I say to you [all] not in the Israel so great a faith have I found.”

Luke
7:9

On hearing these things, Jesus marveled concerning him, and turning to the crowd who was following Him, He said, “I say to [all of] you, I have not found so great a faith [as this] in [all] Israel.”

Upon hearing these things, Jesus marveled concerning the centurion and his message, and He turned to the crowd following Him and said, “I say to all of you, I have not found so great a faith as this in all Israel.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And hearing these things, the Jesus marveled at him and turning to the following Him a crowd, He spoke, “I say to you [all] not in the Israel so great a faith have I found.”**
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) .
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT **And when Jesus heard these things, he admired him; and he turned, and said to the throng that followed him: I say to you, I have not found faith like this even in Israel.**

Original Aramaic NT	But when Yeshua heard these things, he was amazed at him, and he turned and he said to the crowd that came after him, "I say to you that not even in the house of Israel have I found faith like this."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. When Jesus heard these things, he was amazed at him, and he turned and said to the people who followed him, I say to you, not even in Israel have I found such faith as this.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Jesus was surprised when he heard this. He turned to the people who followed him. And when these things were said to Jesus, he was surprised, and, turning to the mass of people coming after him, said, I have not seen such great faith, no, not in Israel.
Bible in Worldwide English Easy English	He said, I tell you, I have not found a Jew who believes as this man does. When Jesus heard this message from the officer, he was very surprised. He turned towards the crowd that was following him. He said to them, 'I tell you, I have not found anyone like this man in all of Israel. Nobody else believes in me as well as he does.'
Easy-to-Read Version–2001 Easy-to-Read Version–2006	. When Jesus heard this, he was amazed. He turned to the people following him and said, "I tell you, this is the most faith I have seen anywhere, even in Israel."
<i>God's Word</i> TM	Jesus was amazed at the officer when he heard these words. He turned to the crowd following him and said, "I can guarantee that I haven't found faith as great as this in Israel."
Good News Bible (TEV) <i>The Message</i>	. Taken aback, Jesus addressed the accompanying crowd: "I've yet to come across this kind of simple trust anywhere in Israel, the very people who are supposed to know about God and how he works."
NIRV New Life Version	. Jesus was surprised when He heard this. He turned to the people following Him and said, "I tell you, I have not found so much faith even in the Jewish nation."
New Simplified Bible	Jesus heard this and marveled at him. He turned to the crowd and said, »I tell you I find no greater faith in Israel.«

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

College Press Bible Study Contemporary English V.	. When Jesus heard this, he was so surprised that he turned and said to the crowd following him, "In all of Israel I've never found anyone with this much faith!"
The Living Bible	Jesus was amazed. Turning to the crowd he said, "Never among all the Jews in Israel have I met a man with faith like this."
New Berkeley Version New Century Version New Living Translation	. . When Jesus heard this, he was amazed. Turning to the crowd that was following him, he said, "I tell you, I haven't seen faith like this in all Israel!"
The Passion Translation	Jesus marveled at this. He turned around and said to the crowd who had followed him, "Listen, everyone! Never have I found even one among the people of God a man like this who believes so strongly in me."
Unlocked Dynamic Bible	When Jesus heard what the officer had said, he was amazed at him. Then he turned to the crowd that was with him and said, "I tell you, I have not found any Israelite who trusts me as much as this Gentile does!"

William's New Testament When Jesus heard this, He was astounded at him, and turning to the crowd that was following Him He said, "I tell you, I have not found, in a single case among the Jews, so great faith as this!"

Partially literal and partially paraphrased translations:

American English Bible Well when Jesus heard this, he was amazed, and he turned to the crowd that was following him and said:
'I tell you; I haven't found this much faith anywhere in IsraE!!'

Beck's American Translation .
Breakthrough Version When Jesus heard these things, it amazed Him. And after turning to the crowd following Him, He said, "I tell you, not even in Israel did I find so much trust."

Common English Bible When Jesus heard these words, he was impressed with the centurion. He turned to the crowd following him and said, "I tell you, even in Israel I haven't found faith like this."

International Standard V .
Len Gane Paraphrase When Jesus heard these things, he marveled at him, and turned around and said to the people that followed him, "I say to you, I have not found such great faith; no, not [even] in Israel."

A. Campbell's Living Oracles Jesus hearing these things, admired him, and turning, said to the multitude which followed, I assure you, I have not found so great faith even in Israel.

New Advent (Knox) Bible When he heard that, Jesus turned in amazement to the multitude which followed him, and said, Believe me, I have not found faith like this, even in Israel.

NT for Everyone When Jesus heard this he was astonished.
'Let me tell you,' he said, turning to the crowd that was following him, 'I haven't found faith of this kind, even in Israel.'

20th Century New Testament Jesus was surprised to hear these words from him; and, turning to the crowd which was following him, he said: "I tell you, nowhere in Israel have I met with such faith as this!"

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .
Christian Standard Bible .
Conservapedia Translation Upon hearing this, Jesus was amazed, and turned around to tell those following Him, "Let me say this, I have not found such great faith not even in Israel!"

Evangelical Heritage V. .
Ferrar-Fenton Bible When Jesus heard this, He was astonished at it; and, turning round to the crowd who followed Him, He said, "Not even in Israel, I tell you, have I found faith so strong."

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 .
Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On hearing these words, Jesus was filled with admiration. He turned and said to the people with him, "I say to you, not even in Israel have I found such great faith."
The Heritage Bible	And Jesus hearing these things, marveled at him, and turning around to the crowd following him, said, I say to you, I have absolutely not found in Israel such great faith.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	When Jesus heard this, he admired the man, and, turning to the crowd that was following him, he said, 'I tell you, nowhere, even in Israel, have I found faith like this.'
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua was astonished at him when he heard this; and he turned and said to the crowd following him, "I tell you, not even in Isra'el have I found such trust!"
exeGesés companion Bible	And Yah Shua hears these and marvels at him and turns around and says to the multitude following him, I word to you, I find not so much trust - not even in Yisra El.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And when עשוהי heard this, He marvelled at him, and turned around and said to the crowd that followed Him, "I say to you, not even in Yisra'el have I found such great belief!"
Tree of Life Version	.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...Hearing but these The Jesus observes (closely) him and Being Turned [to] the following him crowd [He] says [I] say [to] you* not in the israel this faith [I] find...
Awful Scroll Bible	Moreover, being heard these-same things, Deliverance-of-Jah admired him, and being came about turned around, He said to they of the adjoining-area being joint-road with Him, "I confirm to yous, found I the-same-as-which confidence, not-yet from-within Contends-with-he-mighty"
Concordant Literal Version	Now, hearing these things, Jesus marvels at him, and, being turned to the throng following Him, said, "I am saying to you that not even in Israel did I find so much faith."
Orthodox Jewish Bible	And having heard these things, Rebbe Melech HaMoshiach was mispoyel (deeply impressed) at him, and, having turned to the multitude following him, he said, I say to you, nowhere even in Yisroel have I found such great emunah.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And when Jesus heard these things, He was amazed and said to the crowd that was following Him, "I tell you, I have never found [<i>anyone with</i>] such great faith, not [<i>even</i>] among the Israelites."

The Expanded Bible	When Jesus heard this, he was amazed. Turning to the crowd that was following him, he said, "I tell you, this is the greatest faith I have found anywhere [^L I haven't found such faith], even in Israel [or in all Israel]."
Jonathan Mitchell NT	Now upon hearing these things, Jesus marveled and was amazed at him, and so, upon being turned to the crowd following Him, He says, "I am now saying to you folks, that not even in Israel do I find so much trust and faith!"
P. Kretzmann Commentary	When Jesus heard these things, He marveled at him, and turned Him about, and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel. This argument of faith conquered Jesus. He was filled with astonishment; He turned to the multitude that was following Him and said: I tell you, not even in Israel have I found such faith. In the midst of the chosen people, to whom were entrusted the words of the revelation of God, the majority, if not all, should have felt as this Roman officer did, but they were here put to shame by an outsider. And in His joy over this rare find Jesus spoke the word for which the centurion had pleaded. When those that had been sent returned to the centurion's house, they found the sick servant restored to perfect health. Thus was the faith of this heathen rewarded. Faith at all times takes hold of Christ, the almighty, kind Helper and Savior, and thus it accepts from Christ help, comfort, grace, and every good thing. Faith depends entirely upon the Word, and therefore takes and puts into its own possession all that the Word promises.
Syndein/Thieme Translation for Translators	. When <i>the officer's friends arrived</i> and told that to Jesus, he marveled at what <i>the officer had said</i> . Then he turned and said to the crowd that was going with him, "I tell you, I have never before found anyone who trusted <i>in me like this non-Jewish man does</i> . No one from Israel, <i>where I would expect people to believe in me</i> , has trusted in me like he has!"
The Voice	Jesus was deeply impressed when He heard this. He turned to the crowd that followed Him. Jesus: Listen, everyone. <i>This outsider, this Roman</i> , has more faith than I have found even among our own Jewish people.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. When Jesus heard this, he was amazed ³¹ at him. He turned and said to the crowd that followed him, "I tell you, not even in Israel have I found such faith!" ³² ^{31tn} Or "pleased with him and amazed." The expanded translation brings out both Jesus' sense of wonder at the deep insight of the soldier and the pleasure he had that he could present the man as an example of faith. ^{32sn} There are two elements to the faith that Jesus commended: The man's humility and his sense of Jesus' authority which recognized that only Jesus' word, not his physical presence, were required.
New American Bible (2011) The Passion Translation The Spoken English NT	. When Jesus heard that, he was amazed at him. He turned to the crowd that was following him and said, "I'm telling you, I haven't even seen this kind of faith in Israel!"
Wilbur Pickering's New T.	Well upon hearing these things Jesus marveled at him, and turning to the crowd following Him, He said, "I say to you, not even in Israel have I found such great faith!" ² (2) If Jesus were here today, He could say the same thing about almost all churches.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So having heard these things, Jesus marveled at him, and having turned to the crowd following Him, He said, "I say to you, not even in Israel did I find so great a faith!"
Charles Thomson NT	When Jesus heard this, he admired him; and turning to the multitude that followed him, he said, I say to you, I have not found such an instance of faith even in Israel.
Context Group Version	.
Disciples' Literal New T.	And having heard these <i>things</i> , Jesus marveled- <i>at</i> him. And having turned to the crowd following Him, He said, "I say to you, not even in Israel did I find so great a faith".
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	When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!"
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And having heard these things Jesus wondered at him, and having turned to the multitude following him, he said, 'I say to you, not even in Israel so much faith did I find;'
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 was amazed at hearing these things, and he exclaims that He has not found such a great faith in Israel.

Luke 7:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine singular, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Luke 7:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
thaumázô (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration or astonishment</i>	3 rd person plural, aorist active indicative	Strong's #2296
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: On hearing these things, Jesus marveled concerning him,...

This man—the centurion—has properly conveyed a correct understanding of Jesus and what He is able to do. Furthermore, the centurion has the right attitude. He has shown reverence towards the Lord, and respect; and he recognizes the power and authority that Jesus has.

Jesus, in His humanity, had grown up Jewish and had learned the Scriptures. Yet, here is a gentile who likely knew some of the Scriptures (remember that he paid for the building or rebuilding of the synagogue in his city); and he seemed to understand Jesus far better than the **scribes** and pharisees did.

So far, Jesus has not encountered anything like that in Israel. We can confirm this based upon what we have studied between chapters 4b–7a in the book of Luke.

Now, what did the centurion understand? He understood that Jesus Himself did not necessarily to cause a person to be cured (as, for instance, a doctor might). He understood that there were layers of authority, and that Jesus could, from anywhere, cause a cure to take place without physically being there. Did the centurion understand the exact nature of these authorities? I don't think that he did; but then, most people reading this passage do not understand exactly what takes place when someone is cured by Jesus.

Let me explain some areas of confusion. First of all, Jesus does not cure someone with His **omnipotence** as God. In the **plan of God**, Jesus took the place of a servant. He did not walk throughout Judæa and Samaria as Almighty God. Jesus physically walked from place to place, fully as a man. Any cure which takes place is done through the omnipotence of God the Father. Jesus may speak to the Father in prayer (mental prayer); or when Jesus is faced with a malady, he may understand this as an opportunity to present His credit card as Messiah. Again, this does not mean that Jesus from His omnipotence effects a cure, but that Jesus goes through whatever channels God the Father has established to effect a cure (perhaps this is done through an angel; at times we know that this is done by throwing a demon out of the body of the sick person).

Sometimes, there is actual power which works through Jesus in some way (remember those who were healed by simply touching the hem of his garment?). But in this case, that is not what is going to happen. Jesus will not even be in the same room with the person who needs to be healed.

I will offer two options on exactly how this healing will take place. (1) Jesus silently prays to God the Father to heal the servant. God the Father heals the servant by sending healing angels to heal the man. (2) Jesus understands that this is a part of God's plan for Him and that, this interaction taking place will result in the healing of the servant, an action written up in the divine decrees billions of years ago. The healing will take place either by God's omnipotence or through healing angels; but that act was simply destined to take place at this time as a sign as to Who Jesus is (overall, there will be dozens of witnesses to this miracle). Exactly how this cure is effected is actually immaterial to this narrative. The point is to highlight the faith of the centurion and the power of God working through Jesus the Messiah.

Can you or I effect a cure in this same way? We can pray to God the Father, based on our relationship to Him through Christ Jesus, to heal this or that person. Most of the time, the sickness of that person is a part of the plan of God and it will continue. However, there are times when our prayers are answered positively, and God the Father effects a cure for our friend, associate or relative.

How is this different from a healing done by Jesus the Messiah? When Jesus performed a healing (which, for the most part, meant that He would have some sort of physical contact with the sick person), God the Father always effected a cure. This is because Jesus is God's Son Whom He sent. If the Lord's success rate was 50%, He would not have been acclaimed as our Messiah, the Great Physician. On the other hand, when we pray for a person who is sick, we have no guarantees whatsoever from Scriptures (and if our prayers are made while out of **fellowship**, then our prayers are not even prayers). Perhaps God answers a prayer for healing 1% of the time.¹⁷ Nevertheless, God wants to hear from us and certainly our prayers are taken into consideration (again, *if* we are in fellowship with God while praying). We are assured that God will hear our prayers; even though we do not know what God will actually do, having heard our prayers.

Luke 7:9b			
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
strophō (στρέφω) [pronounced <i>STREF-oh</i>]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762
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
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i>]	<i>following [one who precedes], joining [one as his attendant, as a disciple], those accompanying [one]; becoming or being his disciple</i>	masculine singular, present active participle; dative, locative or instrumental case	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 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

¹⁷ Obviously, I have no idea what this percentage is.

Luke 7:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; dative, locative or instrumental case	Strong's #3793

Translation: ...and turning to the crowd who was following Him,...

Now Jesus did not engineer any of what is taking place. He did not have a prearranged plan with the centurion to seek Him out with Jewish elders. Jesus, very likely, will never even meet this man during His incarnation. God the Father, in eternity past, put this servant's sickness into His plan as a part of His divine decrees.

Jesus, when approached by these Jewish elders understood that it was an opportunity for Him to act. His humanity perceived all of these events (which we are studying) in real time.

Jesus then turned to those who had been following Him. He will use this centurion as an example, hoping to teach His followers something.

Luke 7:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 rd person singular, aorist active indicative	Strong's #2036
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>	1 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (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

Luke 7:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God;</i> transliterated <i>Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
tosoutos (τοσοῦτος) [pronounced <i>toss-OO-toss</i>]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	feminine singular adjective; accusative case	Strong's #5118
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to get, to obtain; to perceive, to see</i>	1 st person singular, aorist active indicative	Strong's #2147

Translation: ...He said, "I say to [all of] you, I have not found so great a faith [as this] in [all] Israel."

Jesus told those who are with Him that He has not found such a great faith as exhibited by this man, the Roman centurion.

Such words of praise from Jesus speak of what is to come in the future, when God will turn to the gentiles because of their positive volition.

Luke 7:9 **On hearing these things, Jesus marveled concerning him, and turning to the crowd who was following Him, He said, "I say to [all of] you, I have not found so great a faith [as this] in [all] Israel."** (Kukis nearly literal translation)

In many ways, this gentile centurion forecasts the response to Jesus from the gentile world.

There are certain different ideas as to what is occurring in the mind of Jesus. Some believe that He knows everything that He is about to do, everything that is about to happen, based upon His omniscience. Personally, I reject that interpretation. The only difference between Jesus being approached by first the Jewish leaders and then by the friends of the centurion and us being approached by the same men is, Jesus can read people better than we can. We often get conned by people; but Jesus, because He was brilliant and understood mankind so well, He could meet and speak with various people and get a read on them right away. I don't believe this to be by any supernatural power, but simply from being able to read people.

Another theory is, Jesus somehow has complete access to the plan of God for His life (let's simply set aside the time aspect of this, whether it is for a day or a week or a month). Jesus in His humanity had complete and full access to the Scriptures. He had heard them, He had read them, He had memorized¹⁸ them—and the Scriptures speak of Him. But there is no indication that somehow Jesus had—beyond the Scriptures—a complete blueprint of what He was supposed to do each day. I believe that, when Jesus walked into a town, people approached Him, that these interactions informed Jesus as to what He should do. When He was on a level plain, and there were thousands of people there, Jesus understood that this would be a time first to heal those who had come to be healed; and then to teach them.

¹⁸ Jesus has a mind uncorrupted by sin; so he could read something and remember it.

Jesus does what we should do. He took the information which was in His soul, as informed by God the Holy Spirit Who was within Him, and combined this with the circumstances before Him and then He would act—taking all of these things into consideration.

There are two obvious places where we, as believers, can have this process break down on us. If we are not in the Spirit—that is, there is unconfessed sin in our lives—then we are useless. Have you ever plugged in an electrical device into a dead circuit and nothing happens? That is what we are when we are out of the Spirit (not in fellowship with God). We are a dead circuit. The power is off.

Secondly, God gives us the opportunity to take in Bible doctrine. If we are positive toward His plan, then God will provide the necessary information that we need. If our souls are bereft of spiritual information, then we will not be able to act with knowledge. The illustration I have given several times is myself as a three year old nailing a piece of scrap wood to the subflooring of the house my father was building. I had the tools, I had some knowledge of how to work a nail and hammer and board (by watching my father). However, I had no knowledge of the overall plan, so that my scrap piece of wood nailed to the subfloor was never a part of the final structure of the house. It had no place on the plans for the house. So you can be **filled with the Spirit** as a believer, but contribute as much to the plan of God as I did as a three-year-old helping my dad build our house.

On the other hand, if we are filled with the Spirit and growing spiritually, then we are imitators of Jesus, and we contribute to the plan of God.

Luke 7:9 Upon hearing these things, Jesus marveled concerning the centurion and his message, and He turned to the crowd following Him and said, "I say to all of you, I have not found so great a faith as this in all Israel." (Kukis paraphrase)

A brief review of Luke 7:6–9:

There was a centurion who had a very sick servant, and when Jesus came into his city, the centurion sent some Jewish elders to ask Jesus if He would be willing to heal the centurion's servant.

As Jesus met the elders and made the decision to go to the centurion's house, the soldier has been thinking all of this time. He recognized that Jesus really did not need to enter his home—and, besides, he was a gentile and an unworthy man at that (in his own estimation). The centurion sent friends of his to meet Jesus before He arrived at the centurion's home.

Luke 7:6–8 Jesus then traveled with the Jewish elders towards the house of the centurion. When they were not too far from the house, the centurion had sent some friends to meet up with Jesus and to speak on his behalf. They said to Him [speaking for the centurion], "Lord, please do not trouble Yourself, for I am not worthy for You to come into my house. In fact, I do not even see myself as being worthy to meet with You. Instead, say the word and my young servant will be healed. For I am a man who is under authority; and I have also soldiers who are under me. I say to this one, 'Depart,' and he departs; to another, 'Come in,' and he enters in; and to my slave, 'Do this,' and he does it." (Kukis paraphrase)

Friends of the centurion found Jesus coming toward the home of the centurion and told Him, "You do not need to actually come to his house. Just say the word, and his servant will be healed." And this is what Jesus did.

Luke 7:9 Upon hearing these things, Jesus marveled concerning the centurion and his message, and He turned to the crowd following Him and said, "I say to all of you, I have not found so great a faith as this in all Israel." (Kukis paraphrase)

Jesus indicates that He has a great deal of respect for this centurion, who understood what was taking place (many people 2000 years later do not understand how Jesus healed).

And turning back towards the house, the ones sent discovered the servant in sound health.

Luke
7:10

Turning back [to go] to the house, those sent [by the centurion] found [that] the servant was in good health.

Turning back to return to the house, the delegation of friends sent to meet Jesus discovered that the servant was now in perfect health.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And turning back towards the house, the ones sent discovered the servant in sound health.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And they that were sent, returned to the house; and they found the servant that had been sick, now well.
Original Aramaic NT	And those who had been sent returned to the house and they found that the servant who had been sick was already well.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	The group that was sent to Jesus went back to the house. There they found that the servant was healed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	The men who had been sent to Jesus went back into the house. They found that the servant who had been sick was well.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The group that was sent to Jesus went back to the house. There they found that the servant was healed.
God's Word™	.
Good News Bible (TEV)	.
The Message	When the messengers got back home, they found the servant up and well.
NIRV	Then the men who had been sent to Jesus returned to the house. They found that the servant was healed.
New Life Version	Those who had been sent went back to the captain's house and found the servant well again.
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	The officer's friends returned and found the servant well.
The Living Bible	.
New Berkeley Version	.

New Century Version	.
New Living Translation	And when the officer's friends returned to his house, they found the slave completely healed.
The Passion Translation	When the man's friends returned to the home, they found the servant completely healed and doing fine.
Unlocked Dynamic Bible	When those people who had come from the centurion returned to his house, they found out that the slave was in good health again.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	And then, after the friends who were sent returned to the man's house, they found his slave to be in good health.
Beck's American Translation	.
Breakthrough Version	And when the <i>people</i> who were sent returned into the house, they found the slave healthy.
Common English Bible	When the centurion's friends returned to his house, they found the servant restored to health.
International Standard V	.
Len Gane Paraphrase	When those, who were sent, returned to the house, they found the servant who had been sick completely well.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And the messengers, when they came back to the house, found the servant who had been sick fully recovered. vv. 1-10: Mt. 8.5-13. St Matthew represents the centurion as going to our Lord personally, and making no request that he should come to his house. St Augustine and other commentators explain that the centurion 'approached' our Lord only through his friends. Others have thought that the centurion, perhaps anxious at the delay, followed up his two messages by coming out to meet our Lord in person.
NT for Everyone	.
20 th Century New Testament	And, when the messengers returned to the house, they found the slave recovered.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	And when the captain's soldiers returned to the home, they found the ill servant cured. could say "minions" instead of "soldiers": literally, "those who had been sent".
Darby	And they who had been sent returning to the house found the bondman, who was ill, in good health.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	The messengers, returning then to the house, found the boy quite well.
Free Bible Version	.
God's Truth (Tyndale)	And they that were sent, turned back home again, and found the servant that was sick, whole.
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 The centurion's friends returned to the house and found the servant in excellent health.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The people sent by the captain went back to his house; there they found that the servant was well.
 The Heritage Bible And those sent, returning to the house, found the weakened servant sound in health.
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible And when the messengers got back to the house they found the servant in perfect health.
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When the messengers got back to the officer's house, they found the servant in good health.
 exeGeses companion Bible ...- and they who were sent, return to the house and find the servant who had been frail, whole.
 Hebraic Roots Bible .
 Israeli Authorized Version .
The Scriptures 1998 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and Returning to the house The [Men] Being Sent find the servant having (health)..
 Awful Scroll Bible Indeed they being directed, being turned-back-by to the house, found the being de-vitalized devoted slave being wholesome.
 Concordant Literal Version And, returning into the house, those sent found the infirm slave sound."
 Orthodox Jewish Bible And when the ones having been sent returned to the bais, they found the eved being shalem bguf (healthy).
 Rotherham's Emphasized B. .
 Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible .
 An Understandable Version And those who were sent [i.e., the officer's friends. See verse 6] returned to the house and found the slave completely well.
 The Expanded Bible .
 Jonathan Mitchell NT .
 P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators When those men returned to the officer's house, they found that the slave was well.
 The Voice The friends of the Centurion returned home, and they found the slave was completely healed.

Bible Translations with Many Footnotes:

Disciples' Literal New T.
NET Bible®

.
So³³ when those who had been sent returned to the house, they found the slave³⁴ well.

^{33tn} Here καί (kai) has been translated as “so” to indicate the summarization at the end of the account.

^{34tc} Most mss, especially later ones (A C [D] Θ Ψ Ë13 33 Ì), have “the sick slave” here instead of “the slave.” This brings out the contrast of the healing more clearly, but this reading looks secondary both internally (scribes tended toward clarification) and externally (the shorter reading is well supported by a variety of witnesses: Ì75 κ B L W Ë1 579 700 892* 1241 2542 it co).

New American Bible (2011)
The Passion Translation
The Spoken English NT
Wilbur Pickering's New T.

.
. And when the friends went back to the house, they found the slave in good health. When those who were sent returned to the house they found that the slave who had been sick was well.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And the ones having been sent, having returned to the house, found the ailing slave being in good health.

Charles Thomson NT
Context Group Version
Disciples' Literal New T.

.
. And having returned to the house, the ones having been sent found the slave being healthy.

English Standard Version
Far Above All Translation

.
Then those *who had been* sent returned to the house and found the servant *who had been* ailing in good health.

Green's Literal Translation
Literal New Testament
Modern English Version
Modern Literal Version
Modern KJV

And those sent, returning to the house, found the sick slave well.

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 that were sent, returning to the house, found the servant healed.

Updated Bible Version 2.17
A Voice in the Wilderness

.
And those who were sent, returning to the house, found the servant well; the one who had been sick.

Webster's Translation
World English Bible
Young's Updated LT

.
. .

The gist of this passage:

The friends of the centurions, who came out to meet Jesus, returned to the centurion's home to find that the servant had been healed.

Luke 7:10a			
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
hupostrophō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>turning back; turning [around, about]; returning</i>	masculine plural, aorist active participle; nominative case	Strong's #5290
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]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624

Translation: Turning back [to go] to the house,...

There was a delegation of the centurion's friends send to intercept Jesus before He arrived at the house. After some realistic soul searching, the centurion recognized that he was unfit to have the Lord in his home.

They made the request and Jesus honored the request of the centurion, and He said the word which would result in the healing of the slave. He said, "Go; let it be done for you as you have believed." (Matthew 8:13).

That delegation now returns to the house of the centurion.

Luke 7:10b			
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
pempō (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>those send, the ones dispatched; sending (thrusting or inserting) a thing into another</i>	masculine plural, aorist passive participle; nominative case	Strong's #3992
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
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

Luke 7:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doulos (δοῦλος) [pronounced DEW-loss]	slave (s); servant (s); attendant (s)	masculine singular noun; accusative case	Strong's #1401
<p>The NET Bible: <i>Most mss, especially later ones (A C [D] Θ Ψ Ę13 33 Ĩ), have "the sick slave" here instead of "the slave." This brings out the contrast of the healing more clearly, but this reading looks secondary both internally (scribes tended toward clarification) and externally (the shorter reading is well supported by a variety of witnesses: Ĩ75 κ B L W Ę1 579 700 892* 1241 2542 it co).</i>¹⁹</p>			
hugiaiō (ὑγιαίνω) [pronounced hoog-ee-AH'ee-no]	being in sound [in health], being well, being in good health; metaphorically for, uncorrupted doctrine	masculine singular, present active participle; accusative case	Strong's #5198

Translation: ...those sent [by the centurion] found [that] the servant was in good health.

Those sent as a delegation from the centurion to Jesus return to find that the slave of the centurion is in good health. He had been cured instantly. Jesus did not have to touch the servant; offer up a quiet prayer for him, or even let him touch the hem of Jesus' garment. Through some sort of system of authorities, probably involving angels, Jesus was able to call for the healing of this servant, and the angels obeyed Him. The servant received healing.

Luke 7:10 **Turning back [to go] to the house, those sent [by the centurion] found [that] the servant was in good health.** (Kukis moderately literal translation)

Now let's look at these parallel passages and see if we can make sense of them. The key to reconciling these separate passages is, the centurion does not actually speak directly to Jesus, but he speaks *through* two delegations of people whom he has sent on his behalf. These delegations would speak for him. They would say the very words that the centurion would say to Jesus, had he met Jesus in person.

If Lucy sent a letter to Charlie Brown, someone may later report (accurately), that Lucy Van Pelt said these things to Charlie Brown, so that it sounds as if they spoke face to face. However, since we understand the entire context, we know what she said to him was actually written in a letter. Most of the quotations in Matthew are as if spoken directly from the centurion to Jesus. However, these can be the words of the centurion without the centurion actually being there face to face with Jesus.

The ESV; capitalized will be used below. I will insert some additional text in brackets, under the assumption that Jesus never speaks directly with the centurion.

The Parallel Accounts of Matthew and Luke		
Matthew 8 text	Luke 7 text	Commentary
Matt. 8:5 When He had entered Capernaum,...	Luke 7:1 After He had finished all his sayings in the hearing of the people, He entered Capernaum.	Jesus has delivered the sermon on the plain in Luke 6; and this first part of Luke 7:1 hearkens back to that. Matt. 8:5 also occurs, apparently, after the sermon on the mount (but with at least one intervening incident in the first 4 verses of Matt. 8).

¹⁹ From <https://bible.org/netbible/index.htm?luk7.htm> (footnote); accessed November 3, 2019.

The Parallel Accounts of Matthew and Luke

Matthew 8 text	Luke 7 text	Commentary
<p>The context of these two narratives suggests to us that, at this point in His ministry, Jesus taught a set of similar topics when He was before a large group. This also suggests that the sermon on the mount and the sermon on the plain probably took place around the same time period—possibly within the same month.</p>		
<p>Jesus very likely taught every day (if not to a group of followers, to His disciples as a comparatively small group), and that there were overlaps in what He taught (Jesus did not teach new material each and every day). In fact, most of what Jesus taught was the Law of God, but without all of the additions and misinterpretations of the pharisees.</p>		
<p>Matt. 8:5b–6 ...a centurion came forward to Him [being represented by a group of Jewish elders, apparently], appealing to Him, "Lord, my servant is lying paralyzed at home, suffering terribly."</p>	<p>Luke 7:2–3 Now a centurion had a servant who was sick and at the point of death, who was highly valued by him. When the centurion heard about Jesus, he sent to Him elders of the Jews, asking Him to come and heal his servant.</p>	<p>Although it appears in Matthew as if the centurion is speaking directly to Jesus, this is actually several Jewish elders pleading his case (word-for-word, apparently).</p> <p>Matthew tells us that the problem is paralysis; Luke tells us that the request is for Jesus to come heal his servant.</p>
<p>There is an alternate way to understand this. The centurion comes to Jesus directly and appeals to Him. The centurion returns home, but soon after, a Jewish delegation of elders come to Jesus in order to plead his case once more before the Lord. I believe that my first explanation—that the centurion never actually meets Jesus face to face—is the accurate one. But it is not the only explanation which integrates these two narratives into a single account.</p>		
<p>When two accounts appear to be contradictory, there are often several ways to deal with the apparent contradictions. In some cases of two or more solutions, we can make a logical guess as to which best fits the actual event; but that is speculation.</p>		
<p>Matt. 8:7 And He said to him [Jesus speaking to a Jewish elder specifically making the request], "I will come and heal him."</p>	<p>Luke 7:4–5 And when they came to Jesus, they pleaded with Him earnestly, saying, "He is worthy to have You do this for him, for he loves our nation, and he is the one who built us our synagogue."</p>	<p>Luke tells us that this Jewish delegation makes a plea for this man based upon his relationship to the Jews. Since Matthew concentrates on specifically what the centurion said (speaking through his emissaries), the arguments of the Jewish elders are left out.</p> <p>Matthew tells us that Jesus agrees to come and heal the servant.</p>
<p>Matt. 8:8 But the centurion [now speaking through some friends of his] replied, "Lord, I am not worthy to have You come under my roof, but only say the word, and my servant will be healed."</p>	<p>Luke 7:6–7 And Jesus went with them. When He was not far from the house, the centurion sent friends, saying to him, "Lord, do not trouble Yourself, for I am not worthy to have You come under my roof. Therefore I did not presume to come to You. But say the word, and let my servant be healed."</p>	<p>The second thing that the centurion says to Jesus is actually made by second delegation, a group of friends sent to intercept Jesus before He actually arrives at the front door of the centurion's house.</p> <p>What the Centurion says, according to Matthew's account, is contained in the quote found in Luke's account.</p>

The Parallel Accounts of Matthew and Luke

Matthew 8 text	Luke 7 text	Commentary
<p>I offered two explanations which make these parallel narratives coincide: (1) the centurion never speaks directly to Jesus, but only through these Jewish elders from his city; or (2) the centurion does speak to Jesus, but these Jewish elders come and speak to Jesus soon thereafter, worried that the servant does not have much time remaining.</p>		
<p>(1) So, when the centurion says, "I did not presume to come to You," (in Luke) he is speaking of coming to Jesus to speak to Him face to face. (2) If the centurion has spoken directly to Jesus, then the Lukian account may be appended as follows: "I did not presume to come to You [a second time]."</p>		
<p>I believe the first explanation, where the centurion's exact words are given by two separate groups of people, to be the accurate explanation.</p>		
<p>Matt. 8:9 For I too am a man under authority, with soldiers under me. And I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."</p>	<p>Luke 7:8 For I too am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."</p>	<p>Although I did not compare the Greek text side-by-side, there might be the difference of a word or two, left out by Matthew.</p> <p>In both cases, the centurion is probably speaking to Jesus through the friends of the centurion.</p>
<p>In Matthew, it sounds as if all of this takes place in one interchange directly between Jesus and the centurion. In Luke, there are more details, which indicate that two separate delegations were sent to Jesus and that what we read are two sets of conversations.</p>		
<p>Matt. 8:10 When Jesus heard this, He marveled and said to those who followed Him, "Truly, I tell you, with no one in Israel have I found such faith."</p>	<p>Luke 7:9 When Jesus heard these things, He marveled at him, and turning to the crowd that followed Him, said, "I tell you, not even in Israel have I found such faith."</p>	<p>As Jesus traveled towards the home of the centurion, a crowd of people followed Him.</p> <p>Jesus will not continue this walk toward the centurion's home, as this is no longer necessary.</p>
<p>Jesus' full statement was probably, "Truly, I tell you, with no one, not even in Israel, have I found such faith."</p>		
<p>Matt. 8:11 I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth."</p>	<p>(No parallel in Luke)</p> <p>There are many Old Testament passages which attest to this: Psalm 22:27 98:3 Isaiah 2:2-3 11:10 49:6 52:10 are examples.</p>	<p>Jesus teaches some additional material in Matthew that the Jewish people cannot depend upon their blood relationship to Abraham, Isaac, and Jacob for their salvation.</p> <p>Those coming from the east and west will be gentiles. Many gentiles will believe in Jesus and become a part of His fold.</p> <p>Jewish people, hearing the gospel of Jesus Christ through their Scriptures will be angry for not heeding this call themselves.</p>
<p>In this context, there are Jews who should have recognized the Messiah, but they did not due to their hardness of heart. How many gentiles of this era, who use the words, <i>Jesus</i>, <i>Christ</i> and <i>Jesus Christ</i> as expletives, will find themselves in the same circumstances. That is, the Lord's name was right there on the tip of their tongue—they used His name again and again—but they never bothered to learn more about the Man Whose name they used so much.</p>		

The Parallel Accounts of Matthew and Luke

Matthew 8 text	Luke 7 text	Commentary
<p>Matt. 8:13 And to the centurion [through the delegation of friends of the centurion] Jesus said, "Go; let it be done for you as you have believed." And the servant was healed at that very moment.</p>	<p>Luke 7:10 And when those who had been sent returned to the house, they found the servant well.</p>	<p>Matthew reveals to us what Jesus actually said; Luke tells us what happened when the friends returned to the centurion's home.</p> <p>In Matthew's account, Jesus would be speaking to the representative of the centurion, as if speaking to the centurion himself.</p>

So, there are two, possibly three, ways to reconcile these narratives; and each requires once or twice the words of a delegation to be the exact words of the centurion. In both cases, the dialogue recorded is spoken directly from words of the centurion to Jesus (that is, the message is in the 1st person speaking to Jesus in the 2nd person singular, as if the centurion is right there in front of Jesus).

In order to reconcile two accounts which seem inconsistent, I do not have to provide exactly the way in which this event took place. If I can show that they can potentially be put into agreement with one another in at least one way, then I have done my job reconciling the accounts.

There is a third explanation that these are different centurions, but with similar requests. I do not see that as a completely unreasonable explanation. After all, on many occasions, people have come to similar conclusions without ever conferring with one another.

Whether we study this event in the book of Matthew or in the book of Luke, we have all the information that we need in those respective narratives. What is key is, the gentile centurion had a good understanding of how Jesus' power functioned. He understood that there was a system of authorities involved. A healing never required that Jesus be right there in order for it to occur.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



Luke 7:1–10 (a graphic); from [Holy Textures](#); accessed July 21, 2022. I cropped this graphic so avoid have an image of Jesus with long hair. Quite obviously, based upon our study, the centurion did not actually come before Jesus. They never met, not even briefly.

There is a parallel here. The centurion is able to speak to the Lord without coming directly to the Lord himself. Jesus is able to effect a cure in the centurion's servant without coming directly to the servant and being in the same room with him.

There are perhaps a half dozen places where I will take 2 or more accounts found in the gospels, set them side-by-side, and reconcile them. I will not do this each and every time there is a possible inconsistency. It is far too easy to be bogged down in the narrative if I do that.

Luke 7:10 **Turning back to return to the house, the delegation of friends sent to meet Jesus discovered that the servant was now in perfect health.** (Kukis paraphrase)

I would like you to think about this entire incident for a moment and understand what God the Holy Spirit had Luke record it. This centurion, a gentile, never actually meets Jesus face to face, but he is clearly saved. He believes in the Lord; He believes that Jesus is the Messiah promised to the Jewish people. That means he is saved.

The big picture is this: we are reading about how most gentiles are saved. They never actually meet Jesus (the opportunity that many Jews in the 1st century enjoyed), but they heard about Him and they believed. Because they believed, they were saved. This describes the experience of every gentile in the book of Acts and every gentile saved since then. We heard about Jesus and we believed in Him; and so God saved us.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Raises the Son of the Widow of Nain from the Dead

This graphic gives us an idea of what to expect in the next increment in our study

The Miracle at the Gate of Nain Luke 7:11-17 (a graphic); from [Christian Library](#); accessed July 22, 2022.

In my opinion, the palate with the dead child is probably held aloft on the shoulders of those who are carrying his body. Also, the young man (or child) probably is not draped. That is, the body could be seen.



This narrative is exclusive to Luke.

And he was in the next [day, journey], He was traveling towards a city called Nain. And are going with Him the disciples and a crowd large. When He approached the gate of the city, and behold, is being carried one who had died, an only-begotten son of the mother of his (and she was a widow). And a crowd from the city large was with her.

Luke
7:11–12

And it was on the next [journey] [that] Jesus [lit., He] was traveling towards a city called Nain. His disciples are going with Him, along with [lit., and] a large crowd. When He drew near to the city gate, He saw [lit., and behold] being carried out one who had died (the only son of his mother, a widow). [There] was a large crowd from the city with her.

This is what took place on the Lord's next journey. He was traveling towards the city Nain, with His disciples, along with a large crowd. As He came near to the city gate, He observed a large procession coming out of the city. The body of the only-born son of a woman—a widow—was being carried out.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And he was in the next [day, journey], He was traveling towards a city called Nain. And are going with Him the disciples and a crowd large. When He approached the gate of the city, and behold, is being carried one who had died, an only-begotten son of the mother of his (and she was a widow). And a crowd from the city large was with her.**

Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And the following day, he went to a city called Nain ; and his disciples [were] with him, and a great multitude. And as he approached the gate of the city, he saw a procession bearing a dead man, the only son of his mother, and she a widow; and a great company of the people of the city were with her.
Original Aramaic NT	And it happened the day after, he went to the city whose name was Nain, and his disciples were with him and the great crowds. And when he approached the gate of the city, he saw as a dead man was being escorted who had been the only son of his mother, and his mother was a widow, and many of the people of the city had assembled with her.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And it came to pass on the next day, he was going to a city called Nain; and his disciples were with him, and many people. And when they came near the gate of the city, he saw a dead man being carried out, who was the only son of his mother, and his mother was a widow; and many people of the city were with her.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about, after a little time, that he went to a town named Nain; and his disciples went with him, and a great number of people. Now when he came near the door of the town, a dead man was being taken out, the only son of his mother, who was a widow: and a great number of people from the town were with her.
Bible in Worldwide English	Soon after that, Jesus went to the town of Nain. His disciples and many other people went with him. He came near the gate of the town. There he met people carrying out a man who had died. He was the only son of his mother. And her husband was dead too. Many people from the city were with her.
Easy English	Jesus makes a dead man alive again The next day, Jesus went to a town called Nain. His disciples and a large group of other people went with him. When he had almost reached the gate of the town, lots of people were coming out. They were carrying a dead man on a mat. They were going to bury him. His mother had no other sons and her husband was also dead. A large crowd of people from the town were going with her.
Easy-to-Read Version–2001	The next day Jesus went to a town called Nain. Jesus' followers and a large group of people were traveling with him. When Jesus came near the town gates, he saw a funeral. A mother, who was a widow, had lost her only son. Many people from the town were there with the mother while her son was being carried out.
Easy-to-Read Version–2006	Jesus Brings a Woman's Son Back to Life The next day Jesus and his followers went to a town called Nain. A big crowd was traveling with them. When Jesus came near the town gate, he saw some people carrying a dead body. It was the only son of a woman who was a widow. Walking with her were many other people from the town.
God's Word™	.
Good News Bible (TEV)	Jesus Raises a Widow's Son Soon afterward [some manuscripts have The next day.] Jesus went to a town named Nain, accompanied by his disciples and a large crowd. Just as he arrived at the gate of the town, a funeral procession was coming out. The dead man was the only son of a woman who was a widow, and a large crowd from the town was with her.
The Message	Not long after that, Jesus went to the village Nain. His disciples were with him, along with quite a large crowd. As they approached the village gate, they met a funeral

procession—a woman’s only son was being carried out for burial. And the mother was a widow.

NIRV

Jesus Raises a Widow’s Son From the Dead

Some time later, Jesus went to a town called Nain. His disciples and a large crowd went along with him. He approached the town gate. Just then, a dead person was being carried out. He was the only son of his mother. She was a widow. A large crowd from the town was with her.

New Life Version

The Son of a Woman Whose Husband Had Died Was Raised from the Dead

The next day Jesus went to a city called Nain. His followers and many other people went with Him. When they came near the city gate, a dead man was being carried out. He was the only son of a woman whose husband had died. Many people of the city were with her.

New Simplified Bible

.

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

College Press Bible Study
Contemporary English V.

.

Soon Jesus and his disciples were on their way to the town of Nain, and a big crowd was going along with them. As they came near the gate of the town, they saw people carrying out the body of a widow’s only son. Many people from the town were walking along with her.

The Living Bible

Not long afterwards Jesus went with his disciples to the village of Nain, with the usual great crowd at his heels. A funeral procession was coming out as he approached the village gate. The boy who had died was the only son of his widowed mother, and many mourners from the village were with her.

New Berkeley Version
New Century Version
New Living Translation

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Jesus Raises a Widow’s Son

Soon afterward Jesus went with his disciples to the village of Nain, and a large crowd followed him. A funeral procession was coming out as he approached the village gate. The young man who had died was a widow’s only son, and a large crowd from the village was with her.

The Passion Translation

Jesus Raises the Dead

Shortly afterward, Jesus left on a journey for the village of Nain,^[d] with a massive crowd of people following him, along with his disciples. As he approached the village, he met a multitude of people in a funeral procession, who were mourning as they carried the body of a young man to the cemetery. The boy was his mother’s only son and she was a widow.

[d] *Nain* means “pleasant.” The Prince of Life was about to enter the gate of the city when death came out. There at the gates where life and death meet, life wins and death is defeated. Just outside of Jerusalem one day, death and life met again, and life won forevermore.

Unlocked Dynamic Bible

Soon after that, Jesus traveled to the town of Nain. His disciples and a large crowd went with him. As Jesus came near to the town gate, he saw a large crowd coming out of the town, carrying a man who had just died. Now his mother was a widow, and he was her only son. She was with the crowd, and they were going to bury her son.

William’s New Testament

Soon afterwards He chanced to go to a town called Nain, and His disciples and a great throng of people were going along with Him. As He approached the gate of the town, look, there was being carried out a dead man, his mother’s only son, and she was a widow! A considerable crowd of townspeople were with her.

Partially literal and partially paraphrased translations:

American English Bible	Well from there, Jesus traveled with his disciples (there was quite a crowd of them) to a city called Nain. And as he was approaching the city gate, {Look!} he saw that they were carrying out [the body] of a man who had just died... the only son of a woman who was a widow, and she was being followed by a large crowd [of mourners].
Beck's American Translation Breakthrough Version	. And it happened on the <i>day</i> afterward; He traveled into a city called Nain, and His students and a big crowd were traveling together with Him. As He came near to the gate of the city, and look, <i>a body</i> that had died was being carried out to <i>a burial</i> , <i>the</i> only biological son to his mother, and she was a widow. And an adequate crowd from the city was together with her.
Common English Bible	Jesus raises a widow's son A little later Jesus went to a city called Nain. His disciples and a great crowd traveled with him. As he approached the city gate, a dead man was being carried out. He was his mother's only son, and she was a widow. A large crowd from the city was with her.
International Standard V Len Gane Paraphrase	. Then it came about on the next day that he went into a city called Nain, and many of his disciples went with him along with many people. Now when he came near the city gate, look, there was a dead man being carried out, the only son of his mother; she was a widow. Many people from the city were with her.
A. Campbell's Living Oracles	The day following, he went into a city called Nain, accompanied by his disciples, and a great crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of the citizens were with her.
New Advent (Knox) Bible	And now it happened that he was going into a city called Naim, attended by his disciples and by a great multitude of people. And just as he drew near the gate of the city, a dead man was being carried out to his burial; the only son of his mother, and she was a widow; and a crowd of folk from the city went with her.
NT for Everyone	The Raising of the Widow's Son Not long afterwards, Jesus went to a town called Nain. His disciples went with him, and so did a large crowd. As he got near to the gate of the city, a young man was being carried out dead. He was the only son of his mother, and she was a widow. There was a substantial crowd of the townspeople with her.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Before long Jesus reached the town of Nain, with his disciples and others tagging along. But upon reaching the city gate He encountered a funeral procession for the only son of a widow, and many townsmen accompanied her.
Evangelical Heritage V. Ferrar-Fenton Bible	. The Widow's Son Brought Back to Life. Soon after this, He proceeded to a town called Nain; and His disciples accompanied Him, together with a large crowd. Now as He came near to the gate of the town, they were carrying out, dead, an only son of his mother, and she was a widow; and many of the inhabitants of the town were with her.
Free Bible Version	.
God's Truth (Tyndale)	And it fortun'd after that, that he went into a city called Naim, and many of his disciples went with him and much people. When he came near to the gate of the

city: behold, there was a dead man carried out which was the only son of his mother, and she was a widow, and much people of the city was with her.

Holman Christian Standard

A Widow's Son Raised to Life

Soon afterward He was on His way to a town called Nain. His disciples and a large crowd were traveling with Him. Just as He neared the gate of the town, a dead man was being carried out. He was his mother's only son, and she was a widow. A large crowd from the city was also with her.

Jubilee Bible 2000

Montgomery NT

NIV, ©2011

Jesus Raises a Widow's Son

Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. As he approached the town gate, a dead person was being carried out—the only son of his mother, and she was a widow. And a large crowd from the town was with her.

Riverside New Testament

Leicester A. Sawyer's NT

Unlocked Literal Bible

Soon after that, Jesus went to a town called Nain, and his disciples and a great crowd went with him. As he came near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother (who was a widow), and a rather large crowd from the town was with her.

Urim-Thummim Version

Weymouth New Testament

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

A little later Jesus went to a town called Nain and many of his disciples went with him - a great number of people. As he reached the gate of the town, a dead man was being carried out. He was the only son of his mother and she was a widow; there followed a large crowd of townspeople.

The Heritage Bible

And it was in the following day, he went into a city called Nain, and many of his disciples went with him and a large crowd. And as he drew near to the gate of the city, even behold, one having died was being carried out, an only begotten son of his mother, and she was a widow, and an appropriate crowd of the city was with her.

New American Bible (2002)

New English Bible—1970

The Raising of the Widow's Son at Nain (Nain)

Afterwards Some witnesses read: On the next day. Jesus went to a town called Nain, accompanied by his disciples and a large crowd. As he approached the gate of the town he met a funeral. The dead man was the only son of his widowed mother; and many of the townspeople were there with her.

New Jerusalem Bible

New RSV

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The next day Yeshua, accompanied by his *talmidim* and a large crowd, went to a town called Na'im. As he approached the town gate, a dead man was being carried out for burial. His mother was a widow, this had been her only son, and a sizeable crowd from the town was with her.

exeGesés companion Bible

YAH SHUA RAISES THE SON OF A WIDOW

And so be it,

next he goes to a city called Nain;

and enough of his disciples and a vast multitude

go with him:
 and he approaches the gate of the city,
 and behold, a dead man being carried out
 - the only birthed son of his mother;
 and she is a widow:
 and a sufficient multitude of the city is with her.

Hebraic Roots Bible

And it happened on the next day, He went into a city being called Nain. And many of His disciples went with Him; also a great crowd. And when He approached the gate of the city He saw a dead man while being escorted, who was the only son of his mother, and his mother was a widow. And a large crowd of the sons of the city was with her.

Israeli Authorized Version
The Scriptures 1998

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 .

Tree of Life Version

An Amazing Report Spreads throughout all Judea

The next day *Yeshua* traveled to a town called Nain, and coming along with Him were His disciples and a large crowd. Just as He came near the town gate, behold, a dead man was being carried out, the only son of his mother, a widow. A considerable crowd from the town was with her.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and [It] becomes in the [one] next [He] goes to city being called nain and proceeded (together) [with] him The Students [of] him and Crowd Much as but [He] approaches the gate [of] the city and look! was carried (out) Having Died Only Son [to] the mother [of] him and She was Widow and Crowd [of] the city Considerable was with her...

Awful Scroll Bible

Now itself happened, from-within the adjoining day, Himself was proceeding to a city, coming to be called Comely, even a substantial amount of His disciples, were themselves proceeding-together-with him, and a many of the adjoining-area. Furthermore, as He drew near the gate of the city, even be yourself looked, one having died maintains come to be tended-to-of a tending-to-of, an only-came-to-be son of his mother, even this-same one was a widow, and a substantial amount, of they of the adjoining-area from the city was with her.

Concordant Literal Version

And it occurred in the next journey, that He went into a city called Nain. And together with Him went a considerable number of His disciples and a vast throng." Now as He nears the gate of the city, lo! there was fetched out, being dead, an only-begotten son of his mother. And she was a widow. And a considerable throng of the city was with her."

Orthodox Jewish Bible

And it came about on the next day that Rebbe Melech HaMoshiach proceeded to a shtetl called Naim, and his talmidim were traveling along with him as well as a great company of people.

Now as Rebbe Melech HaMoshiach approached the shaar of the shtetl, hinei, an ish met (dead man) was being carried out for kevrurah (burial); he was the ben yachid (only son) of his Em, and she was an almanah (widow), and a considerable crowd from the shtetl was with her.

Rotherham's Emphasized B.

And it came to pass thereafter, that he journeyed unto a city called Nain, and there were journeying with him, his disciples and a great multitude. Now, as he drew near unto the gate of the city, then lo! there was being brought forth, one dead, the only-begotten son of his mother,—and, she, was a widow; and, a considerable multitude of the city, was with her.

Third Millennium Bible

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Expanded/Embellished Bibles:

The Amplified Bible

Soon afterward Jesus went to a city called Nain [near Nazareth], and His disciples and a large crowd accompanied Him. Now as He approached the city gate, a dead man was being carried out—the only son of his mother, and she was a widow. And a large crowd from the city was with her [in the funeral procession].

An Understandable Version

And it happened soon after this that Jesus went to a town called Nain [Note: This was a town of Galilee about 6 miles southeast of Nazareth]. His disciples and a large crowd [also] went with Him. Now when He approached the town gate, He saw a dead man being carried out; it was the only son of his widowed mother. And many people from the town were with her.

The Expanded Bible

Jesus Brings a Man Back to Life

Soon afterwards Jesus went to a town called Nain [^C a small village a few miles south of Nazareth], and his followers [disciples] and a large crowd traveled with him. When he came near the town gate, he saw a funeral [^Llook/^Tbehold, a dead man was being carried out]. A mother, who was a widow, had lost her only son. A large crowd from the town was with the mother while her son was being carried out. Later – it happened during the next [journey] (or: with other MSS: it occurred on the next [day]) – He traveled on into [the] town being normally called Nain, and a considerable number of His disciples, along with a large crowd, continued traveling together with Him. Now as He neared the town gate, – look, and consider this – a dead man, [being the] only-begotten son for his mother – and now she herself was a widow – was being progressively carried out [for burial], and a good-sized crowd from the town was continuing in being together with her.

Jonathan Mitchell NT

P. Kretzmann Commentary

Verses 11-15**Raising of the Widow's Son.**

The miracle:

And it came to pass the day after that He went into a city called Nain; and many of His disciples went with Him and much people.

Jesus did not remain in Capernaum after he had healed the centurion's servant, for the very next day we find Him approaching the little town of Nain, which was located at about an equal distance from Nazareth and Mount Tabor, to the south. Its name, Vale of Beauty, gives some idea of the surroundings, as they were also described by the early church historians. Jesus was accompanied, not only by a large number of His disciples, but also by a great multitude of people.

Now, when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

As they came near to the gate of the city, a sad sight met their eyes, a funeral train just leaving the town for the burial-ground outside the gates. This was an exceptionally sad funeral, since the dead man was an only son, and his mother was a widow. Both husband and son taken away by death: her position merited sympathy such as was given her by her fellow-citizens, a great multitude of whom went with her to the grave.

"This woman had two misfortunes on her back. First, she is a widow; that is a misfortune enough for a woman that she is desolate and alone, has no one from whom she may expect comfort. And for that reason God is often called in Scriptures a Father of the widows and orphans, as Psa_68:6, and Psa_146:9 : The Lord preserveth the strangers; He relieveth the fatherless and widow. Secondly, she had only one single son, and he dies before her, though he might have been her comfort. Thus God acts here, takes the husband and the son away; she would much more gladly have lost house and home, yea, her own body than this son and her husband. " "But this is pictured before us that we should learn that before God nothing is impossible, whether it be called damage, adversity, wrath, as severe as it may be. and remember that God sometimes suffers the punishment to go both over the good and the evil, yea, that He even permits the evil people to sit in the

garden of roses and lets them suffer no want, but toward the pious He acts as though He is angry with them and cares nothing for them. " Note: There is a great contrast between the procession which is leaving the city, with sad and mournful steps, and that which is about to enter the city, happy because of the Savior in their midst. As Luther says, the Lord here boldly steps in the way of death, as the Mighty One, who has authority and might over him. Also: In Capernaum it is the daughter of Jairus, a mere child, that has barely closed her eyes in death; at Nain it is a young man, in the strength of incipient manhood, whose body is on the way to the place of burial; at Bethany it is a man in his best years that has rested in the grave for four days; surely enough diversity in these miracles of raising the dead.

Syndein/Thieme

{Raising a Widow's Son}

And it came to pass {new topic} next/'successively in order' {hexes}, He {Jesus} went to a town called Nain . . . likewise His disciples/students and a large crowd {went with Him}. As He approached the town gate, and behold {means PAY ATTENTION - is an attention grabber} a man who had died {thnesko} was being carried out . . . the only son of his mother. And she was a widow. And a large crowd from the town was with her.

Translation for Translators

Jesus caused a widow's son to become alive again.

Luke 7:11-17

Soon after that, Jesus went to a town called Nain. His disciples and a large crowd of other people went with him. As they approached the town gate, the corpse of a young man who had just died was being carried out on a stretcher { people were carrying out on a stretcher the corpse of a young man who had just died}. His mother was a widow, and he was her only son. A large group of people from the town were accompanying them.

The Voice

It wasn't long after this when Jesus entered a city called Nain. Again all of His disciples accompanied Him, along with a huge crowd. He was coming near the gate of the city as a corpse was being carried out. This man was the only child and support of his widowed mother, and she was accompanied by a large funeral crowd.

Bible Translations with Many Footnotes:

Disciples' Literal New T.
NET Bible®

Raising a Widow's Son

Soon³⁵ afterward³⁶ Jesus³⁷ went to a town³⁸ called Nain, and his disciples and a large crowd went with him. As he approached the town gate, a man³⁹ who had died was being carried out,⁴⁰ the only son of his mother (who⁴¹ was a widow⁴²), and a large crowd from the town⁴³ was with her.

^{35tn} Grk "And it happened that soon." 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.

^{36tc} Several variants to ἐγένετο ἐν τ (egeneto en tw) are found before the adverb ἐξ ἑ (Jexh"), all of them clarifying by the use of the feminine article that the next day is meant (τ [th] in D; ἐγένετο τ in W; ἐγένετο ἐν τ in κ* C K 565 892 1424 pm). But these readings are decidedly secondary, for they are more specific than Luke usually is, and involve an unparalleled construction (viz., article + ἡμέρα [Jhmera] + ἐξ ἑ; elsewhere, when Luke uses this adverb, the noun it modifies is either implied or after the adverb [cf. Luke 9:37; Acts 21:1; 25:17; 27:18]). The reading adopted for the translation is a more general time indicator; the article τ modifies an implied χρόνω (cronw), with the general sense of "soon afterward."

^{37tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

^{38tn} The term πόλις (polis) can refer to a small town, which is what Nain was. It was about six miles southeast of Nazareth.

^{39tn} Grk "behold." The Greek word ἰδοῦ (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

^{40tn} That is, carried out for burial. This was a funeral procession.

^{41tn} Grk “and she.” The clause introduced by *καί* (*kai*) has been translated as a relative clause for the sake of English style.

^{42sn} The description of the woman as a widow would mean that she was now socially alone and without protection in 1st century Jewish culture.

^{43tn} Or “city.”

New American Bible (2011) *Raising of the Widow’s Son.*^{*}

^b Soon afterward he journeyed to a city called Nain, and his disciples and a large crowd accompanied him. As he drew near to the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. A large crowd from the city was with her.^c

^{*} [7:11–17] In the previous incident Jesus’ power was displayed for a Gentile whose servant was dying; in this episode it is displayed toward a widowed mother whose only son has already died. Jesus’ power over death prepares for his reply to John’s disciples in Lk 7:22: “the dead are raised.” This resuscitation in alluding to the prophet Elijah’s resurrection of the only son of a widow of Zarephath (1 Kgs 7:17–24) leads to the reaction of the crowd: “A great prophet has arisen in our midst” (Lk 7:16).

b. [7:11–17] 4:25–26; 1 Kgs 17:17–24.

c. [7:12] 8:42; 1 Kgs 17:17.

New American Bible (2011)
The Passion Translation
The Spoken English NT

Jesus Interrupts a Funeral and Raises a Widow’s Son

After that, Jesus went into a town called Nain. His followers came with him, along with a big crowd. As he got close to the city gate, there was a woman’s only son being carried out, and she was a widow. A good-sized crowd from the town was with her.

Wilbur Pickering’s New T.

A widow’s son raised

Now it happened on the next day that He went to a town called Nain, and many of His disciples went with Him, also a large crowd. But as He approached the town gate, mercy, a dead man was being carried out, the only son of his mother, and she was a widow; a large crowd from the town was with her.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And it happened on the next [*day*], He was traveling to a city being called Nain, and many of His disciples were going along with Him, and a large crowd. Then as He approached the gate of the city, that look!, [*a man*] having died was being carried out [*for burial*], an only-begotten son of his mother, and she {was} a widow, and a large crowd of the city was with her.

Charles Thomson NT
Context Group Version

Soon afterward, he went to a city called Nain; and his apprentices went with him, and a great multitude. Now when he drew near to the gate of the city, look, there was carried out one that was dead, the only son of his mother, and she was a widow: and many people of the city were with her.

Disciples’ Literal New T.

Jesus Raises a Woman’s Only Son From The Dead

And it came about afterwards [Or, next.] that He proceeded to a city being called Nain. And His disciples and a large crowd were proceeding-with Him. Now when He drew-near to the gate of the city, and behold— one having died was being carried out, an only-born son to his mother. And she was a widow. And a considerable crowd from the city was with her.

English Standard Version
Far Above All Translation

And it came to pass soon afterwards that he went to a town called Nain, and a considerable number of his disciples went with him, and also a large crowd, and when he approached the gate of the town, it transpired that a dead man was being

carried out – the only-begotten son of his mother – and she was a widow, and a considerable crowd from the town was with her.

Green’s Literal Translation
Literal New Testament

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AND IT CAME TO PASS ON THE NEXT [DAY] HE WENT INTO A CITY CALLED NAIN, AND WENT WITH HIM HIS DISCIPLES MANY AND A CROWD GREAT. AND AS HE DREW NEAR TO THE GATE OF THE CITY ALSO BEHOLD, WAS BEING CARRIED OUT [ONE] WHO HAD DIED, AN SON ONLY TO HIS MOTHER, AND SHE WAS A WIDOW, AND A CROWD OF THE CITY CONSIDERABLE [WAS] WITH HER.

Modern English Version

The Raising of the Widow’s Son

The following day He went into a city called Nain, and many of His disciples and a large crowd went with Him. When He came near the gate of the city, a man who had died was being carried out, the only son of his mother, and she was a widow. And a large crowd from the city was with her.

Modern Literal Version

{Lk 7:11-17 At Nain in Galilee; no parallel.}

And it happened on the next day, that he was traveling to a city called Nain, and his considerable number of disciples and a large crowd was traveling together with him. Now as he drew near to the gate of the city, behold also, one who had died, was being entombed, the only begotten son of his mother and she was a widow and a considerable crowd from the city were together with her.

Modern KJV
New American Standard B.
New European Version

Jesus raises a dead man

And it came to pass soon afterwards, that he went to a city called Nain, and his disciples and a great crowd went with him. Now when he came near to the gate of the city, there was carried out one that was dead, the only son of his mother, and she was a widow; and many people of the city were with her.

New King James Version

Jesus Raises the Son of the Widow of Nain

Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

NT (Variant Readings)
Niobi Study Bible
Restored Holy Bible 6.0
Revised Young's Lit. Trans.

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And it came to pass, on the morrow, he was going on to a city called Nain, and there were going with him many of his disciples, and a great multitude, and as he came near to the gate of the city, then, lo, one dead was being carried forth, an only son of his mother, and she a widow, and a great multitude of the city was with her.

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:

As the Lord was going to a city called Nain, He came near to the gate of the city and a widow was in a death procession for her only son. Many people were there.

Luke 7:11a			
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

Luke 7:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<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 rd 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> . Perhaps the meaning is, <i>and then later on, at some nonspecific time in the future...</i>			
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
tô (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
hexês (ἐξῆς) [pronounced hex-ACE]	<i>successively in order; the next following, the next in succession; taken in the sense of adjoining events; following, next, after</i>	adverb	Strong's #1836

This is a word used exclusively by Luke (Luke 7:11 9:37 Acts 21:1 25:17 27:18), suggested more attention was paid to recording his biography of Jesus chronologically.

This overall phrase is translated *And it occurred in the next journey* (CLV); *Soon afterward [s]* (ESV, WEB); *And it happened on the next day* (Green's Lit. Trans.); *And it came to pass the day after* (Webster).

Translation: *And it was on the next [journey]...*

There are five Greek words in the transitional phrase. Literally this reads, *And it came to pass on the next [day]...*

The word *next* here is hexês (ἐξῆς) [pronounced hex-ACE], which is a word used exclusively by Luke in the New Testament (Luke 7:11 9:37 Acts 21:1 25:17 27:18). This is the kind of word that would be used in narrative exposition. It refers to the next event in a succession of notable events. Many translators suggest that this means *the next day*, and that is not a bad translation, given that every day must have had notable events occur in it.

This could also refer to the next journey that they go on.

The book of Luke is roughly broken down into 3 sections: (1) A series of events placed in (mostly) chronological order; (2) a recording of some of the Lord's most notable teachings (which are not necessarily out of chronological order); (3) the final days of the 1st advent. Because we are in the first section, we find these sorts of connectives throughout. They simply indicate that Jesus and His disciples were doing one thing (or a series of things) in vv. 1–10, and this is the next (recorded) event in their lives.

Luke 7:11b			
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>	3 rd person singular, present (deponent) passive indicative	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
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	feminine singular, present passive participle, accusative case	Strong's #2564
Nain (Ναΐν) [pronounced <i>nah-IN</i>]	<i>beauty; transliterated, Nain</i>	proper noun, indeclinable	Strong's #3484

From Thayer: *This was a village in Galilee located at the north base of Little Hermon.*²⁰

Translation: ...[that] Jesus [lit., He] was traveling towards a city called Nain.

They are traveling toward a city called Nain, a city only named here in the Bible. This would suggest that this event—since we do not find the city *Nain* elsewhere—is unique to the book of Luke.

This incident is a very big deal because this is still early on in the Lord's ministry.

Various commentators either report based upon their reading of the text; or they speculate somewhat. This may be more than you want to know about Nain.

Nain (various commentators)

Hawker: *Nain [is] A city of Palestine, rendered memorable from the Lord Jesus raising the widow's son from death at the gate of this city. (See Luke 7:11) The word is derived from Naham, beauty.*²¹

Easton: *From Heb. nain, "green pastures," "lovely"), the name of a town near the gate of which Jesus raised to life a widow's son (Luke 7:11–17). It is identified with the village called Nein, standing on the north–western slope of Jebel ed–Duhy (= the "hill Moreh" = "Little hermon"), about 4 miles from Tabor and 25 southwest of Capernaum. At the foot of the slope on which it stands is the great plain of Esdraelon.*²²

Fausset: *[Nain is the] scene of Christ's raising the widow's son (Luke 7:12). Now Nein on N.W. verge of jebel ed Duhy (Little Hermon) where it slopes down to Esdraelon plain. The rock west of the village abounds in cave tombs, also in the east side. Eighteen miles from Capernaum, where Jesus had been the preceding day. Josephus (Ant. 20:5, section 1) notices Nain as on the way from Galilee to Jerusalem, the very way Jesus was going.*²³

²⁰ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #3484.

²¹ Robert Hawker, *Poor Man's Concordance*; Published in 1828; public domain; taken from E-Sword; Topic: Nain.

²² M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Nain.

²³ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Nain.

Nain (various commentators)

ISBE: *Nain* [is] nâ'in (Naív, Naín): This town is mentioned in Scripture only in connection with the visit of Jesus and the miracle of raising the widow's son from the dead in Luke 7:11. The name persists to this day, and in the form of *Nein* clings to a small village on the northwestern slope of *Jebel ed-Duhy* ("Hill of Moreh"), the mountain which, since the Middle Ages, has been known as *Little Hermon*. The modern name of the mountain is derived from *Neby Duhy* whose wely crowns the height above the village.

ISBE continues: *There are many ancient remains, proving that the place was once of considerable size. It was never enclosed by a wall, as some have thought from the mention of "the gate." This was probably the opening between the houses by which the road entered the town. Tristram thought he had found traces of an ancient city wall, but this proved to be incorrect. The ancient town perhaps stood somewhat higher on the hill than the present village. In the rocks to the East are many tombs of antiquity. The site commands a beautiful and extensive view across the plain to Carmel, over the Nazareth hills, and away past Tabor to where the white peak of Hermon glistens in the sun. To the South are the heights of Gilboa and the uplands of Samaria. The village, once prosperous, has fallen on evil days. It is said that the villagers received such good prices for simsum that they cultivated it on a large scale. A sudden drop in the price brought them to ruin, from which, after many years, they have not yet fully recovered.*²⁴

This is a great deal of information for a city which occurs only here in Scripture.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Luke 7:11c

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
συνπορεύομαι (συνπορεύομαι) [pronounced soom-por-YOO-om-ahee]	<i>to go or journey [with, together]; to come together, to assemble</i>	3 rd person plural; imperfect (deponent) middle/passive indicative	Strong's #4848
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
μαθητῆς (μαθητῆς) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil</i>	masculine plural noun; nominative case	Strong's #3101

Translation: His disciples are going with Him,...

The Lord's disciples are with Him, which includes far more than just the 12.

²⁴ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Nain.

Luke 7:11d			
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
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; nominative case	Strong's #3793
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely</i>	masculine singular adjective; nominative case	Strong's #4183

Translation: ...along with [lit., and] a large crowd.

There is also a large crowd with the Lord, and this is interesting to me. Why are these not considered as a part of His disciples? This would suggest to me that there were many people there who were entertained by all of this; there were many religious types who were observing the Lord, determining what to make of Him and to gather information to bring back. There were likely other people with Him who might be there for this trip, but must peel off, as something more important in their life comes up (more important by their own standards).

It is very difficult for a person in the midst of human history to understand what is significant and what is not. In my generation, most of us know right where we were when President John F. Kennedy was assassinated, and this event has filled our imaginations ever since, with dozens of books, hundreds of theories, and many specials and movies on this event. I still know individuals with whom I could have a very animated conversation regarding Kennedy's assassination, despite it taking place nearly 60 years ago.

In the grand scheme of things in U.S. history, that assassination was not the major event that most of us thought that it was (apart from ushering in the Lyndon Johnson presidency, which was one of the most consequential presidencies of my lifetime). But we (meaning, my generation) have assigned great importance to this event, some believing that it signaled the takeover of the United States government (it was nothing of the sort). My point being, what many of us thought was a very significant event (the assassination of JFK) really was not, apart from the man his death placed into office.

My point in all of this is, we are studying the greatest period of time in man's history, namely, the public ministry of Jesus the Messiah. Many people observed it; but there were also those who began following Him, but peeled off later. That is, they were right there, in the center of the greatest series of events ever witnessed by man, and yet, they found other stuff to do instead.

Luke 7:11 And it was on the next [journey] [that] Jesus [lit., He] was traveling towards a city called Nain. His disciples are going with Him, along with [lit., and] a large crowd. (Kukis moderately literal translation)

Jesus has large crowds of people who joined with Him on many occasions. This is early on in His ministry, this series of events taking place in the first year. Some who are with Him are dedicated disciples, who have put their own lives on hold to follow Jesus. However, there are many others also following Jesus for a variety of reasons, and this is apparently, a large number of people. Some of them would probably become disciples of the Lord.

Luke 7:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
With the aorist, this can mean <i>when, after</i> ; with the present and imperfect, it can mean <i>while, when; as long as</i> ; with the subjunctive, it can mean <i>when, as soon as</i> .			
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 rd person singular, aorist active indicative	Strong's #1448
tê (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
pulê (πύλη) [pronounced POO-lay]	<i>a gate, that is, the leaf or wing of a folding entrance</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4439
tês (τῆς) [pronounced tayç]	<i>of the; from the</i>	feminine singular 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 singular noun; genitive/ablative case	Strong's #4172

Translation: *When He drew near to the city gate,...*

Jesus and this very large crowd is coming up to the city. The city is only mentioned here, so this might even be a unique convergence of people. Outside of the city, there are Jesus' disciples and a large crowd of people who might be seen as somewhat skeptical; or merely as observers, trying to draw a conclusion. Some, as mentioned, were religious types who were already hostile to Jesus.

Luke 7:12b			
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
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 nd person singular, aorist active imperative	Strong's #2400
ekkomizō (ἐκκομίζω) [pronounced ek-kom-ID-zoh]	<i>to bear, to carry out [a dead man for burial]</i>	3 rd person singular; imperfect passive indicative	Strong's #1580

Luke 7:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thnêskô (θνῆσκω) [pronounced THNAY-skoh]	<i>dying, being dead; one who is dead; metaphorically being spiritually dead</i>	masculine singular, perfect active participle; nominative case	Strong's #2348

Possibly a stronger word than thanô (θάνω) [pronounced THON-oh]. Not sure if this word is in the NT.

Translation: ...He saw [lit., and behold] being carried out one who had died...

I often translate *and behold* by *he saw*; as there is not a lot of difference between the phrases.

This is a pretty important deal that is happening right here. All of this is significant. What appears to be the case is, this is a young man who has died, although his age is uncertain.

Luke 7:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
monogenês (μονογενής) [pronounced mon-og-en-ACE]	<i>only born, sole (only) (begotten, child)</i>	masculine singular adjective; nominative case	Strong's #3439
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
tê (τῇ) [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
mêtêr (μήτηρ) [pronounced MAY-tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3384
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
autê (αὐτή) [pronounced ow-TAY]	<i>she, her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846

Luke 7:12c			
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 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
chêra (χήρα) [pronounced KHAY-rah]	<i>1) a widow; 2) metaphorically a city stripped of its inhabitants and riches is represented under the figure of a widow; the overall concept of this verb is having a deficiency, lacking something</i>	feminine singular noun; nominative case	Strong's #5503

Translation: ...(the only son of his mother, a widow).

I shortened the translation here, leaving out a few words.

The body being brought out of the city in a large procession is that of a boy (or a young man), and he is the only son of his mother, who is a widow.

The significance of this is, this woman no longer had anyone to take care of her. Her husband was dead; and now her only son is dead. In that era, women were very dependent upon men for protection and sustenance.

Tangent: Today in the United States, every attempt has been made to shift this burden from men to the government. These many acts of **human good** (that is, the series of state and federal legislation which has been passed) have resulted in the destruction of the family unit, which has made things much worse in the United States. Human good always makes things worse. The United States, as a country, has become much weaker because of the destruction of the family unit. Replacing the man of the house with a government welfare check is one of the worst changes in American society to ever come about.

Tangent: Since I mentioned that, it is a good illustration of **good and evil** and how social reform can be both. On the surface, it seems great for there to put a backstop in place (that backstop being the government), to guarantee that a woman without means to be provided for by the government. It seems like such a good thing to do. The problem is, this did not take into consideration the **sin nature**, which every woman has. If a woman has a husband in the form of the federal government, then she can choose to have a child without a husband (perhaps from immoral sexual behaviors or simply deciding that she wants such a thing for herself); or the woman can more easily leave a man, knowing that she has the government backing. On top of this, many woman have figured out a way to get supported, even though living with their husband or boyfriend. This is, therefore, an act of good which leads to evil.

Luke 7:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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

Luke 7:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular 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 singular noun; genitive/ablative case	Strong's #4172
hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine singular adjective; nominative case	Strong's #2425
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
sun (σύν) [pronounced soon]	<i>with, beside, in association with</i>	preposition	Strong's #4862
autê (αὐτή) [pronounced ow-TAY]	<i>she, her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846

Translation: [There] was a large crowd from the city with her.

There is a very large crowd of people with the mother. This would suggest that a great many people know this mother and her son; and that this is a great loss for all.

Luke 7:12 When He drew near to the city gate, He saw [lit., and behold] being carried out one who had died (the only son of his mother, a widow). [There] was a large crowd from the city with her. (Kukis moderately literal translation)

Luke 7:11–12 And it was on the next [journey] [that] Jesus [lit., He] was traveling towards a city called Nain. His disciples are going with Him, along with [lit., and] a large crowd. When He drew near to the city gate, He saw [lit., and behold] being carried out one who had died (the only son of his mother, a widow). [There] was a large crowd from the city with her. (Kukis moderately literal translation)

Luke 7:11–12 This is what took place on the Lord's next journey. He was traveling towards the city Nain, with His disciples, along with a large crowd. As He came near to the city gate, He observed a large procession coming out of the city. The body of the only-born son of a woman—a widow—was being carried out. (Kukis paraphrase)

A brief review of Luke 7:11–12:

Luke 7:11 Soon afterward He went to a town called Nain, and His disciples and a great crowd went with Him. (ESV; capitalized)

Jesus has come to a town called Nain, and there is a gate. Jesus and those following Him approach the gate.

Luke 7:12 *As He drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her.* (ESV; capitalized)

Jesus approaches, with many people, the gate of the town of Nain, and He (also with a crowd of many people) comes face to face with this funeral procession.

Jesus is following the plan of God. This does not mean that He knows in advance everything that is going to happen; nor does this mean that God the Father has told the humanity of Jesus what to expect. It simply means that, as Jesus comes face to face with certain situations, and He determines on the spot what He ought to do in these various circumstances. He makes these decisions based upon the doctrine in His soul which He learned (remember Luke 2:40, 52).

And having seen her, the Lord was moved with compassion concerning her, And He said to her, "Do not weep."

Luke
7:13

When the Lord [lit., He] saw her, He [lit., the Lord] was moved with compassion because of her. Therefore, He said to her, "Do not weep."

When the Lord saw her, He was moved by His compassion for her. Therefore He said, "Stop crying."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And having seen her, the Lord was moved with compassion concerning her, And He said to her, "Do not weep."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And Jesus looked upon her, and had compassion on her; and he said to her, Weep not.
Original Aramaic NT	But Yeshua saw her and he was moved with pity for her and he said to her, "Do not weep."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the Lord saw her, he had pity on her and said to her, Be not sad.
Bible in Worldwide English	The Lord saw her. He shared in her sorrows and troubles. He said to her, Do not cry.
Easy English	When the Lord Jesus saw her, he felt very sorry for her. He said to her, 'Do not cry.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	.

Good News Bible (TEV)	When the Lord saw her, his heart was filled with pity for her, and he said to her, "Don't cry."
<i>The Message</i>	When Jesus saw her, his heart broke. He said to her, "Don't cry."
NIRV	When the Lord saw her, he felt sorry for her. So he said, "Don't cry."
New Life Version	When the Lord saw her, He had loving-pity for her and said, "Do not cry."
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	When the Lord saw the woman, he felt sorry for her and said, "Don't cry!"
The Living Bible	When the Lord saw her, his heart overflowed with sympathy. "Don't cry!" he said.
New Berkeley Version	.
New Century Version	.
New Living Translation	When the Lord saw her, his heart overflowed with compassion. "Don't cry!" he said.
The Passion Translation	When the Lord saw the grieving mother, his heart broke for her. ^[e] With great tenderness he said to her, "Please don't cry."
	[e] The Greek word <i>splanchnizomai</i> denotes the deepest level of compassion. There is no greater word in the Greek language to describe the depth of emotion Jesus felt for this widow over the loss of her son. <i>Splanchnizomai</i> is actually the word for "intestines." Jesus' emotions fully identified with her grief and he carried her sorrow.
Unlocked Dynamic Bible	.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	So when the Lord saw her, he was moved with pity and he said to her: 'Stop crying.'
Beck's American Translation	.
Breakthrough Version	And when the Master saw her, He had sympathy on her and said to her, "Don't cry."
Common English Bible	.
International Standard V	When the Lord saw her, he felt compassion for her. He told her, "You can stop crying."
Len Gane Paraphrase	When the Lord saw her, he had compassion on her and said to her, "Don't weep."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	When the master saw her, he was very sorry for her. 'Don't cry,' he said to her.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	The Lord was struck with pity upon seeing her, and exclaimed, "Weep no more!"
Evangelical Heritage V.	.
Ferrar-Fenton Bible	When the Master saw her, however, He had pity upon her, and said to her, "Weep not!"
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	A great crowd accompanied her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep."
NIV, ©2011	When the Lord saw her, his heart went out to her and he said, "Don't cry."

Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	When the Lord saw her, he was deeply moved with compassion for her and said to her, "Do not cry."
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	When the Lord saw her he was touched with compassion for her, and said, "Don't cry."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And seeing her, the Lord was moved with compassion upon her, and said to her, Do not weep.
New American Bible (2002)	.
New American Bible (2011)	When the Lord saw her, he was moved with pity for her and said to her, "Do not weep."
New English Bible—1970	When the Lord saw her his heart went out to her, and he said, 'Weep no more.'
New Jerusalem Bible	When the Lord saw her he felt sorry for her and said to her, 'Don't cry.'
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the Lord saw her, he felt compassion for her and said to her, "Don't cry."
exeGesés companion Bible	And Adonay sees her, and has a sympathetic spleen on her, and says to her, Weep not!
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Seeing her The Lord sympathizes at her and [He] says [to] her not cry!...
Awful Scroll Bible	Then the lord being perceived her, Himself came to be of bowels of compassion over her, and He said to her, "Be not weeping!"
Concordant Literal Version	And perceiving her, the Lord has compassion on her and said to her, "Do not lament!"
Orthodox Jewish Bible	And when Rebbe, Melech HaMoshiach Adoneinu saw her, he had rachmei shomayim (heavenly compassion) on her and said, Do not weep.
Rotherham's Emphasized B.	And, beholding her, the Lord, was moved with compassion over her, and said to her—Be not weeping!
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Now when the Lord saw her, He felt very sorry for her and said to her, "Do not cry."
The Expanded Bible	When the Lord saw her, he felt very sorry [compassion] for her and said, "Don't cry."

Jonathan Mitchell NT	So, upon seeing her, the Lord (Master; Owner) was on the spot affected in His inner parts and felt tender compassion upon her, and so said to her, "Stop weeping (or: Do not continue crying)!"
P. Kretzmann Commentary	And when the Lord saw her, He had compassion on her, and said unto her, Weep not. When Jesus saw the funeral procession and noticed the peculiar sadness of the burial, His heart was moved with the deepest sympathy for the bereaved mother. He had all the feelings of a true man, and those feelings, which are brought out in our case but imperfectly and unwillingly, He showed without reserve, Heb. 4:15. His word to the widow was: "Weep not!" With what an expression of heartfelt compassion Jesus must have spoken the word, and how fully the poor woman realized the cordiality of the greeting and its power, to which she clung! So the Lord often reminds also us, when we are in great sorrow and trouble, of some of the verses and Scripture-passages which we learned in our youth or read at some time, as a form of introduction to the help which He graciously grants us.
Syndein/Thieme	And the Lord, having seen her, was 'moved with compassion' for her {idiom: splanchnizomai - means to be 'moved in your bowels' - bowels are used for emotions} and said to her, "Do not weep {an order}."
Translation for Translators The Voice	When the Lord saw her, he pitied her. He said to her, "Do not cry!" As soon as the Lord saw her, He felt compassion for her. Jesus: Don't weep.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. When ⁴⁴ the Lord saw her, he had compassion ⁴⁵ for her and said to her, "Do not weep." ⁴⁶ ^{44tn} Grk "And seeing her, the Lord." Here καί (kai) has not been translated because of differences between Greek and English style. The participle ἰδών (idwn) has been taken temporally. ^{45sn} He had compassion. It is unusual for Luke to note such emotion by Jesus, though the other Synoptics tend to mention it (Matt 14:14; Mark 6:34; Matt 15:32; Mark 8:2). ^{46tn} The verb κλαίω (klaiw) denotes the loud wailing or lamenting typical of 1st century Jewish mourning.
New American Bible (2011) The Passion Translation The Spoken English NT Wilbur Pickering's New T.	. . When the Lord saw her, he felt compassion for her. He said to her, "Don't cry." When the Lord saw her He had compassion on her ³ and said to her, "Don't cry!" (3) She needed compassion; her situation was desperate.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And the Lord having seen her was moved with compassion towards her, and He said to her, "Stop weeping!"
Charles Thomson NT	.
Context Group Version	.
Disciples' Literal New T.	And having seen her, the Lord felt-deep-feelings [of compassion] for her. And He said to her, "Do not be weeping".
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.	When the Lord saw her, He felt compassion for her, and said to her, "Do not weep [Or Stop weeping]."
New European Version	.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And the Lord having seen her, was moved with compassion towards her, and said to her, 'Be not weeping;'
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 sees all of this, is moved with compassion towards the woman, and He tells her to stop crying.

Luke 7:13a			
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
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
αὐτὴν (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
σπλαγχνίζομαι (σπλαγχνίζομαι) [pronounced <i>splangkhnID-zom-ahēe</i>]	<i>to be moved as to one's bowels, hence to be moved with compassion, have compassion, to feel sympathy, to pity</i>	3 rd person singular, aorist active indicative	Strong's #4697
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<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

Luke 7:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτῆ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846

Translation: *When the Lord [lit., He] saw her, He [lit., the Lord] was moved with compassion because of her.*

Jesus had human emotions and He felt compassion for this woman. Jesus' human emotions are not tempered or altered by His Deity. There is no blending of His essence as a man and His essence as God.

The actual word found here is the somewhat less genteel than how it is usually translated: it is the aorist (deponent) passive indicative of *splagchnizomai* (σπλαγχνίζομαι) [pronounced *splangk-NID-zom-ah-ee*], which means, *to be moved as to one's bowels, hence to be moved with compassion, to have compassion, to feel sympathy, to pity*. Strong's #4697. I know that many people search out very literal translations, but do you really want a translation which speaks of *being moved in one's bowels* or, *to have the bowels yearn*? The Awful Scroll Bible has *came to be of bowels of compassion*; the Exegesis Companion Bible has, *has a sympathetic spleen on her*. Jonathan Mitchell tries to combine the two approaches, and translates this very long word, *was on the spot affected in His inner parts and felt tender compassion upon her*.

Jesus immediately understands what is going on. Now, did He know at this time that she was a widow with no husband and no other sons? Absolutely He did; but not by His omniscience. Jesus knew these things by simply observing the woman, who is clearly in mourning. He can see that there are no other men or children close to her mourning in the same way.

Today, when you go to a funeral, you can often determine who the loved ones are by where they sit or stand and how they dress, and sometimes by the emotions they are expressing. It would have been the same in that era. There would be a number of visual clues from which one might ascertain these facts.

I have suggested that Jesus is able to see the body of the deceased, which would have been one way that He knew it is the only son of the woman who had died.

This was an incredibly sad circumstance because she has no one, at this point, to take care of her or to look after her. This is obvious in that, she appears to mourn alone without members of a family being there with her.

Jesus' motivation from His humanity is compassion. He has determined exactly what is going on, and He knows exactly why God the Father has placed this right before Him.

Luke 7:13b

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
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 rd person singular, aorist active indicative	Strong's #2036

Luke 7:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
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
klaiô (κλαίω) [pronounced KLAH-yoh]	<i>to bewail, to weep [aloud], to sob, to wail aloud</i>	2 nd person singular, present active imperative	Strong's #2799

Translation: Therefore, He said to her, "Do not weep."

What Jesus says here might surprise you. He says, "Stop crying." No doubt, you have comforted someone in great emotional pain, and they are crying and you say, "That's alright, dear; just let it all out;" meaning, *just keep crying as much and as hard as you want to. No one is judging you.* But Jesus says the opposite. "Don't let it all out," He says, "Just stop crying for a moment."

Now, why does Jesus do this? He needs her attention; He needs her focus. She cannot focus on Him while in such an emotional state. We might understand this to mean, "Listen to Me, now, dear (and turn off the water works)."

Luke 7:13 (NIV) (a graphic); from [the Word for the Day](#); accessed July 21, 2022.

Luke 7:13 **When the Lord** [lit., *He*] **saw her, He** [lit., *the Lord*] **was moved with compassion because of her. Therefore, He said to her, "Do not weep."** (Kukis moderately literal translation)

From a human standpoint, it seem incongruous that Jesus has compassion for this woman, and yet He tells her to stop crying. However, Jesus needs this woman's attention. As the widow with the son who has just died, this woman is the focus of the funeral procession. You know who needs to be the focus of this procession? Right now, Jesus. She needs to focus on Him, and the rest of the people from these disparate groups also need to focus on Jesus. This is not because Jesus needs to be the center of attention, and this funeral was taking from that. Jesus is the Savior of every person there, and what they are about to see is going to be the most amazing sight of their lives. This is done that the people there might believe on Him. That is not the motive of someone who needs to be the center of attention; that is the motive of a Man Who understands Who He is.

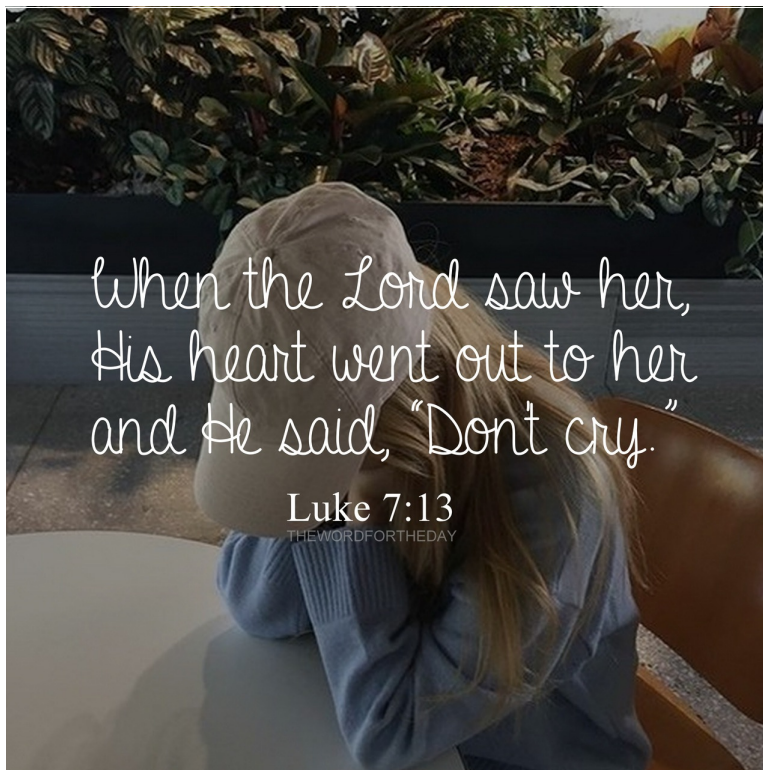


Illustration: When a great disaster takes place, various groups are sent out to the disaster in order to help those in need. Many of them will have colorful clothing, or some kind of easy-to-see identification, etc. Now, do they do this so that they can be the center of attention and so that everyone will look to them? In some cases, yes; the principle is, when someone needs help, that is the person that they might go to, easily identifiable in a crowd.

Luke 7:13 When the Lord saw her, He was moved by His compassion for her. Therefore He said, "Stop crying." (Kukis paraphrase)

And drawing near He touched the coffin and those bearing [it] stopped. He spoke to the young man, "To you I say, awaken." And sat up the dead [one] and he began to speak; and He gave him to the mother of his.

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Drawing near, Jesus [lit., He] touched the coffin, and those carrying [it] stopped. He spoke to the young man, "To you, I say, arise!" And the dead [boy] sat up and began to speak. Jesus [lit., He] gave [or, presented] him to his mother.

Drawing near, Jesus touched the coffin, and those carrying it stopped. Jesus spoke to the young man, saying, "Rise up!" And the previously dead child sat up and began to speak. Jesus then gave him to his mother.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And drawing near He touched the coffin and those bearing [it] stopped. He spoke to the young man, "To you I say, awaken." And sat up the dead [one] and he began to speak; and He gave him to the mother of his.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And he went, and touched the bier; and they that bore him stood still. And he said: Young man, I say to thee, Arise. And the dead man sat up, and began to speak: and he delivered him to his mother.
Original Aramaic NT	And he went and touched the palette, and those who were bearing it stood still and he said, "Young man, I say to you, arise." And he who had died sat up and began to speak, and he gave him to his mother.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Then he went and touched the bier, and those who carried it stood still. And he said, Young man, I tell you, Arise. And the dead man sat up, and began to speak. And he gave him to his mother.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he came near, and put his hand on the stretcher where the dead man was: and those who were moving it came to a stop. And he said, Young man, I say to you, Get up. And the dead man got up, and words came from his lips. And he gave him to his mother.
Bible in Worldwide English	Jesus came and touched the thing on which the body lay. The men who were carrying it stopped walking. Jesus said, Young man, I tell you, get up! The dead man sat up and began to talk. Jesus gave him to his mother.

Easy English	He went to the box and he touched it. The people who were carrying the box stopped. Jesus said, 'Young man, I am telling you, get up!' Immediately, the dead man sat up and he began to talk. Jesus then gave him back to his mother.
Easy-to-Read Version–2001	Jesus walked to the coffin and touched it. The men that were carrying the coffin stopped. Jesus said to the dead son, "Young man, I tell you, get up!" Then the son sat up and began to talk. Jesus gave him to his mother.
Easy-to-Read Version–2006 <i>God's Word™</i>	. He went up to the open coffin, took hold of it, and the men who were carrying it stopped. He said, "Young man, I'm telling you to come back to life!" The dead man sat up and began to talk, and Jesus gave him back to his mother.
Good News Bible (TEV)	Then he walked over and touched the coffin, and the men carrying it stopped. Jesus said, "Young man! Get up, I tell you!" The dead man sat up and began to talk, and Jesus gave him back to his mother.
<i>The Message</i>	.
NIRV	.
New Life Version	He went and put His hand on the box in which the dead man was carried. The men who were carrying it, stopped. Jesus said, "Young man, I say to you, get up!" The man who was dead sat up and began to talk. Then Jesus gave him to his mother.
New Simplified Bible	He came near the casket and touched it. The bearers stood still. He said, »Young man arise.« He who was dead sat up and spoke and he was returned to his mother.

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

College Press Bible Study Contemporary English V.	. Jesus went over and touched the stretcher on which the people were carrying the dead boy. They stopped, and Jesus said, "Young man, get up!" The boy sat up and began to speak. Jesus then gave him back to his mother.
The Living Bible	Then he walked over to the coffin and touched it, and the bearers stopped. "Laddie," he said, "come back to life again." Then the boy sat up and began to talk to those around him! And Jesus gave him back to his mother.
New Berkeley Version	.
New Century Version	.
New Living Translation	Then he walked over to the coffin and touched it, and the bearers stopped. "Young man," he said, "I tell you, get up." Then the dead boy sat up and began to talk! And Jesus gave him back to his mother.
The Passion Translation	Then he stepped up to the coffin and touched it. When the pallbearers came to a halt, Jesus said to the corpse, "Young man, I say to you, arise and live!" Jesus presented the son to his mother, alive! Immediately, the young man moved, sat up, and spoke to those nearby.
Unlocked Dynamic Bible	Then he came close to them and touched the stretcher on which the body was lying. The men carrying it stood still. He said, "Young man, I say to you, get up!" The man sat up and began to talk! Then Jesus led him back to his mother.
William's New Testament	Then He went up and touched the hearse and the bearers stopped; and He said, "Young man, I tell you, arise." Then the dead man sat up and began to speak, and Jesus gave him back to his mother.

Partially literal and partially paraphrased translations:

American English Bible	Then he went over and touched the open casket; and at that, the pallbearers stopped. And Jesus said: 'Young man; I tell you to get up!'
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	Well, the man who had been dead then sat up and started talking... and then [Jesus] gave him to his mother.
Beck's American Translation Breakthrough Version	. And when He came forward, He touched the coffin. The <i>people</i> hauling <i>it</i> stood <i>still</i> , and He said, "Young man, I tell you, get up." And the dead <i>son</i> sat up and began to be speaking. And He gave him to his mother.
Common English Bible	He stepped forward and touched the stretcher on which the dead man was being carried. Those carrying him stood still. Jesus said, "Young man, I say to you, get up." The dead man sat up and began to speak, and Jesus gave him to his mother.
International Standard Version Len Gane Paraphrase	. He came and touched the casket, and those who carried him stopped. He said, "Young man, I say to you, get up." He who was dead sat up and started to talk, and he gave him over to his mother.
A. Campbell's Living Oracles	Then he advanced and touched the bier, (the bearers stopping,) and said, Young man, arise, I command you. Then he who had been dead, sat up, and began to speak, and he delivered him to his mother.
New Advent (Knox) Bible	Then he went up and put his hand on the bier; and those who were carrying it stood still. And he said, Young man, I say to thee, rise up. And the dead man sat up, and spoke; and Jesus gave him back to his mother.
NT for Everyone	Then he went up and touched the bier, and the people carrying it stood still. 'Young fellow,' he said, 'I'm telling you – get up!' The dead man sat up and began to speak, and he gave him to his mother.
20 th Century New Testament	Then he went up and touched the bier, and the bearers stopped; and Jesus said: "Young man, I am speaking to you--Rise!" The dead man sat up and began to talk, and Jesus restored him to his mother.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND HE CAME UP AND TOUCHED THE COFFIN; AND THE BEARERS CAME TO A HALT. AND HE SAID, "YOUNG MAN, I SAY TO YOU, ARISE!" THE DEAD MAN SAT UP AND BEGAN TO SPEAK. AND JESUS GAVE HIM BACK TO HIS MOM.
Christian Standard Bible Conservapedia Translation	. Jesus approached and touched the coffin, and the pall-bearers stopped in their tracks. Jesus said, "Young man, I order you, Get up!" With that he sat up, and began speaking. Jesus then turned him over to his mother. ἐγείρω: literally, "to cause to rise from a seat or bed"
Evangelical Heritage V. Ferrari-Fenton Bible	. And stepping forward, He touched the bier: then the carriers stood still; and He said, "Young man, I say to you, Arise!" When the dead man sat up, and began to speak. And He handed him to his mother.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament Leicester A. Sawyer's NT	. And approaching he touched the bier, and those who bore it stopped. And he said, Young man, I tell you, arise! And the dead sat up, and began to speak; and he gave him to his mother.
Unlocked Literal Bible	Then he went up and touched the wooden frame on which they carried the body, and those carrying it stood still. He said, "Young man, I say to you, arise." The dead man sat up and began to speak, and Jesus gave him to his mother.
Urim-Thummim Version	.

Weymouth New Testament	Then He went close and touched the bier, and the bearers halted. "Young man," He said, "I command you, wake!" The dead man sat up and began to speak; and He restored him to his mother.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then he came up and touched the stretcher and the men who carried it stopped. Jesus then said, "Young man, awake, I tell you." And the dead man got up and began to speak, and Jesus gave him to his mother.
The Heritage Bible	And coming near, he touched the coffin, and those lifting him stood still. And he said, Young man, I say to you, Rise up. And the one dead sat up, and began to talk, and he gave him to his mother.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	Then he went up and touched the bier and the bearers stood still, and he said, 'Young man, I tell you: get up.' And the dead man sat up and began to talk, and Jesus gave him to his mother.
New RSV	.
Revised English Bible–1989	He stepped forward and laid his hand on the bier; and the bearers halted. Then he spoke: "Young man, I tell you to get up." The dead man sat up and began to speak; and Jesus restored him to his mother.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then he came close and touched the coffin, and the pallbearers halted. He said, "Young man, I say to you: get up!" The dead man sat up and began to speak, and Yeshua gave him to his mother. 1 Kings 17:23
exeGesés companion Bible	...- and he comes and touches the coffin and they who bear him stand. And he says, Youth, I word to you, Rise! - and the dead sits, and begins to speak: and he gives him to his mother.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Approaching [He] touches the coffin The [Men] but Carrying {her} stand and [He] says Youth [to] you [I] say be raised! and sits (up) The [Man] Dead and [He] begins to speak and [He] gives him [to] the mother [of] him...
Awful Scroll Bible	Surely being came-toward, Himself contacted the bier, and they carrying it stood still, and he said, "Young man, I direct to you be emerged risen up!" Indeed he dead sat-up-among, and himself began to speak! Then he gave him to his mother.
Concordant Literal Version	And approaching, He touches the bier. Now those bearing it stand. And he said, "Youth, to you am I saying, Be roused!" And the dead youth sits up and begins to be speaking. And He gives him back to his mother.
Orthodox Jewish Bible	And having approached, he touched the aron met (coffin); and the bearers stood still, and he said, Bocher, to you I say, get up.

And the niftar (deceased person) sat up and he began to speak, and Rebbe Melech HaMoshiach gave him to his Em (mother).

Rotherham's Emphasized B. .
Third Millennium Bible .

Expanded/Embellished Bibles:

- The Amplified Bible* And He came up and touched the bier [on which the body rested], and the pallbearers stood still. And He said, "Young man, I say to you, arise [from death]!" The man who was dead sat up and began to speak. And Jesus gave him back to his mother.
- An Understandable Version Then He went near the casket and touched it; [immediately] the pallbearers stopped. Jesus said, "Young man, I tell you, get up." And the dead man sat up and began talking. And Jesus gave him [back] to his mother [alive].
- The Expanded Bible He went up and touched the coffin [or bier; ^c the body was probably wrapped in cloths and lying on a wooden plank], and the people who were carrying it stopped. Jesus said, "Young man, I tell you, get up!" And the son [^L dead man] sat up and began to talk. Then Jesus gave him back to his mother.
- Jonathan Mitchell NT Then, after approaching, He touched the bier (an open frame funeral couch used to carry a dead person to burial), so the folks proceeding in bearing [it] stood [still]. Next He said, "Young man, I am now saying for (or: to) you, Be at once aroused and raised up (or, used intransitively: Rise; Get up)!" And then the dead man sat up and started to proceed speaking. So they gave him to his mother.
- P. Kretzmann Commentary And He came and touched the bier; and they that bare him stood still. And He said, Young man, I say unto thee, Arise.
Jesus then stepped to the frame upon which the dead man lay, He touched the coffin: the hand of Life rapped at the chamber of death. Those who carried the coffin stood at the touch of the Lord's hand. Then Jesus, as the Lord of life and death, gave a peremptory command: Young man, to thee I say, arise! He speaks to the dead as though he were merely sleeping.
And he that was dead sat up, and began to speak. And He delivered him to his mother.
At His word the soul is reunited with the body, and death must yield up his prey. And the dead man, who was all ready to be buried, suddenly sat up and began to speak. He was restored to life. And Jesus gave him back to his mother, restored to the widow the one treasure which remained for her in life. She had been "surrounded with great pains and terror that she must have thought that God, heaven, earth, and everything were against her; and because she looks at things according to her flesh, she must conclude that it is impossible for her to be relieved of this fear. But when her son was awakened from death, then no other feeling took hold of her than as though heaven and earth, wood and stones, and everything was happy with her; then she forgot all pain and sorrow; all that went away; just as when a spark of tire is extinguished when it falls in the midst of the sea. " On the last day, when the Lord will return for judgment, He will halt the great funeral procession which is moving forward all over the world, He will bring the dead back to life, He will heal all wounds which death has made, He will reunite all those whom death has separated. Then there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, Rev_21:4. That is the hope of the believers. While they are in this vale of tears, they cling to the hope of the Gospel. And this hope will then be realized and revealed in them.
- Syndein/Thieme And having approached, He touched the bier/'funeral couch', and those who carried it stood still. He {Jesus} said, "Young man {neaniskos}, To you I am saying, 'Get up!' {an order} " And, the 'one who was dead' {nekros} sat up and began to speak. So, He {Jesus} gave him back to his mother.

Translation for Translators	Then, <i>ignoring the Jewish laws about not coming near a corpse</i> , he came close and touched the stretcher <i>on which the body was lying</i> . So the men carrying it stood still. He said, “Young man, I say to you, get up!” The man sat up and began to talk! Jesus returned him to his mother <i>to care for her</i> .
The Voice	Then He came to the stretcher, and those carrying it stood still. Jesus: Young man, listen! Get up! The dead man immediately sat up and began talking. Jesus presented him to his mother, and everyone was both shocked and jubilant. They praised God. A portion of v. 16 is included for context.

Bible Translations with Many Footnotes:

Disciples’ Literal New T. NET Bible®	. Then ⁴⁷ he came up ⁴⁸ and touched ⁴⁹ the bier, ⁵⁰ and those who carried it stood still. He ⁵¹ said, “Young man, I say to you, get up!” So ⁵² the dead man ⁵³ sat up and began to speak, and Jesus ⁵⁴ gave him back ⁵⁵ to his mother. ⁴⁷ tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. ⁴⁸ tn Grk “coming up, he touched.” The participle προσελθὼν (proselqwn) has been translated as a finite verb due to requirements of contemporary English style. ⁴⁹ sn The act of having touched the bier would have rendered Jesus ceremonially unclean, but it did not matter to him, since he was expressing his personal concern (Num 19:11, 16). ⁵⁰ sn Although sometimes translated “coffin,” the bier was actually a stretcher or wooden plank on which the corpse was transported to the place of burial. See L&N 6.109. ⁵¹ tn Grk “And he.” Here καί (kai) has not been translated because of differences between Greek and English style. ⁵² tn Here καί (kai) has been translated as “so” to indicate the result of Jesus’ command. ⁵³ tn Or “the deceased.” ⁵⁴ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity. ⁵⁵ tn In the context, the verb δίδωμι (didwmi) has been translated “gave back” rather than simply “gave.”
New American Bible (2011) The Passion Translation The Spoken English NT	. . And he came up and touched the stretcher with the young man on it. The people carrying him stood still. Jesus said, “Young man, I’m talking to you. Get up.” And the dead man sat up, and started talking. And Jesus gave him to his mother.
Wilbur Pickering’s New T.	And advancing He took hold of the bier and the bearers stood still. Then He said, “Young man, to you I say, get up!” ⁴ So the dead man sat up and began to talk! Yes, He gave him back to his mother. (4) Jesus was always specific when He brought someone back from the dead, so as not to empty the graveyard.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And having approached, He took hold of the open coffin. Then the ones carrying [it] stood still, and He said, "Young man, I say to you, get up!" And the dead [man] sat up and began to speak! And He gave him to his mother.
Charles Thomson NT	Then he advanced and touched the bier, (now the bearers had stopped) and he said, Young man, I say to thee, Arise. Thereupon he who had been dead, sat up and began to speak. And he delivered him to his mother.
Context Group Version Disciples’ Literal New T.	. And having come to it, He touched the funeral-bed. And the ones bearing it stopped. And He said, “Young-man, I say to you, arise!” And the dead one sat up and began to speak. And He gave him to his mother.
English Standard Version Far Above All Translation	. .

Green's Literal Translation Literal New Testament	.	AND COMING UP HE TOUCHED THE BIER, AND THOSE BEARING [IT] STOPPED. AND HE SAID, YOUNG MAN, TO THEE I SAY, ARISE. AND SAT UP THE DEAD AND BEGAN TO SPEAK, AND HE GAVE HIM TO HIS MOTHER.
Modern English Version	.	
Modern Literal Version	.	
Modern KJV	.	
New American Standard B.	.	
New European Version	.	
New King James Version	.	Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother.
NT (Variant Readings)	.	
Niobi Study Bible	.	
Restored Holy Bible 6.0	.	
Revised Young's Lit. Trans.	.	...and having come near, he touched the bier, and those bearing it stood still, and he said, 'Young man, to you I say, Arise;' and the dead sat up, and began to speak, and he gave him to his mother;...
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 to where coffin is being held up and He touches it, saying to the young man, "Get up!" The young man sits up.

Luke 7:14a			
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
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ahēe]	coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping	masculine singular, aorist active participle; nominative case	Strong's #4334
haptomai (ἅπτομαι) [pronounced HAHP-toh-maī]	to touch; to attach oneself to, to fasten one's self to, adhere to, cling to; to have carnal intercourse with, to cohabit with	3 rd person singular, aorist (deponent) middle indicative	Strong's #680
tês (τῆς) [pronounced tayc]	of the; from the	feminine singular definite article; genitive and ablative cases	Strong's #3588
soros (σορός) [pronounced sor-OSS]	an urn, coffin, funereal receptacle, a bier; receptacle for keeping the bones of the dead; the funeral couch or bier on which the Jews carried their dead forth to burial	feminine singular noun; genitive/ablative case	Strong's #4673 (hapax legomena)

Translation: Drawing near, Jesus [lit., He] touched the coffin,...

The word *bier* is the **hapax legomenon** *soros* (σορός) [pronounced *sor-OSS*], which means, *an urn, coffin, funereal receptacle, a bier; receptacle for keeping the bones of the dead; the funeral couch or bier on which the Jews carried their dead forth to burial*. Strong's #4673. Most of the dictionaries suggest that this is an open wooden frame upon which dead bodies are transported.

Jesus gravitated toward the bier that was being carried and He touched it.

I do not know exactly what their coffins looked like then, whether a board upon which the son was laid or a box in which his body was placed. I lean towards the former, as the widow is not wealthy.

The NET Bible: *Although sometimes translated "coffin," the bier was actually a stretcher or wooden plank on which the corpse was transported to the place of burial.*²⁵

Any sort of contact with the dead made a person ceremonially unclean. This is why Jesus did not touch the son directly.

Luke 7:14b			
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
bastazô (βαστάζω) [pronounced <i>bas-TAD-zoh</i>]	<i>bearing, carrying, taking up, lifting [up], also: enduring, declaring, sustaining, receiving</i>	masculine plural, present active participle; nominative case	Strong's #941
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop</i>	3 rd person plural, aorist active indicative	Strong's #2476

Translation: ...and those carrying [it] stopped.

The men carrying the bier stopped. It was the odd event of this stranger to stop the procession and then to touch the wooden plank upon which the body laid. There is always the possibility that they had some idea who Jesus was. After all, He is there with hundreds of other people who are following Him (including a large number of people who apparently have not made up their minds about Jesus yet).

Jesus coming up and touching the bier stopped the proceedings immediately. No one knows what to do, but moving forward with the body seems out of the question (Jesus is standing right in front of them; and behind Him are perhaps a few hundred people). Given the time frame—early in the Lord's ministry—what Jesus was about to do had not been done before. So, no one really knew or even had an inkling of what would happen next—except for Jesus.

²⁵ From <https://bible.org/netbible/index.htm?luk7.htm> (footnote); accessed November 3, 2019.

Also, remember that there are two sets of people there. There are those who are following death (the woman's son laying on the wooden bier); and those who are following Life (the ones who are following Jesus). They come face to face, and Jesus is between them.

Bear in mind that these are real events which actually took place; but there is also a grand representative nature to this particular event.

Insofar as we know, perhaps Jesus stood in front of them with his flattened hand against the wooden stretcher, using the universal symbol for *stop*.

Jesus coming up and touching the bier would have been a very odd thing for someone to do—particularly a stranger. This would have caused a person to be ceremonially unclean; and this has probably never happened at a funeral before (again, Jesus appears to have touched the bier and not the dead body).

No doubt, some of the people there knew Who Jesus was; others, likely, had no idea. But, just someone touching the bier would have been a very unusual thing for anyone to do; and that brought the entire procession to a dead halt.

Jesus was with a very large crowd and He encounters the funeral procession, which is smaller. 2 minutes ago, the focus of everyone in the funeral procession was upon the widow or upon the dead son. Now everyone is looking at Jesus.

A funeral procession generally does not stop until they have come to the grave site. Jesus has stopped the procession, and no doubt, everyone is quiet and looking at Jesus (perhaps there is a gasp or two in the crowd). Whatever the case, Jesus now has everyone's attention. The people in the procession are no longer focused upon the woman or her deceased child. Everyone is looking at Jesus, and no one has any idea what is about to take place.

Even the woman has stopped crying.

Everything has come to a halt, and Jesus speaks to the (dead) boy:

Luke 7:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπὼ) [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 rd person singular, aorist active indicative	Strong's #2036
neaniskos (νεανίσκος) [pronounced neh-an- ISS-koss]	<i>a young man (under 40), youth; used of a young attendant or servant</i>	masculine singular noun; vocative	Strong's #3495
soi (σοί) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Luke 7:14c

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>	1 st person singular, present active indicative	Strong's #3004
egeirō (ἐγείρω) [pronounced Exodus generation-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 nd person singular, aorist passive imperative	Strong's #1453

Translation: He spoke to the young man, "To you, I say, arise!"

Jesus spoke to the young man upon the bier. Jesus tells him to rise up. I really do not have a clue as to the son's age. According to the word used, he is probably less than 40 years old.

The funeral procession has come to a halt, because Jesus stood in front of those carrying the bier and he touched it. And now, Jesus speaks to the deceased.

Although Who Jesus was and what He has been doing was no doubt spread far and wide by this time—even this early into His ministry—let me postulate that He was not universally known; and certainly not universally recognized.

However, what Jesus is doing and saying has the full concentration of everyone there. For those who have no idea who He is, they are surely going to ask around.

Luke 7:14 **Drawing near, Jesus [lit., He] touched the coffin, and those carrying [it] stopped. He spoke to the young man, "To you, I say, arise!"** (Kukis moderately literal translation)

Jesus has prematurely stopped the funeral procession, and then, He has made it all about Him, rather than about the grieving mother. He speaks to the dead son.

How did Jesus, from His humanity, decide to do this? Let me suggest that this is all about time and place. Jesus would have been aware, in His humanity, of people being raised from the dead in the Old Testament (I don't recall how many; one or two?). But we will later note a passage from Isaiah which speaks to this. So, when Jesus comes face to face with a funeral procession, and He is offering life eternal to those who believe in Him; it would be logical for Him, as the Messiah, to raise the dead person up.

Luke 7:15a

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 7:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anakathizō (ἀνακαθίζω) [pronounced an-ak-ath-ID-zoh]	<i>to raise one's self and sit upright, to sit up, to erect</i>	3 rd person singular, aorist active indicative	Strong's #339
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine singular adjective; nominative case	Strong's #3498

Translation: And the dead [boy] sat up...

All of this narrative would have taken a very short amount of time. The two groups of people were there—the followers of Jesus and the followers of the funeral procession. Jesus moved forward to the casket, touched it, and spoke. This took perhaps a minute or so—and everyone is looking at Him.

And just so that you understand, in God's plan, there were many occasions where circumstances made Jesus the center of the event taking place. Jesus does not make Himself out to be the center of this event out of ego. He does not require the admiration of hundreds of people to feel fulfilled. He grabs their attention and puts Himself in the center of this event, because He—the actual Person of Jesus—is their salvation. He is the only way to God. All attention should therefore be upon Him, particularly during a funeral procession. Making Himself the central figure is for our benefit.

In any case, after Jesus speaks, the boy sits up.

Think about the symbolism of these two groups of people, with Jesus standing between them. There are those who follow Jesus, Who is life; and there are those following along the funeral procession—they are following death. The key is Jesus. Life is found with Jesus. Jesus gives life, even to the dead. And Jesus stands in the midst of these two crowds.

Luke 7:15b			
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
archomai (ἄρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756
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 rd person singular, present active infinitive	Strong's #2980

Translation: ...and began to speak.

Then the boy starts to speak. We have no idea as to the content; but previous believers who have been healed often glorify God.

Everyone can see the boy (since he is lifted up), and everyone can hear him. Jesus shows again that He has the power over death, something that no other man has.

Luke 7:15c			
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
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
αυτον (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
τῆ (τῆ) [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
μήτηρ (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3384
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Jesus [lit., He] gave [or, presented] him to his mother.

Jesus apparently lifts or helps the young man off the bier; and then Jesus hands him to his mother.

In the alternative, those carrying the bier set it down, and Jesus gives a hand up to the young man. Jesus then presents the living son to his mother.

So he who was dead sat up and began to speak (a graphic); from **Redeeming God**; accessed July 22, 2022.

Luke 7:15 **And the dead [boy] sat up and began**



to speak. Jesus [lit., He] gave [or, presented] him to his mother. (Kukis moderately literal translation)

We do not know exactly what physically took place here. My thinking at first was, Jesus picked up the boy and handed him over to his mother—which is what made me think that he might be around 10 years old. However, the verb *to give* can also mean *to present*. So, assuming that the pallbearers set the bier down, the boy (young man) stands up and is guided by Jesus' hand to his mother.

Exactly how this all takes place is speculation. In any case, the details are superfluous to what is being taught here. In Jesus is life. Being touched by Jesus is life. Everyone there is a witness to this. Jesus is the way, the truth and the life; no one comes to the Father but through Him.

Obviously, the mother is going to hug the child at this point.

Luke 7:14–15 Drawing near, Jesus [lit., He] touched the coffin, and those carrying [it] stopped. He spoke to the young man, “To you, I say, arise!” And the dead [boy] sat up and began to speak. Jesus [lit., He] gave [or, presented] him to his mother. (Kukis moderately literal translation)

What is remarkable about this is, everyone in the town apparently knows the mother or the child; and they all know that the kid is really dead. But, Jesus speaks to the dead boy, and suddenly, the boy is alive. Again, this event is both real and symbolic, as it symbolizes how we are saved. We believe in the Lord—we hear His voice²⁶ and we respond to it—and we are made alive.

One thing should be made clear: the boy has *not* been resurrected; this is not his resurrection body. He has been resuscitated; which means, he is alive now, at whatever age that he is, and he will live a normal life from this point on. However, he will die at some point in the future. Maybe 40 years hence; maybe 60 years hence.

Luke 7:14–15 Drawing near, Jesus touched the coffin, and those carrying it stopped. Jesus spoke to the young man, saying, “Rise up!” And the previously dead child sat up and began to speak. Jesus then gave him to his mother. (Kukis paraphrase)

And took fear all [of them] and they were giving glory to the God., saying that “[The] Prophet Great was raised up among us;” and that, “Has visited the God the people of His.”

Luke
7:16

Fear gripped all [of them]; but they [then] were giving glory to God, saying, “The Great Prophet has been raised up among us;” and, “God has [now] visited His people.”

Fear gripped many of the people there. However, most of them began to give glory to God, saying, “The Great Prophet has been raised up among us;” and also, they said, “God has now visited His people.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) . And took fear all [of them] and they were giving glory to the God., saying that “[The] Prophet Great was raised up among us;” and that, “Has visited the God the people of His.”
 Revised Douay-Rheims .
 Douay-Rheims 1899 (Amer.) .
 V. Alexander's Aramaic T. .

²⁶ I am speaking metaphorically here; not literally. By hearing the voice of Jesus, I mean, we often hear the words of Scripture spoken, by a friend, a pastor or an evangelist.

James Murdock's Syriac NT	And awe seized all the people; and they glorified God, and said: A great prophet hath arisen among us, and God hath visited his people.
Original Aramaic NT	And awe gripped all the people, and they were glorifying God, and they were saying, "A great Prophet has arisen among us, and God has visited his people."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And all men were seized with fear; and they praised God, saying, A great prophet is risen among us; and, God has visited his people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And fear came on all, and they gave praise to God, saying, A great prophet is among us: and, God has given thought to his people.
Bible in Worldwide English	Everyone was very much surprised. They praised God. They said, A great prophet of God has come to us. God has remembered his people.
Easy English	Everyone there was very afraid. They praised God and said, 'A great prophet of God has appeared among us. God has come to save his people!'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Everyone was filled with fear. They began praising God and said, "A great prophet is here with us!" and "God is taking care of his people."
God's Word™	Everyone was struck with fear and praised God. They said, "A great prophet has appeared among us," and "God has taken care of his people."
Good News Bible (TEV)	They all were filled with fear and praised God. "A great prophet has appeared among us!" they said; "God has come to save his people!"
The Message	They all realized they were in a place of holy mystery, that God was at work among them. They were quietly worshipful—and then noisily grateful, calling out among themselves, "God is back, looking to the needs of his people!"
NIRV	The people were all filled with wonder and praised God. "A great prophet has appeared among us," they said. "God has come to help his people."
New Life Version	Everyone was afraid and they gave thanks to God. They said, "A great Man Who speaks for God has come among us! God has cared for His people!"
New Simplified Bible	They were all afraid and they praised God. They said: »A great prophet has appeared among us. God has visited (inspected) (selected) his people.«

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

College Press Bible Study	.
Contemporary English V.	Everyone was frightened and praised God. They said, "A great prophet is here with us! God has come to his people."
The Living Bible	A great fear swept the crowd, and they exclaimed with praises to God, "A mighty prophet has risen among us," and, "We have seen the hand of God at work today."
New Berkeley Version	.
New Century Version	.
New Living Translation	Great fear swept the crowd, and they praised God, saying, "A mighty prophet has risen among us," and "God has visited his people today."
The Passion Translation	A tremendous sense of holy mystery swept over the crowd <i>as they witnessed this miracle of resurrection</i> . They shouted praises to God, saying, "God himself has visited us to bless his people! A great prophet has appeared among us!"
Unlocked Dynamic Bible	Everyone there was overcome with awe. They praised Yahweh and said to each other, "A great prophet has come among us!" and "Yahweh has come to care for his people!"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Of course, everyone was startled by this, and they all started glorifying God, saying: 'A great Prophet has been raised among us,' and, 'God has started paying attention to His people!'
Beck's American Translation	.
Breakthrough Version	Fear took <i>hold of</i> everyone, and they were admitting that God is magnificent, saying, "A great preacher rose among us," and, "God kept an eye on His ethnic group."
Common English Bible	Awestruck, everyone praised God. "A great prophet has appeared among us," they said. "God has come to help his people."
International Standard V	.
Len Gane Paraphrase	Fear came over all, and they praised God saying, 'That a great prophet is risen up among us,' and 'That God has visited his people.'
A. Campbell's Living Oracles	And all present were struck with awe, and glorified God, saying, A great prophet has arisen among us; and God has visited his people.
New Advent (Knox) Bible	They were all overcome with awe, and said, praising God, A great prophet has risen up among us; God has visited his people.
NT for Everyone	Terror came over all of them. They praised God. 'A great prophet has risen among us!' they said. 'God has visited his people!'
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	FEAR GRIPPED THEM ALL, AND THEY PRAISED THEOS (<i>The Alpha & Omega</i>), SAYING, "A GREAT PROPHET HAS ARISEN AMONG US!" AND, "THEOS HAS VISITED HIS PEOPLE!"
Christian Standard Bible	.
Conservapedia Translation	The crowd was overwhelmed with reverence, and glorified God by saying, "A great prophet is among us" and "God looks after His people." φόβος: meaning of "reverence" here rather than "fear"; ἐπισκέπτομαι: not merely "visited", but "look after"
Evangelical Heritage V.	Fear gripped all of them, and they glorified God, saying, "A great prophet has arisen among us" and "God has visited his people!"
Ferrar-Fenton Bible	Then fear took possession of all; and they praised God, exclaiming, "A great Prophet is risen among us" and, "God has looked upon His people."
Free Bible Version	A sense of awe filled everyone there and they praised God, saying, "A great prophet has arisen among us," and "God has visited his people."
God's Truth (Tyndale)	And there came a fear on them all. And they glorified God saying: a great Prophet is risen among us, and God has visited his people.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	All were awe-struck, and they gave praise to God, saying, "A great prophet has arisen among us and God has visited his people."
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	All were awe-struck, and they gave glory to God--some saying, "A Prophet, a great Prophet, has risen up among us." Others said, "God has not forgotten His People."
Wikipedia Bible Project	A sense of awe gripped everyone there and they praised God, saying "A powerful prophet has arisen among us," and "God has come to help his people."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	A holy fear came over them all and they praised God saying, "A great prophet has appeared among us; God has visited his people."
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	Fear seized them all, and they glorified God, exclaiming, "A great prophet has arisen in our midst," and "God has visited his people." 1:68; 19:44.
New English Bible—1970	Deep awe fell upon them all, and they praised God. 'A great prophet has arisen among us', they said, and again, 'God has shown his care for his people.
New Jerusalem Bible	.
New RSV	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They were all filled with awe and gave glory to God, saying, "A great prophet has appeared among us," and, "God has come to help his people."
exeGeses companion Bible	And awe overtakes them all: and they glorify Elohim, wording, A mega prophet rises among us! and, Elohim visits his people!
Hebraic Roots Bible	And fear took hold of all; and they glorified YAHWEH, saying, A great prophet has risen up among us; and, YAHWEH has visited His people.
Israeli Authorized Version	And there came a fear on all: and they glorified Elohim, saying, That a great prophet is risen up among us; and, That Elohim hath visited his people.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...receives but Fear all [men] and [Men] recognized the god Saying for Forecaster Great is raised in us and for watches (carefully) The God the people [of] him...
Awful Scroll Bible	Therewithal there took hold reverence, on all- them -together there, and they keep to give Splendor to God, speaking out certainly-of-which, "A great exposor-to-light-beforehand, has come about risen up from-among us!" -- even certainly-of-which, "God himself observes-over his people!"
Concordant Literal Version	.
Orthodox Jewish Bible	And everyone was filled with yirat Shomayim and they were shouting, Baruch Hashem! And they were saying, A navi gadol (great prophet) is among us, and Hashem has visited His people.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Fear <i>and</i> profound awe gripped them all, and they <i>began</i> glorifying <i>and</i> honoring and praising God, saying, "A great prophet has arisen among us!" and, "God has visited His people [to help and care for and provide for them]!"
An Understandable Version	Then everyone was gripped with fear and gave honor to God, saying, "[<i>Surely</i>] a great prophet has arisen among us and God's [<i>presence</i>] has come to His people."
The Expanded Bible	All the people were ·amazed [seized with fear; filled with awe] and began ·praising [glorifying] God, saying, "A great prophet has ·come to [^l appeared/arisen among] us! God has ·come to help [looked favorably on; visited; 1:68] his people."

Jonathan Mitchell NT	Now fear and respectful awe at once took them all in hand (or: gripped them all), and so they began adding to God's reputation, and continued giving God the glory, one after another saying, "A great prophet was aroused and raised up among us," and, "God visits and looks in on His people so as to closely observe and help them out!"
P. Kretzmann Commentary	Luke 7:16-17 The effect of the miracle: And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. At this manifestation of almighty power which they had seen with their eyes, a fear and dread of the supernatural fell upon, took hold of, all the people. They felt the presence of God in this Man of Nazareth.
Syndein/Thieme	But fear/awe/respect {phobos} 'took hold'/seized them all, and they began to praised/extolled {doxazo} God, saying, "A great prophet has appeared among us!" and . . . "God has 'looked upon to help' {episkeptomai} His people!"
Translation for Translators	Then everyone <i>there</i> was amazed/awestruck. They praised God, saying, "A great prophet has come among us!" They also said, "God has come to help his people!"
The Voice	The dead man immediately sat up and began talking. Jesus presented him to his mother, and everyone was both shocked and jubilant. They praised God. Funeral Crowd: A tremendous prophet has arisen in our midst! God has visited His people! V. 15 is included for context.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. Fear ⁵⁶ seized them all, and they began to glorify ⁵⁷ God, saying, "A great prophet ⁵⁸ has appeared ⁵⁹ among us!" and "God has come to help ⁶⁰ his people!" ^{56tn} Or "Awe." Grk "fear," but the context and the following remark show that it is mixed with wonder; see L&N 53.59. This is a reaction to God's work; see Luke 5:9. ^{57tn} This imperfect verb has been translated as an ingressive imperfect. ^{58sn} That Jesus was a great prophet was a natural conclusion for the crowd to make, given the healing; but Jesus is more than this. See Luke 9:8, 19-20. ^{59tn} Grk "arisen." ^{60tn} Grk "visited," but this conveys a different impression to a modern reader. L&N 85.11 renders the verb, "to be present, with the implication of concern – 'to be present to help, to be on hand to aid.' ... 'God has come to help his people' Lk 7:16." The language recalls Luke 1:68, 78.
New American Bible (2011) The Passion Translation The Spoken English NT	. Everybody was awestruck, ^k and was glorifying God. They were saying, "A great prophet has arisen among us!" and "God has visited God's people!" ^k Lit. "seized with fear."
Wilbur Pickering's New T.	Fear took hold of all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But fear [or, awe] took hold of [them] all, and they began glorifying God, saying, "A great prophet has risen up among us," and, "God [has] visited His people!"
Charles Thomson NT Context Group Version	. And fear took hold on all: and they publicly honored God, saying, A great prophet has arisen among us: and, God has visited his people.
Darby	And fear seized on all, and they glorified God, saying, A great prophet has been raised up amongst us; and God has visited his people.
Disciples' Literal New T.	.

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	And there came a fear on all, and they glorified God, saying, "A great prophet is risen up among us"; and, "God has visited His people."
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	Fear came over all, and they praised God saying, 'That a great prophet is risen up among us,' and 'That God has visited his people.'
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: The people are fearful, but then many of them praise God, saying that a great prophet has risen up and that God has visited His people.

Luke 7:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
lambánō (λαμβάνω) [pronounced lah-m-BAHN-oh]	to take, to receive, to have, to hold; to obtain; to get a hold of	3 rd person singular, aorist active indicative	Strong’s #2983
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
phobos (φόβος) [pronounced FOHB-oss]	fear, dread, terror; that which strikes terror; reverence for one’s husband	masculine singular noun; nominative case	Strong’s #5401
pantas (πάντας) [pronounced PAHN-tas]	the whole, all	masculine plural adjective, accusative case	Strong’s #3956

Translation: Fear gripped all [of them];...

Everyone there was taken aback by fear. Most of them, because they recognized that this was the work of God (no doubt, none of this affected most of the religious types who were there).

Quite obviously, the people in both crowds have never seen anything like this before. There were no doubt rumors and stories about Jesus, but everyone there was seeing this quite close up. When faced with the power of God, even when it is gentle like this, fear is a natural reaction.

Luke 7:16b			
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
doxazô (δοξάζω) [pronounced <i>dox-AD-zo</i>]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 rd person plural, imperfect active indicative	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: ...but they [then] were giving glory to God,...

When the initial shock began to wear off, the people then began to give glory to God. They recognize that what has happened is the power of God.

Luke 7:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (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 plural, present active participle, nominative case	Strong's #3004
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
prophêtês (προφήτης) [pronounced <i>prof-AY-tace</i>]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
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>	masculine singular adjective; nominative case	Strong's #3173
egeirô (ἐγείρω) [pronounced <i>Exodus generation-I-row</i>]	<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>	3 rd person singular, aorist passive indicative	Strong's #1453

Luke 7:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
hêmin (ἡμῖν) [pronounced hay-MIHN]	<i>to us, of us, by us; for us</i>	1 st person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...saying, "The Great Prophet has been raised up among us;"...

How the people glorified God is by saying these two things. Some said, "The Great Prophet has been raised up among us." So, many of them recognized that Jesus was the Great Prophet of the Old Testament.

Moses describes Him in Deuteronomy 18:15–16a [Moses is speaking] *Jehovah your God shall raise up to you a Prophet from among you, of your brothers, one like me; you shall listen to Him, according to all that you desired of Jehovah your God...* Deuteronomy 18:18 [God is speaking] *I shall raise up a prophet to them from among their brothers, one like you; and I will put My Words in His mouth; and He shall speak to them all that I shall command Him.* (Green's Literal Translation; capitalized)

The *Great Prophet* would be the Messiah. He would be more than simply a prophet, and many people recognized Jesus.

Luke 7:16c ...saying, "A Great Prophet has arisen among us!" (ESV; capitalized)

Throughout the gospels, Jesus looks to be properly identified by others; to be witnessed to by others. He does not stand before the people and say, "I am God come in the flesh; believe in Me." The people observing this event have identified Who He is.

God is glorified when you recognize Who He is and what He is doing.

Luke 7:16d			
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
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
episkeptomai (ἐπισκέπτομαι) [pronounced ep-ee-SKEP-tohm-ahee]	<i>to visit; to look out for; to go [out] to see; to inspect; to come to help; to select</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1980
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 7:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
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
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
αυτου (αυτου̐) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and, "God has [now] visited His people."

The hoti conjunction is sometimes used to indicate quotation marks.

Others there said, "God has visited His people." This also glorifies God. Again, they recognize God's work being done among them.

Luke 7:16c-d (NASB) (a graphic); from **Daily Prayer**; accessed July 21, 2022.

Isaiah 7:14 **Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call His name Immanuel.** (ESV; capitalized)

Matthew 1:23 **"Behold, the virgin shall conceive and bear a son, and they shall call His name Immanuel"** (which means, **God with us**)." (ESV; capitalized)

Bear in mind that, for 400 years, God has been silent towards Israel. There have been no miracles, no prophets, no men of God, in the sense that they actually communed with God and brought information from God to Israel.

Although there are some writings which were done in these interim years, they are not taken to be divinely inspired (nor do they claim divine inspiration).

No one appears to question this miracle. It would be a very difficult miracle to question.

A brief review of Luke 7:11–15:

Luke 7:11 **Soon afterward He went to a town called Nain, and His disciples and a great crowd went with Him.**



Jesus and his disciples went to a town called Nain, and he had His usual disciples with Him but there were others also with him who were simply interested in what was happening. Perhaps it was sort of like following a circus, but Jesus and what He did is what everyone was talking about.

Luke 7:12 As He drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her.

Now, as the people with Jesus come near to the gate of the town, there is a group gathered on the other side of the gate, walking toward them (heading out of the gate). This is a funeral procession involving a mother, who is widowed; and her only son was being carried lifeless on a slab. Many people from Nain were attending this funeral.

Jesus would have determined, within a few seconds, who had died, who his mother was, and that there was no husband. The grieving mother would have been easy to pick out. The relationship of her to the deceased would have been easily determined, if the body of the deceased was not covered up. The fact that she did not have a husband would be observed simply because there was not a man of her age comforting her.

Luke 7:13 And when the Lord saw her, He had compassion on her and said to her, "Do not weep."

Jesus, as a man, has compassion. But instead of telling her to cry and let it all out, Jesus tells her to give it a rest. "Stop weeping," He tells her. This is so Jesus would become the focal point and so that she can concentrate on Him (along with everyone else who is there).

Luke 7:14 Then He came up and touched the bier, and the bearers stood still. And He said, "Young man, I say to you, arise."

Then Jesus comes to the bier (the board upon which the body was lying) and He touched it; and those carrying the bier stop right there in their tracks. Jesus tells the man to rise up.

Luke 7:15 And the dead man sat up and began to speak, and Jesus gave him to his mother. (ESV; capitalized)

The young man, who had been dead, sits up and he begins to speak. Jesus presents him to his mother.

Luke 7:16 Fear gripped all [of them]; but they [then] were giving glory to God, saying, "The Great Prophet has been raised up among us;" and, "God has [now] visited His people." (Kukis moderately literal translation)

The people at the funeral correctly assess the situation. They recognize that Jesus is a great prophet who has arisen before them. They recognize that God is visiting His people. This breaks a 400 year silence, as God has not spoken to His people directly since the close of the Old Testament.²⁷

Kretzmann makes an interesting observation here: At this manifestation of almighty power which they had seen with their eyes, a fear and dread of the supernatural fell upon, took hold of, all the people. They felt the presence of God in this Man of Nazareth. But they did not acknowledge Him as the Messiah in spite of the greatness of the miracle. Merely as a great prophet they heralded Him; only as a visitation of God's grace did they look upon His coming. Their faith and understanding fell far short of that of the centurion of Capernaum. A mere recognition and acceptance of Jesus as a great prophet and social reformer is not sufficient at any time. All men must know Him to be the one and

²⁷ With the notable exception of John the baptizer.

*only Savior of the world. Only this knowledge and trust will bring salvation.*²⁸ Kretzmann's commentary here really needs to be discussed:

I am thinking on this. Are all of these people saved? I would suggest that those who made those two observations—that a great prophet had risen up among them and the God has now visited His people—and those who believed them, are now eternally saved.

The more that I think about this verse, along with Kretzmann's high bar for salvation, the more that I think these people were saved. Did they know and understand everything about the Lord at the time of exercising this faith? No. Did they know enough? I would say, yes. They appear to recognize that Jesus is the promised Great Prophet (promised by Moses) and that Jesus represents a visitation upon Israel from God. Do they understand that Jesus is actually God visiting them? Probably not. They do understand that God is visiting them insofar as, a prophet and miracle worker is there among them. That they seem to understand and believe.

What about Kretzmann's point that, *Their faith and understanding fell far short of that of the centurion of Capernaum*. He is right about this, but does that mean that these people are not saved? The centurion's faith was unusual inasmuch as he understood, far more than others—in fact, he understood more doctrine than Jesus' Own disciples. The centurion knew that Jesus Himself could command a cure, and that He was not actually performing the cure Himself (there are believers today who don't know this). The centurion had not simply believed in the Jewish Messiah; he understood more about Jesus than the average Christian today does. Now, does a person have to reach his level of faith and understanding in order to be saved? Absolutely not!

We have to separate salvation from living the spiritual life. Many people who are saved never grow spiritually a single millimeter. In fact, this describes the spiritual life of most believers. Most do not take advantage of the **rebound** technique (name your sins to God and God temporarily forgives you that sin and cleanses you from all unrighteousness—1John 1:9). The person who does not employ 1John1:9 is perpetually out of fellowship, meaning that it is impossible for him to grow spiritually.

This generation of Jews—many of them believers, but not all of them—might be very similar to the **Exodus generation**; those who left Egypt as adults. They saw great signs and miracles of God wrought by the hand of Moses and Aaron; and they believed in their God. But, they never advanced beyond this point, spiritually speaking.

Now, you may wonder about the importance of learning God's Word. Perhaps you have been a Christian for 5 years, 10 years or even more; and your life is definitely better than it was; but you don't really rebound (unless you are emotionally moved to), and you don't really give a rip about **dispensations**, theology, soteriology, etc. Surely, this does not mean that such a person has not grown?

What is happening in this situation is very common and we see this in groups of Christians all over. Many people, when they become believers, stop drinking too much, stop taking drugs, work harder, take their relationships with the opposite sex more seriously, etc. A young man might stop hound dogging around (I guess I need an updated word for this); and a young woman might stop making herself open to the public. The end result is, they are living better lives and, in their minds, *who cares about all this other stuff?*

For most believers, the key to their life is, they are living lives which are closer to the concepts found in the **laws of divine establishment**. They may not rebound very often; they make not take in very much doctrine; but they regulate their own lives more carefully and they commit fewer overt sins than they did prior to salvation. This is all well and good. Such people are leading fine, moral lives. There is nothing wrong with this. The laws of divine establishment are for believers and unbelievers both. If anyone obeys these laws, they are going to have a much better life. What you won't be doing is living life abundantly; nor will you be producing **divine good** (although life might be so good following the laws of divine establishment, that you may think that you *are* living a more abundant life). That requires being in fellowship and knowing what to do.

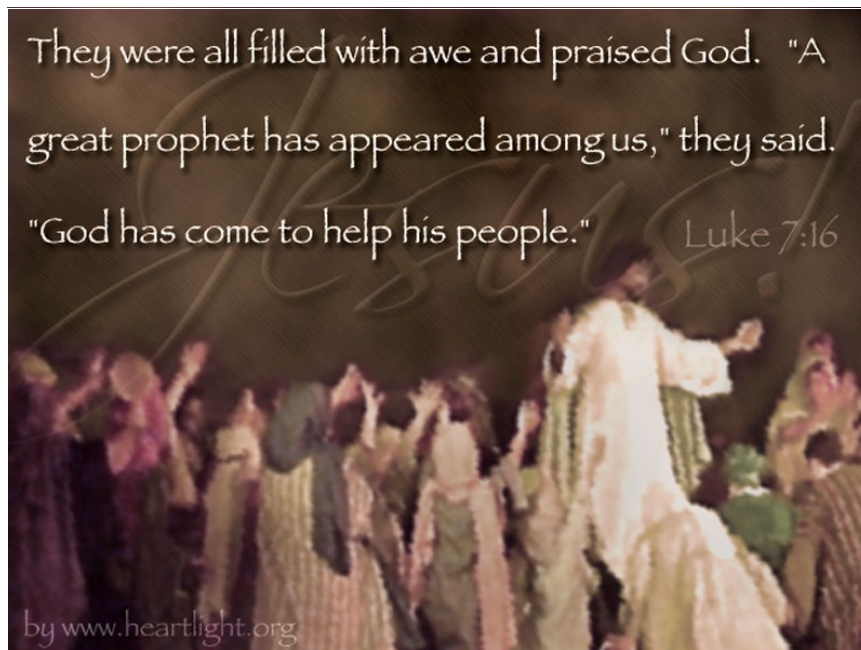
²⁸ From <https://www.studydrive.org/commentaries/kpc/luke-7.html> (vv. 16–17); accessed November 4, 2019.

Every person, no matter what, lives a better life when adhering to the laws of divine establishment. This always works. This always makes things better. But, this does not mean that you are advancing spiritually. You may sin less, you may do all things in moderation, and you may be easier to get along with as compared to who you used to be. This is character development and there is nothing wrong with it; but it is not **spiritual growth**. Whatever the unbeliever can do is not the Christian life.

What I am simply doing is describing what most people believe is the **Christian way of life**. They cut back on the overt sins, they go to church every Sunday and maybe Wednesdays; and everyone they know would agree that they are better people. And, from a human perspective, they are. But, from a divine perspective, they are not moving forward in the Christian life.

See **Christian Basics** ([HTML](#)) ([PDF](#)) ([WPD](#)) and/or **Living the Christian Life** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information in this regard.

Luke 7:16 (NIV) (a graphic); from [Heartlight](#); accessed July 21, 2022.



Luke 7:16 Fear gripped many of the people there. However, most of them began to give glory to God, saying, "The Great Prophet has been raised up among us;" and also, they said, "God has now visited His people." (Kukis paraphrase)

And has gone out the word this in the entire the Judæa concerning Him and [in] all the region around.

Luke
7:17

This word about Him has gone out throughout all of Judæa and [throughout] all the surrounding regions.

What Jesus did here became news throughout all Judæa and throughout all of the surrounding regions.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And has gone out the word this in the entire the Judæa concerning Him and [in] all the region around.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And that saying respecting him went out through all Judaea and all the surrounding region.
Original Aramaic NT	And this word about him went out in all Judea and in all the region that was around them.
Plain English Aramaic Bible	.

Lamsa Peshitta (Syriac) And this word about him went out through all Judaea, and through the country around them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .
 Bible in Worldwide English The people all over Judea and all the country around it heard what Jesus had done.
 Easy English This news about Jesus went all through Judea. The people in the places that were near there also heard about it.
 Easy-to-Read Version–2001 .
 Easy-to-Read Version–2006 This news about Jesus spread all over Judea and to all the other places around there.
 God's Word™ .
 Good News Bible (TEV) This news about Jesus went out through all the country and the surrounding territory.
 The Message The news of Jesus spread all through the country.
 NIRV .
 New Life Version .
 New Simplified Bible .

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

College Press Bible Study .
 Contemporary English V. News about Jesus spread all over Judea and everywhere else in that part of the country.
 The Living Bible The report of what he did that day raced from end to end of Judea and even out across the borders.
 New Berkeley Version .
 New Century Version .
 New Living Translation .
 The Passion Translation The news of Jesus and this miracle raced throughout Judea and the entire surrounding region.
 Unlocked Dynamic Bible Then this news about what Jesus had done spread throughout the region of Judea and all the other nearby areas.
 William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible So thereafter, the news about him was spread throughout all of Judea and all the lands roundabout.
 Beck's American Translation .
 Breakthrough Version And this message went out in all Judea about Him and to every surrounding rural area.
 Common English Bible .
 International Standard V .
 Len Gane Paraphrase This news about him spread around all Judea and through out all the regions around.
 A. Campbell's Living Oracles .
 New Advent (Knox) Bible And this story of him was noised abroad throughout the whole of Judaea and all the country round.
 NT for Everyone .
 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Publicity about Jesus spread throughout Judaea and its surrounding region.
Evangelical Heritage V.	This was reported about him in all of Judea and in all the surrounding countryside.
Ferrar-Fenton Bible	.
Free Bible Version	News about Jesus spread throughout Judea, and all around.
God's Truth (Tyndale)	And this rumor of him went forth throughout all Jurie (Jewry), and through out all the regions which lie round about.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	And the report of what Jesus had done spread through the whole of Judaea and in all the surrounding districts.
Wikipedia Bible Project	News about Jesus spread through the whole of Judea and everywhere around.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	This news spread out in the Jewish country and the surrounding places.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	The story of what he had done ran through all parts of Judaea and the whole neighbourhood.
New Jerusalem Bible	Everyone was filled with awe and glorified God saying, 'A great prophet has risen up among us; God has visited his people.' And this view of him spread throughout Judaea and all over the countryside. V. 16 is included for context.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	This report about him spread throughout all Y'hudah and the surrounding countryside.
exeGesés companion Bible	...- and this word concerning him goes in all Yah Hudah and throughout the region all around.
Israeli Authorized Version	And this rumour of him went forth throughout all Yhudah, and throughout all the region round about.
<i>The Scriptures</i> 1998	And this news about Him went out in all Yehud?ah and all the neighbourhood.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and proceeds The Word This in all the judea about him and [in] every the [one] surrounding...
Awful Scroll Bible	However this-same account about Him went-out, from-among the whole of Praise and from-among all the region-around.

Concordant Literal Version	And this saying concerning Him came out in the whole of Judea and in the entire country about.
Orthodox Jewish Bible	And this report about him went out into all Yehudah and into all the surrounding countryside.
Rotherham's Emphasized B. Third Millennium Bible	. And this report of Him went forth throughout all Judea and throughout all the region round about.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And the report of this [<i>incident</i>] about Jesus spread throughout Judea and the entire surrounding district.
The Expanded Bible	This news [account; word] about Jesus spread through all Judea and into all the places around there [surrounding region].
Jonathan Mitchell NT	And so, this message (= story; report; verbalized communication; news) went out within the whole of the Judean [district], as well as all the surrounding region, concerning Him.
P. Kretzmann Commentary Syndein/Thieme	.
Translation for Translators	Then they reported what Jesus had done throughout all of Judea district and other nearby areas.
The Voice	News of Jesus spread across the whole province of Judea and beyond to the surrounding regions.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. This ⁶¹ report ⁶² about Jesus ⁶³ circulated ⁶⁴ throughout ⁶⁵ Judea and all the surrounding country. ^{61tn} Grk "And this." Here καί (kai) has not been translated because of differences between Greek and English style. ^{62sn} See Luke 4:14 for a similar report. ^{63tn} Grk "him"; the referent (Jesus) has been specified in the translation for clarity. ^{64tn} Grk "went out." ^{65tn} Grk "through the whole of."
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	This story about Jesus went out all through Judea and all the surrounding area.
Wilbur Pickering's New T.	And this report about Him went throughout Judea, as well as all the surrounding region. ⁵ (5) Nain is in Galilee, but besides the surrounding region the report of this particular miracle made it to Judea as well.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And the account of this went out in all Judea about Him, and in all the surrounding region.
Charles Thomson NT Context Group Version	And his fame spread through all Judea and through all the neighbouring country.
Disciples' Literal New T.	. And this statement concerning Him went out in all Judea and in all the surrounding-region.
English Standard Version	And this report about him spread through the whole of Judea and all the surrounding country.

Far Above All Translation	And this report about him spread in the whole of Judaea and in all the neighbouring area.
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	And this word went forth concerning him in the whole <i>region</i> of Judea, and in all the region around.
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 the account of this went forth in all Judea about him, and in all the region around.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	And this rumor of him went forth throughout all Judea, and throughout all the neighboring region.
World English Bible	.
Young’s Updated LT	.

The gist of this passage: A report about what happened here went out into the region around and into Judæa.

Luke 7:17a			
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
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>	3 rd person singular, aorist active indicative	Strong’s #1831
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
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778

Luke 7:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3650
tê (τῇ) [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
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/locative; dative, locative or instrumental case	Strong's #2449
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: This word about Him has gone out throughout all of Judæa...

Jesus' ministry has just begun, and what He did here—raising this child from the dead—was unheard of. The entire town knew about it; all those who were with Jesus knew about it; and they began to broadcast this information throughout all Judæa.

If you can imagine something like this happening, then certainly, you are going to tell everyone that you know, using any method of sharing this information that you can think of.

Bear in mind, this is, for all intents and purposes, the gospel message. When person A tells person B about this Jesus Who raised a child from the dead; when B believes this, B is saved. Many people came to Jesus as believers already, having heard the gospel message from a friend, relative or neighbor. May I emphasize again, believers do not understand everything about the gospel message or Jesus at the moment of salvation. If they want to know more, they will exercise positive volition toward spiritual information after salvation.

Luke 7:17b			
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 7:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasê (πάση) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
tê (τῇ) [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
perichôros (περίχωρος) [pronounced per-IKH-oh-ross]	<i>around the region, the country (round) about, region (that lies) round about, the surrounding region [area]</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #4066

Translation: ...and [throughout] all the surrounding regions.

They also spoke about Jesus throughout the entire region, which would have included many places where Jews and half-Jews lived.

This should have been accepted by others all around with great enthusiasm.

Luke 7:17 **This word about Him has gone out throughout all of Judæa and [throughout] all the surrounding regions.** (Kukis moderately literal translation)

Despite lacking a 24 hour news cycle and radio, people who witnessed something as amazing as a dead person rising up from the dead, are amazed beyond belief. Quite obviously, they are going to tell everyone they know (the exceptions are those who are against Jesus).

Luke 7:17 **What Jesus did here became news throughout all Judæa and throughout all of the surrounding regions.** (Kukis paraphrase)

This is a transitional verse, as shown by *The Voice*:

Funeral Crowd: A tremendous prophet has arisen in our midst! God has visited His people!

News of Jesus spread across the whole province of Judea and beyond to the surrounding regions. When these reports reached John's disciples, they brought news to John himself, *who was known for his preaching and ritual cleansing*. John sent two of his disciples to ask the Lord, "Are You the Promised One, or shall we keep looking for someone else?"

This verse takes this particular incident, and many others, and they are broadcast about the land of Judæa and all of the surrounding land as well. John the baptizer (whose ministry is in Judæa²⁹) hears these things. At this point, he is probably in prison, but he has disciples who come to him, provide him with necessities and interact with him.

If you remember our earlier studies, you may be asking yourself, *isn't John dead?* What happened was, when we studied John's ministry, Luke simply included in that study that fact that John would die at the hand of Herod (not the Great; but one of the others). However, Luke, the author, was simply looking off into the future, sort of

²⁹ Most of Jesus' ministry took place in what would be considered *the northern kingdom*.

putting a period on the end of that particular narrative. *Here is John's ministry; and here is what John's fate will be*, is essentially what Luke wrote. This is in Luke 3 ([HTML](#)) ([PDF](#)) ([WPD](#)).

However, at this point in time, John is alive and likely in prison. Yet he still has disciples.

Now John, like many others, has a view of what the Messiah would be. Most people in this era understood the Messiah to be a political and military leader. They expect Him to come and destroy the armies of those who oppress the Jews (which they understood to be Rome); and then to lead the country as King, as David's Greater Son. However, this was not how Jesus would manifest Himself during the first advent (and, as an aside, no one at this time realized that there would be a first and second advent of the Messiah³⁰).

Luke 7:17 **What Jesus did here became news throughout all Judæa and throughout all of the surrounding regions.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

John Sends Two Messengers to Jesus to Ask if He is Truly the Messiah

Matthew 11:2-6

It is easy to be reading along in your Bible, come to the subheading for the next section, and not realize just how this previous section leads very naturally into the next. These are not disjoint sections, despite having two very different narratives. We have just studied raising the widow's son in Nain; and this next section is about disciples of John coming to observe Jesus.

John the baptizer has some disciples in this crowd in Nain. John did not necessarily send these disciples to get the low-down on Jesus; they just happened to be there. These events were so remarkable, that they believed that they needed to tell John about them. It is possible that they wanted to hear John's perspective on Jesus, based upon what they were observing.

John's disciples hear reports of what Jesus is doing and they are confused. They are expecting a military leader to be gathering up an army; and Jesus is not doing that. But His connection to God is unmistakable.

The Three Sections of the John the Herald Narrative:

This particular narrative can actually be broken down into three sections:

- vv. 18–23 **John the Herald sends two disciples to observe Jesus**
- vv. 24–30 **Jesus praises the ministry of John the baptizer**
- vv. 31–35 **The parable of the children in the marketplace**

I divided it into two sections; but many present this as a single section.

This passage is clearly connected to the preceding verse, so I have included it with some translations below so you can see how v. 17 transitions to vv. 18–19.

³⁰ Jesus apparently did, as He carefully separated the prophecies from the two advents when He spoke in the synagogue in **Luke 4** ([HTML](#)) ([PDF](#)) ([WPD](#)).

And bring a report to John the disciples of his about all these things; and calling two certain from the disciples of his, the John sent face to face with the Lord, saying, “You are the Coming One or another should we look for?”

Luke
7:18–19

Two of John’s disciples bring a report to him about all these things. Having called two certain ones from his disciples, John sent [them] directly to the Lord, saying, “Are You the One Coming or should we look for another?”

Two of John’s disciples brought a report to him about all these things that Jesus had been doing. John then chose two specific disciples and he sent them to the Lord, asking Him, “Are you the Messiah or should we begin to look for another?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And bring a report to John the disciples of his about all these things; and calling two certain from the disciples of his, the John sent face to face with the Lord, saying, “You are the Coming One or another should we look for?”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And the disciples of John told him all these things. And John called two of his disciples, and sent them to Jesus, and said: Art thou he that cometh, or shall we look for another?
Original Aramaic NT	And his disciples revealed all these things to Yohannan. And Yohannan called two of his disciples, and he sent them to Yeshua and he said, "Are you The One who was coming or are we waiting for another?"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And this word about him went out through all Judaea, and through the country around them. And John's disciples told him all these things. So John called two of his disciples, and sent them to Jesus, and said, Are you the one who is to come? or are we to expect another one? V. 17 is included for context.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the disciples of John gave him an account of all these things. Then John sent two of his disciples to the Lord, saying, Are you he who is to come, or are we waiting for another?
Bible in Worldwide English	John also heard about all these things from his disciples. He called two of them and sent them to Jesus. He asked, Are you the One who is to come? Or shall we wait for another person?
Easy English	Jesus talks about John the Baptist Then some disciples of John the Baptist went to visit him in prison. They told him about all the things that Jesus was doing. So John chose two of them to go to the Lord Jesus for him. He said to them, ‘I want you to ask Jesus, “Are you the special person that God is sending to us? If not, should we still look for someone else?” ’
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	John Sends Men to Ask Jesus a Question John’s followers told him about all these things. John called for two of his followers. He sent them to the Lord to ask, “Are you the one we heard was coming, or should we wait for someone else?”

God's Word™

John Sends Two Disciples

John's disciples told him about all these things. Then John called two of his disciples and sent them to ask the Lord, "Are you the one who is coming, or should we look for someone else?"

Good News Bible (TEV)

The Messengers from John the Baptist

When John's disciples told him about all these things, he called two of them and sent them to the Lord to ask him, "Are you the one John said was going to come, or should we expect someone else?"

*The Message***Is This What You Were Expecting?**

John's disciples reported back to him the news of all these events taking place. He sent two of them to the Master to ask the question, "Are you the One we've been expecting, or are we still waiting?"

NIRV

.

New Life Version

John the Baptist Asks about Jesus

The followers of John the Baptist told him about all these things. John called two of his followers and sent them to Jesus to ask, "Are You the One Who is to come? Or are we to look for another?"

New Simplified Bible

News about him went through out all Judea and around the region. The disciples of John told him the news. John sent two of his disciples to the Lord. They asked, »Should we look for another or are you the one?« V. 17 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:College Press Bible Study
Contemporary English V.

.

John's followers told John everything that was being said about Jesus. So he sent two of them to ask the Lord, "Are you the one we should be looking for? Or must we wait for someone else?"

The Living Bible

The disciples of John the Baptist soon heard of all that Jesus was doing. When they told John about it, he sent two of his disciples to Jesus to ask him, "Are you really the Messiah? [literally, "the one who is coming."] Or shall we keep on looking for him?"

New Berkeley Version
New Century Version
New Living Translation

.

.

Jesus and John the Baptist

The disciples of John the Baptist told John about everything Jesus was doing. So John called for two of his disciples, and he sent them to the Lord to ask him, "Are you the Messiah we've been expecting, [Greek Are you the one who is coming? Also in 7:20] or should we keep looking for someone else?"

The Passion Translation

The Prophet John's Question

John's disciples reported to him *in prison* [See also Matt. 11:2-19; Luke 3:20.] about all the wonderful miracles and the works Jesus was doing. So John dispatched two of his disciples to go and inquire of Jesus. When they came before the Master, they asked him, "Are you the coming Messiah we've been expecting, or are we to continue to look for someone else? John the prophet has sent us to you to seek your answer."

Unlocked Dynamic Bible

The disciples of John the Baptizer told him about all these things. So John called for two of his disciples and told them to go to the Lord and ask him: "Are you the one whom Yahweh promised would come, or should we be expecting someone else?"

William's New Testament

.

Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, John's disciples had been reporting back to him about the things that were happening. So John called two of his disciples and sent them to the Lord to ask: 'Are you the one who is to come, or should we expect someone else?'
Beck's American Translation Breakthrough Version	. And his students reported about all these things to John. And after John called for a certain two of his students, he sent them to the Master, saying, "Are You the One coming, or should we expect another?"
Common English Bible International Standard V Len Gane Paraphrase	. John's disciples reported to him all these things. John calling for two of his disciples sent [them] to Jesus, asking, "Are you he who should come or do we look for another?"
A. Campbell's Living Oracles New Advent (Knox) Bible	. John was told of all this by his disciples. And he summoned two of his disciples, and sent them to Jesus to ask, Is it thy coming that was foretold, or are we yet waiting for some other?.
NT for Everyone 20 th Century New Testament	. .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Meanwhile John's disciples reported these wonders to him. John told two of his disciples to find and ask Jesus, "Are You the awaited One? Or should be seek another? ἔρχομαι: tricky to translate here, means an awaited or expected person
Evangelical Heritage V.	John the Baptist and Christ John's disciples told him about all these things. Calling two of his disciples to him, he sent them to Jesus [Some witnesses to the text read <i>the Lord</i> .] to ask, "Are you the one who was to come or should we look for someone else?"
Ferrar-Fenton Bible	The Deputation from John. All this was reported to John by his disciples. John then calling two special disciples, sent them to the Master, inquiring, "Are You the Coming One?—or are we to expect another?"
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	In Praise of John the Baptist Then John's disciples told him about all these things. So John summoned two of his disciples and sent them to the Lord, asking, "Are You the One who is to come, or should we look for someone else?"
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	And the report of what Jesus had done spread through the whole of Judaea and in all the surrounding districts. John's disciples brought him an account of all these things; so John called two of his disciples and sent them to the Lord. "Are you the Coming One?" he asked, "or is there another that we are to expect?" V. 17 is included for context.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) The disciples of John gave him all this news. So he called two of them and sent them to the Lord with this message, "Are you the one we are expecting, or should we wait for another?"
- The Heritage Bible And the disciples of John announced to him about all these things. And John calling to himself a certain two of his disciples sent them to Jesus, saying, Are you the one coming, or do we watch for another?
- New American Bible (2002) ⁶The disciples of John told him about all these things. John summoned two of his disciples and sent them to the Lord to ask, "Are you the one who is to come, or should we look for another?"
⁶ [18-23] In answer to John's question, Are you the one who is to come? - a probable reference to the return of the fiery prophet of reform, Elijah, "before the day of the Lord comes, the great and terrible day" (⇒ Malachi 3:23) - Jesus responds that his role is rather to bring the blessings spoken of in ⇒ Isaiah 61:1 to the oppressed and neglected of society (⇒ Luke 7:22; cf ⇒ Luke 4:18).
- New American Bible (2011) .
- New English Bible—1970 **The Messengers from John the Baptist (Capernaum)**[Lk. 7.18-35 →] - Mt.11.2-19
 John too was informed of all this by his disciples. Summoning two of their number he sent them to the Lord with this message: 'Are you the one who is to come, or are we to expect some other?'
- New Jerusalem Bible The disciples of John gave him all this news, and John, summoning two of his disciples, sent them to the Lord to ask, 'Are you the one who is to come, or are we to expect someone else?'
- New RSV .
- Revised English Bible—1989 When John was informed of all this by his disciples, he summoned two of them and sent them to the Lord with this question: "Are you the one who is to come, or are we to expect someone else?"

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Yochanan's *talmidim* informed him of all these things. Then Yochanan called two of his *talmidim* and sent them to the Lord to ask, "Are you the one who is to come? Or should we look for someone else?"
- exeGeses companion Bible **BAPTIZER YAHN ENQUIRES OF YAH SHUA**
 And the disciples of Yahn evangelize him about all these.
 And Yahn calls two of his disciples to him and sends them to Yah Shua, wording,
 Are you he who comes? Or await we another?
- Hebraic Roots Bible .
- Israeli Authorized Version And the talmidim of Yochanan shewed him of all these things. And Yochanan calling unto him two of his talmidim sent them to Y'shuw`a, saying, Art thou he that should come? or look we for another?
- The Scriptures* 1998 And the taught ones of Yoḥanan reported to him about all this. And Yoḥanan, calling two of his taught ones near, sent to עשויה, saying, "Are You the Coming One, or should we look for another?"
- Tree of Life Version **John Seeks Confirmation from Prison**
 John's disciples reported to him about all these things. Calling two of his disciples, John sent them to the Lord, saying, "Are you the One who is to come, or should we look for another?"

Weird English, ©1de English, Anachronistic English Translations:

Accurate New Testament	...and announce [to] John The Students [of] him about all these and Calling two (some) ones [of] the students [of] him The John sends {them} to the Lord Saying You are The [Man] Coming or another [man] [We] may expect...
Awful Scroll Bible	Now the disciples of Grace-of-Jah messaged-out to him about all these-same things. Even Grace-of-Jah being called-to himself a certain two of his disciples, directed them with respects to Deliverance-of-Jah speaking out, "Is You he himself coming, or shall we watch-for another?"
Concordant Literal Version	And his disciples report to John concerning all these things. And, calling a certain two of his disciples to him, John sends to Jesus, saying, "Art Thou the coming One, or may we be hoping for a different One?"
Orthodox Jewish Bible	And Yochanan's talmidim reported to him about all these things. And when he had summoned a certain two of his talmidim, Yochanan Sent them to Rebbe, Melech HaMoshiach Adoneinu, saying, Are you Hu HaBah [Moshiach] or should we be looking for another?
Rotherham's Emphasized B.	And John's disciples carried tidings unto him concerning all these things. And, calling unto him certain two of his disciples, John sent unto the Lord, saying—Art, thou, the Coming One, or, a different one, are we to expect?
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>A Delegation from John</p> <p>John's disciples brought word to him [in prison] of all these things. John called two of his disciples and sent them to the Lord, saying, "Are You the Expected One [Lit <i>Coming One</i>] (the Messiah), or should we look for someone else?"</p>
An Understandable Version	Then the disciples of John [<i>the Immerser</i>] told him all about these things [<i>i.e., what Jesus was doing</i>]. So, John called to him two of his disciples and sent them to the Lord to ask, "Are you the One who was to come, or should we look for someone else?"
The Expanded Bible	<p>John Asks a Question</p> <p>John's ·followers [disciples] told him about all these things. He called for two of his ·followers [disciples] and sent them to the Lord to ask, "Are you the ·One who is to come [the Expected One; ^c the Messiah], or should we ·wait for [look for; expect] someone else?"</p>
Jonathan Mitchell NT	Then John's disciples reported back [to him] about all these things. So, upon calling a certain two of his disciples to himself, John sent [them] to the Lord, saying [by them], "Are You, Yourself, the One who is now progressively coming, or should we continue anticipating and hoping for a different One?"
P. Kretzmann Commentary	<p>Verses 18-20</p> <p>The Embassy of John the Baptist. Luke 7:18-35</p> <p>The question of the Baptist: And the disciples of John showed him all these things. And John, calling unto him two of his disciples, sent them to Jesus, saying, Art Thou He that should come, or look we for another? After John the Baptist had been sure of the identity of Christ, John 1:29-34, he had made an earnest effort to get his disciples to follow Jesus. A few left and joined the ranks of the disciples of the Lord. But some refused to give up their allegiance to John. They could not distinguish between essentials and nonessentials; they felt that the austere life of John the Baptist belonged to the substance of a moral life. But many of them hovered about Christ and reported to John what they thought worthwhile. The great miracle of the raising of the young man at Nain made a deep impression upon some of them, and they hastened to the prison of John and gave him a report concerning this last miraculous deed. John now thought the time ripe for a last effort</p>

Syndein/Thieme	to lead his disciples to Jesus. For that reason he delegated two of them to go to Jesus with the question: Art Thou He that is coming, that should come, the promised Messiah, or must we expect, and prepare for, another? {Jesus and John the Herald/Baptist}
Translation for Translators	And/Also, the students/disciples {mathetes} of John {John here is often called the Baptist but it is also appropriate to call him the Herald because he was the Herald of the King} informed him about all these things. So John, having called two of his students/disciples {machetes}, sent {pempo} them to Jesus to ask, "Are You the One Who is to come, or should we look for 'another of the same kind' {allos}?" Jesus taught about his ministry and the ministry of John the Baptizer. <i>Luke 7:18-35</i>
The Voice	The disciples of John <i>the Baptizer went to the prison where John was and told him about those things. So one day John summoned two of his disciples and told them to go to the Lord and ask him: "Are you the Messiah who the prophets prophesied would come, or is it someone else that we should expect to come?"</i> News of Jesus spread across the whole province of Judea and beyond to the surrounding regions. When these reports reached John's disciples, they brought news to John himself, <i>who was known for his preaching and ritual cleansing. [Literally, immersing, to show repentance] John sent two of his disciples to ask the Lord, "Are You the Promised One, or shall we keep looking for someone else?"</i> V. 17 is included for context.

Bible Translations with Many Footnotes:

Disciples' Literal New T.
NET Bible®

Jesus and John the Baptist

John's⁶⁶ disciples informed him about all these things. So⁶⁷ John called⁶⁸ two of his disciples and sent them to Jesus⁶⁹ to ask,⁷⁰ "Are you the one who is to come,⁷¹ or should we look for another?"

^{66tn} Grk "And John's." Here καί (kai) has not been translated because of differences between Greek and English style. This is a reference to John the Baptist as the following context makes clear.

^{67tn} Here καί (kai) has been translated as "so" to indicate that John's action was a result of the report he had heard.

^{68tn} Grk "And calling two of his disciples, John sent." The participle προσκαλεσάμενος (proskalesameno") has been translated as a finite verb due to requirements of contemporary English style.

^{69tc} † Although most mss (x A W Θ Ψ Ë1 Ì it sy bo) read πρὸς τὸν Ἰησοῦν (pro" ton Ihsoun, "to Jesus"), other important witnesses (B L Ξ Ë13 33 pc sa) read πρὸς τὸν κύριον (pro" ton kurion, "to the Lord"). A decision is difficult in this instance, as there are good witnesses on both sides. In light of this, that "Jesus" is more widespread than "the Lord" with almost equally important witnesses argues for its authenticity.

^{70tn} Grk "to Jesus, saying," but since this takes the form of a question, it is preferable to use the phrase "to ask" in English.

^{71sn} Aspects of Jesus' ministry may have led John to question whether Jesus was the promised stronger and greater one who is to come that he had preached about in Luke 3:15-17.

New American Bible (2011)

*The Messengers from John the Baptist.**

^fThe disciples of John told him about all these things. John summoned two of his disciples and sent them to the Lord to ask, "Are you the one who is to come, or should we look for another?"^g

* [7:18–23] In answer to John's question, **Are you the one who is to come?**—a probable reference to the return of the fiery prophet of reform, Elijah, "before the day of the Lord comes, the great and terrible day" (Mal 3:23)—Jesus responds that

his role is rather to bring the blessings spoken of in Is 61:1 to the oppressed and neglected of society (Lk 7:22; cf. Lk 4:18).

f. [7:18–23] Mt 11:2–6.

g. [7:19] Mal 3:1; Rev 1:4, 8; 4:8.

The Passion Translation
The Spoken English NT

Jesus and John the Baptizer (Mt. 11:12-19)

John's followers told him about all these things. And John called over two of his followers, and sent them to the Lord with this message:^l "Are you the One who is coming,^m or are we supposed to be looking for another person?"

^l Lit. "...to the Lord, saying." "Saying" is in the singular, so they are transmitting John's statement.

^m John is thinking about the Messiah. See "Bible Words."

Wilbur Pickering's New T.

Messengers from John

Then the disciples of John informed him about all these things. And summoning a certain two of his disciples, John sent them to Jesus, saying, "Are you the Coming One, or should we look for another?"⁶

(6) John was puzzled and disillusioned. If Jesus was the Messiah, why was he, John, in prison? Why didn't Jesus set up His Kingdom and deliver John? Everyone was looking for the Messianic Kingdom to be set up forthwith (see 19:11).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **And his disciples reported to John about all these [things]. And John having summoned a certain two of his disciples, sent to Jesus, saying, "Are You the Coming [One], or do we look for another?"**

Charles Thomson NT
Context Group Version

And this report went out concerning him in the entire of Judea, and all the region round about. And the apprentices of John told him of all these things. And John calling to him two of his apprentices, sent them to the Lord, saying, Are you he who comes, or do we look for another? V. 17 is included for context.

Disciples' Literal New T.

John The Baptist Asks, Are You The One? Jesus Points Him To His Miraculous Works

And his disciples reported to John about all these things. And having summoned a certain two of his disciples, John sent them to the Lord, saying, "Are **You** the One coming, or should we be looking-for another one?"

English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament

AND BROUGHT WORD TO JOHN HIS DISCIPLES CONCERNING ALL THESE THINGS. AND HAVING CALLED TO [HIM] TWO CERTAIN OF HIS DISCIPLES JOHN SENT [THEM] TO JESUS, SAYING, ART THOU THE COMING [ONE] OR ANOTHER ARE WE TO LOOK FOR?

Modern English Version

The Messengers From John the Baptist

The disciples of John told him of all these things. John, calling for two of his disciples, sent them to Jesus, saying, "Are You the One who is coming, or shall we look for another?"

Modern Literal Version

And this word went forth concerning him in the whole region of Judea, and in all the region around.

{Mt 11:2-30 & Lk 7:18-35 Galilee.}

And the disciples of John reported to him concerning all these things. And John, calling to him a certain two of his disciples, sent them to Jesus, saying, Are you he who is coming or are we expecting another? V. 17 is included for context.

Modern KJV

- New American Standard B. **A Deputation from John**
 The disciples of John reported to him about all these things. Summoning [m]two of his disciples, John sent them to the Lord, saying, "Are You the [n]Expected One, or do we look for someone else?"
 [m] Luke 7:19 Lit a certain two
 [n] Luke 7:19 Lit Coming One
- New European Version **Jesus gives His opinion about John**
 And the disciples of John told him of all these things. And John calling to himself two of his disciples, sent them to Jesus, asking: Are you he that comes, or look we for another?
- New King James Version **John the Baptist Sends Messengers to Jesus**
 Then the disciples of John reported to him concerning all these things. And John, calling two of his disciples to him, sent *them* to ^[c]Jesus, saying, "Are You the Coming One, or ^[d]do we look for another?"
 [c] Luke 7:19 NU *the Lord*
 [d] Luke 7:19 *should we expect*
- NT (Variant Readings) **And the disciples of John told him of all these things. And John calling unto him two of his disciples °sent them to the Lord, saying, Art thou the one coming, or look we for another?**
 °Byz.-sent them to Jesus, saying...
- Niobi Study Bible .
 Restored Holy Bible 6.0 .
 Revised Young's Lit. Trans. **And the disciples of John told him about all these things, and John having called near a certain two of his disciples, sent unto Jesus, saying, 'Are you he who is coming, or for another do we look?'**
- Updated Bible Version 2.17 .
 A Voice in the Wilderness **And the disciples of John reported to him concerning all these things. And John, calling two of his disciples to him, sent them to Jesus, saying, Are You the Coming One, or should we expect another?**
- Webster's Translation .
 World English Bible .
 Young's Updated LT .

The gist of this passage: Disciples of John tell him what is going on with Jesus, and he then sends two disciples to speak to Jesus to find out if He is the Messiah sent by God.

18-19

Luke 7:18			
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
απαγγέλλω (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare	3 rd person plural, aorist active indicative	Strong's #518
Ἰωάννης (Ἰωάννης) [pronounced ee-oh-AHN-nace]	Jehovah is a gracious giver; transliterated, John	proper singular masculine noun; dative, locative or instrumental case	Strong's #2491

Luke 7:18			
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>disciple, a learner, pupil</i>	masculine plural noun; nominative case	Strong's #3101
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Translation: Two of John's disciples bring a report to him about all these things.

All of these stories about Jesus are going about and John's disciples come to him with a report. They would have come with stories about what they have seen or heard about, such as, this young boy being raised from the dead. We do not know if they are eyewitnesses or not to everything that they tell John about. Certainly, they would be aware of various miracles performed by Jesus from word of mouth.

There are two implications from this passage. The first is, John is in jail, under the principle *He [Jesus] must increase and I [John] must decrease*. That was to be the natural progression of his own ministry. John's ministry would have come to a sudden halt when he is thrown in jail by one of the Herods. The implication is, since these disciples are coming to John and telling him what is going on, that he is in prison and they have come to communicate with him there because he is cut off from the rest of the world and its events (particularly in the spiritual realm).

The second implication of this passage is, they have received or are receiving teaching about the Messiah (which teaching would make sense). John is teaching that Jesus is the Messiah, the Promised One. So then, it would make sense that these men—and much of the country—would be discussing the Messiah and Who He would be. How this would come about is open for speculation. Does John the Herald teach about the coming Messiah? It would make sense that he would (although we do not know if he has any sort of a teaching ministry from prison). We do know a little bit about what John was teaching in the desert-wilderness. We also know that John did identify the Lord when He came on the scene.

Are some synagogues looking at Messianic passages and including them in their readings? That would make even more sense. If the country is thinking about the coming Messiah, then would not their synagogues respond

by the reading and then sometimes explaining many of the messianic passages? Some rabbis might even be teaching certain passages in order to discredit Jesus (“Does this sound like what this Jesus is doing or saying?”).

In fact, this brings us to another area of speculation—was time given over in the teaching from the synagogues and elsewhere about the Messiah and did any of them speak about Jesus in particular? I cannot recall any Scripture dealing with this. We do know that Jesus read Scriptures and explained them in the synagogues, which He appeared to attend from a very young age (the first assertion in this sentence is true; the second is a logical deduction).

We also know from the book of Acts that Paul, on many occasions, came to a new town and immediately went into the nearest synagogue to present Jesus (a presentation which would have included many Old Testament citations).

Luke 7:18 **Two of John’s disciples bring a report to him about all these things.** (Kukis moderately literal translation)

Luke 7:19a			
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
proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal-EH-om-ahee</i>]	<i>calling toward oneself, being summoned, inviting, calling (for, to, unto)</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong’s #4341
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong’s #1417
tīs (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine plural adjective; nominative case	Strong’s #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
tôn (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
mathêtês (μαθητής) [pronounced <i>math-ay-TAYç</i>]	<i>disciple, a learner, pupil</i>	masculine plural noun; genitive/ablative case	Strong’s #3101

Translation: **Having called two certain ones from his disciples,...**

John picked out two of his disciples—indicating that he continue to have some sort of ministry at this time, albeit from jail. John’s disciples apparently have been communicating to him about what is happening in Israel—particularly in the northern area around Galilee, which is where Jesus conducted most of His public ministry.

There is an important lesson to be learned here, assuming that John is in jail. John’s ministry did not end because the government took him prisoner. His ministry ended when God removed him from planet earth.

Consider also—some of the greatest epistles written by Paul come from him while he is imprisoned. He certainly tried to get out, and he legally pursued all his options, as we see in the book of Acts. See **Acts 28** ([HTML](#)) ([PDF](#)) ([WPD](#)). But, when in prison, Paul depended upon God to guide him, and he wrote four letters (epistles) that we read and study today.

John the disciple was banished to the Isle of Patmos, and we might think, “Well, his ministry is over. He is in contact with almost nobody now.” But that is when John’s ministry took off, so to speak. He is probably 90 years old (or thereabouts) and he writes the gospel of John, his three epistles and the book of Revelation. These are some of the most amazing writings of the New Testament, and John does all of that writing as a very senior citizen banished to an island. So, do not think that, when you come into retirement that God expects you to just coast out your life until you die.

John (the herald) asks two of his disciples to go to Jesus and ask Him something directly.

Luke 7:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
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
Iōannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i>]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun	Strong’s #2491
pepō (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	3 rd person singular, aorist active indicative	Strong’s #3992
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
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
kurios (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

The NET Bible: *Although most mss (x A W Θ Ψ Ē1 Ī it sy bo) read πρὸς τὸν Ἰησοῦν (pro" ton Ihsoun, "to Jesus"), other important witnesses (B L Ξ Ē13 33 pc sa) read πρὸς τὸν κύριον (pro" ton kurion, "to the Lord"). A decision is difficult in this instance, as there are good witnesses on both sides. In light of this, that "Jesus" is more widespread than "the Lord" with almost equally important witnesses argues for its authenticity.³¹*

This is a good lesson in textual criticism. Most of the textual differences have nothing to do with the meaning of the passage and almost never do they impact the fundamental doctrines of the Church Age.

Translation: ...John sent [them] directly to the Lord,...

³¹ From <https://bible.org/netbible/index.htm?luk7.htm> (footnote); accessed November 3, 2019.

This portion of v. 19 has a textual discrepancy in it. Most manuscripts have, *...sent them to Jesus...* However, some very important manuscripts have, *...sent them to the Lord...* Although there is some difference between the two words (from John's point of view, he probably sent his disciples to speak to Jesus, as he was questioning Who Jesus was). But in terms of understanding Luke's gospel to be written in the 3rd person omniscient point of view, either word will do. Interestingly enough, this is actually a pretty significant difference; but, to the average reader, not all that meaningful or worrisome (which is the case for most textual discrepancies—most of which, I do not bother to point out).

John sent these two disciples to speak to Jesus. John's disciples recognize his authority, even though he is in jail. There is no indication here that there was any resistance from his disciples, despite this being a long and inconvenient trip.³²

Luke 7:19c			
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
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
ei (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #2064
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
héteros (ἕτερος) [pronounced HEH-ter-oss]	<i>another [of a different kind], other</i>	masculine singular correlative pronoun; accusative case	Strong's #2087

³² People made such trips all of the time, but that does not mean that they were easy.

Luke 7:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosdokaō (προσδοκάω) [pronounced <i>pros-dok-AH-oh</i>]	<i>to expect (whether in thought, in hope, or in fear); to anticipate, to await, to wait for, to look for, to watch</i>	1 st person plural, present active subjunctive	Strong's #4328

Translation: ...saying, “Are You the One Coming or should we look for another?”

John’s question is, “Are you the Messiah? Did we get this wrong? Should we look for another?” This tells us that even John’s expectations were not matching up with his perception of Jesus’ ministry.

The fact that John sends disciples rather than go to Jesus himself, suggests that he is in prison and cannot go.

*Wilbur Pickering notes: John was puzzled and disillusioned. If Jesus was the Messiah, why was he, John, in prison? Why didn't Jesus set up His Kingdom and deliver John? Everyone was looking for the Messianic Kingdom to be set up forthwith.*³³

There is one translation that suggests that John sends these disciples to Jesus for their benefit; but this is for the benefit of John. He was not fully understanding events as they were unfolding; and this small delegation was going to provide him with some clarity. John needed some direct answers from Jesus.

When Jesus began His ministry, and He spoke in the Nazarene synagogue, He stood up, He read a very limited passage (most would have read the equivalent of a chapter or more) and then He sat down. When all eyes were on Him, He said, “Today, this passage has been fulfilled in your ears.” This was a passage about the Messiah. By saying those words as He did, Jesus was saying, “I am the Messiah, and I am fulfilling the prophecies of this verse.”

Jesus is doing the same thing here with John’s disciples. That entire passage from Isaiah 35 has information from the 1st and 2nd advent of Jesus Christ. Jesus, in His words for John, says enough to where John should be able to say, “He is fulfilling this passage in Isaiah, the prophecy of the Messiah.” John would not have understood the concept of the 1st and 2nd advents, with the Church Age being intercalated (inserted) between them, but he would have known this passage and he would have recognized that it is being fulfilled.

A Brief View of the Intercalation of the Church Age:

The specific terms related to this doctrine will be found here rather than in the [Definition of Terms](#).

There are very important terms being used here in the discussion of intercalation.

Intercalation Vocabulary	
Word/Phrase	Meaning
1 st advent	That there would be two separate advents was unknown to believers during the time of Jesus. He was going to appear twice in Person in Israel’s history. The first time, He comes as the Great Physician, Who would heal the people. Now, had Israel, as a whole, recognized Jesus and accepted Him as their King, then He would have continued to fulfill the rest of God’s plan for Him.

³³ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Luke 6:19 (footnote).

Intercalation Vocabulary	
Word/Phrase	Meaning
2 nd advent	Because Israel rejected the Lord, His fulfillment of the rest of the prophecies about Him was put off as a future event. This future event is called the Second Coming (of Christ) or the 2 nd Advent. Jesus will return to Israel, at the end of the Tribulation, and destroy their enemies (who will have surrounded Israel at the time).
Age of Israel	From Abraham (circa 2100 B.C.) to Christ, God would act primarily through nation Israel. God would raise up various representatives from among the Israelites (such as, kings, prophets and priests) and they would represent God to Israel (and to the rest of the world). Nation Israel would also be responsible to write and preserve the Scriptures of God.
Church Age	The Church Age is an era unknown to Old Testament prophecy. At this point in time, God would go to the gentiles and give them the good news of His Son (God would be acting through His ambassadors, which includes the disciples and us). The nation Israel, as God’s central spiritual force on earth, would be temporarily set aside.
Intercalation	Throughout the Old Testament, there are over 30 extended prophecies about the Messiah, where the 1 st and 2 nd advents are treated as a singular event. However, because the Jews rejected Jesus as their King, a period of time known as the Church Age was inserted (intercalated) between these two advents.
Kingdom of God	The Kingdom of God is anywhere that God’s reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God’s discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, “The Kingdom of God is within.” (Don Samdahl on the Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).

The complete **Doctrine of intercalation** is here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Luke 7:19 **Having called two certain ones from his disciples, John sent [them] directly to the Lord, saying, “Are You the One Coming or should we look for another?”** (Kukis moderately literal translation)

Now, recall the Jesus and John are related somehow (even though your English Bible may be very specific as to how, the Greek is not). Mary, the mother of Jesus, had gone to the home of Elizabeth while they are both pregnant with their respective sons (remember that Mary was very young at this time, and Elizabeth quite old). I say this, so John can send messengers to Jesus and be confident that he will get a straight answer. Perhaps Jesus has a timetable that John is not aware of?

The words discussed above—the 1st and 2nd advents of Christ, the Age of Israel, the Church Age and intercalation—are things John would have no understanding of. He has never heard any of these terms before.

At this period of time, many were expecting the Jewish Messiah to seize political power, and thrust off the chains of the Rome. After a bloody rebellion they expected the Messiah to establish God’s kingdom on earth. This is certainly a part of what Messiah would do—most Jews believed this (and it is clearly taught in the Old Testament). Now, although Jesus was proclaiming the Kingdom of God had come to the people, He was not going any further with it in the direction that John had expected.

Jesus is not presenting Himself as the King of the Kingdom of God. Although He is being followed by many disciples, Jesus is not training them to revolt against Roman authority (as David may have done with his crew when he was on the outs with Saul). Jesus is simply teaching and healing.

In the Old Testament prophecies, there is no distinction between the 1st and 2nd advents of the Lord (the 1st advent, when Jesus walked this earth, is now historical; and the 2nd advent, when Jesus returns as King, is future). But in the Old Testament, this distinction between the two advents is not clearly made. Jesus came to Israel and offered Himself as their King and Messiah (but without proclaiming, "I am your King; I am your Messiah!"). The nation could have wholly embraced Him—based upon their understanding of the Old Testament Scriptures—but they did not. They will, in fact, crucify the Lord. Religious types and the common people alike plotted against the Lord (which we will study at the end of the book of Luke). They did not all believe in Jesus (although tens of thousands did). Nation Israel, as a whole, will reject their Messiah, and they will crucify Him. So, Jesus as the King of Israel, as the Conquering Hero of Israel, is now a future event, reserved for a time when Israel will accept their King (and they will).

In the Old Testament, there are many prophecies about the Messiah, and most of them present the 1st and 2nd advents as a singular event. Some examples of this will follow.

Intercalation means *insertion*; the Church Age occurs in between the 1st and 2nd advents. So the Church Age is *inserted* between these two events.

I have come up with 33 Old Testament examples of this, where we find the 1st and 2nd advents of the Lord together in the same passage; but doubtless, there are more. Only six examples of intercalation will be given below.

The light blue is the 1st advent; the dark blue is the 2nd.

An Edited Summary of the Intercalation of the Church Age

1 st Advent	2 nd Advent	The Text and Commentary
Num 24:17a	Num. 24:17b–19	"I see Him, but not now; I behold Him, but not near: a star shall come out of Jacob, and a Scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed. Israel is doing valiantly. And one from Jacob shall exercise dominion and destroy the survivors of cities!"

This is a very good illustration of the two advents. There is the incarnation of the humanity of Jesus Christ (also called *the 1st advent of Jesus Christ*); and then there is the 2nd advent where the Lord first destroys the opposing armies surrounding Israel; and then, after that, He rules over the world. The first part of v. 17 is understated; but, in the rest of the passage, power and authority of Jesus Christ is unmistakable.

Jesus will be descended from Jacob, but He shows no similarity at this time to vv. 17b–19 in this prophecy of Baalim.

When He arises as a Scepter, that is Jesus as ruling over Israel. Jesus will rule over all of these territories, dispossessing those who have opposed Israel. All the enemies of God will be destroyed at this time.

Psalms 2:7	Psalms 2:6, 8–9	Yea, I have set My king on My holy mount on Zion. I will declare concerning the statute of Jehovah: He said to Me, You are My Son. Today I have begotten You. Ask of Me, and I will give the nations as Your inheritance; and the uttermost parts of the earth as Your possession. You will break them with a rod of iron; You will dash them in pieces like a potter's vessel.
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An Edited Summary of the Intercalation of the Church Age

1 st Advent	2 nd Advent	The Text and Commentary
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Here, the 1st and 2nd Advents of our Lord are mixed together. In the 2nd Advent, our Lord will sit as King over all on Mount Zion; God will give to Him all the nations as His possession. When He first returns at the 2nd Advent, He will destroy the nations plaguing Israel and in open revolt against Him.

In the 1st Advent, Jesus will come as the Son of God, begotten of man.

Ps. 72:12–14	Psalm 72:15–17	<p style="color: blue;">For He delivers the needy when He calls, the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence He redeems their life, and precious is their blood in His sight. Long may He live; may gold of Sheba be given to Him! May prayer be made for Him continually, and blessings invoked for Him all the day! May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field! May His name endure forever, His fame continue as long as the sun! May people be blessed in Him, all nations call Him blessed!</p>
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Delivering the needy and the poor, and having compassion for the weak and the poor describes Jesus in the 1st advent. However, when there is this great abundance of blessing, and His name continues to endure, that is the Millennium, when all nations will call Him blessed. Jesus will appear at the end of the Tribulation; and, having destroyed Israel’s enemies, rule over the earth during the Millennium.

Psalm 110:3b	Psalm 110:2–3a	<p style="color: blue;">Jehovah shall send the Rod of Your strength out of Zion. “Rule in the midst of Your enemies. Your people offer themselves willingly in the day of Your power, in the holy mountain. Out of the womb of the morning, to You [is] the dew of Your youth.”</p>
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Much of Psalm 110 is about the 2nd Advent of our Lord; however, this speaks of Jesus Christ in the Millennium, ruling in the midst of His enemies (all the nations which surrounded Jerusalem were enemies of the Jews; and, therefore, enemies of Jesus Christ).

The final phrase speaks of the Messiah and from whence He comes—out of the womb of the morning, to have, like all men, the dew of youth.

Isaiah 9:6a	Isaiah 9:6b–7	<p style="color: blue;">For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.</p>
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God sent His Son in the form of a man, both fully man and fully God. Jesus will, in the 2nd advent, assume all power over the earth.

Isaiah 61:1–2a	Isaiah 61:2b	<p style="color: blue;">The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to bring good news to the poor; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn.</p>
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An Edited Summary of the Intercalation of the Church Age		
1 st Advent	2 nd Advent	The Text and Commentary
<p>In a synagogue, Jesus quotes the portion of this passage which applies to His 1st advent, and He does not quote the final line of v. 2. And then He said to them, "Today this Scripture has been fulfilled in your hearing." (Luke 4:21). This is because those in the synagogue were witnesses to His 1st advent but not to His 2nd. Jesus made this distinction, which other scholars of Scripture were not making.</p>		
<p>I do not recall if I used the ESV (capitalized) or the NASB above.</p>		
<p>These are 6 examples from the 33 given in the Doctrine of Intercalation (HTML) (PDF) (WPD).</p>		
<p>Chapter Outline</p>		<p>Charts, Graphics and Short Doctrines</p>

Luke 7:18–19 **Two of John’s disciples bring a report to him about all these things. Having called two certain ones from his disciples, John sent [them] directly to the Lord, saying, “Are You the One Coming or should we look for another?”** (Kukis moderately literal translation)

Luke 7:18–19 **Two of John’s disciples brought a report to him about all these things that Jesus had been doing. John then chose two specific disciples and he sent them to the Lord, asking Him, “Are you the Messiah or should we begin to look for another?”** (Kukis paraphrase)

A brief review of Luke 7:18–19:

Luke 7:18 **The disciples of John reported all these things to him [to John].**

Some disciples of John had observed the Lord, and went to John with a report. John decides to confirm their report and to ask Jesus a very specific question.

Luke 7:19 **And John, calling two of his disciples to him, sent them to the Lord, saying, "Are You the One who is to come, or shall we look for another?"**

John, from jail, sends two of his disciples to Jesus, to find out if He is truly the Messiah. This would have been an odd circumstance, as John is the herald to the Messiah. Did he herald the wrong man? When John was baptizing disciples by the Jordan River, recall that Jesus came to him, requiring John to baptize Him. John recognize Jesus as the *Lamb of God*.

Recall that John and Jesus are related in their humanity; and John believes that he can send messengers to Jesus and be given an honest and straightforward answer.

And coming face to face with Him, the men were saying, “John the baptizer sent us face to face with You, saying, ‘You—are You the Coming One or another should we look for?’ ”

Luke
7:20

And coming face to face with Him, the men said, “John the baptizer sent us to You, saying, ‘Are You the Coming One or should we look for another?’ ”

The men found Jesus and spoke direct to Him, saying, “John the baptizer sent us to You to ask if You are truly the Messiah or if we should look for another?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And coming face to face with Him, the men were saying, "John the baptizer sent us face to face with You, saying, 'You—are You the Coming One or another should we look for?' "
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And they came to Jesus, and said to him: John the Baptizer hath sent us to thee, and saith: Art thou he that cometh, or shall we look for another?
Original Aramaic NT	And they came to Yeshua and they were saying to him, "Yohannan The Baptizer has sent us to you, and he said, "Are you the one who was coming or are we waiting for another?"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And they came to Jesus and said to him, John the Baptist has sent us to you, saying, Are you the one who is to come? or are we to expect another one?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	When the men came to Jesus, they said, John the Baptizer sent us to you. He asks, "Are you the One who is to come? Or shall we wait for another person?"
Easy English	So the two men came to Jesus. They said to him, 'John the Baptist has sent us to you. He wants us to ask you, "Are you the special person that God is sending to us? If not, should we still look for someone else?"
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So the men came to Jesus. They said, "John the Baptizer sent us to you with this question: 'Are you the one who is coming, or should we wait for someone else?'"
<i>God's Word</i> ™	.
Good News Bible (TEV)	When they came to Jesus, they said, "John the Baptist sent us to ask if you are the one he said was going to come, or should we expect someone else?"
<i>The Message</i>	The men showed up before Jesus and said, "John the Baptizer sent us to ask you, 'Are you the One we've been expecting, or are we still waiting?'"
NIRV	The men came to Jesus. They said, "John the Baptist sent us to ask you, 'Are you the one who is supposed to come? Or should we look for someone else?' "
New Life Version	.
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	When these messengers came to Jesus, they said, "John the Baptist sent us to ask, 'Are you the one we should be looking for? Or are we supposed to wait for someone else?' "
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	John's two disciples found Jesus and said to him, "John the Baptist sent us to ask, 'Are you the Messiah we've been expecting, or should we keep looking for someone else?'"

The Passion Translation	When they came before the Master, they asked him, "Are you the coming Messiah we've been expecting, or are we to continue to look for someone else? John the prophet has sent us to you to seek your answer."
Unlocked Dynamic Bible	.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	And when they got to [Jesus], the men told him: 'John the Baptist sent us to ask if you're the Anointed One, or if we are to expect someone else.'
Beck's American Translation	.
Breakthrough Version	When the men showed up to <i>where</i> He was, they said, "John the Submerger sent us out on a <i>mission</i> to You, saying, 'Are You the One coming, or should we expect another?'"
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	When the men came to him, they said, "John the Baptist has sent us to you, saying, 'Are you whom we should come or do we look for another?'"
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	So they presented themselves before him, and said, John the Baptist has sent us to ask, Is it thy coming that was foretold, or are we yet waiting for some other?
NT for Everyone	The men arrived where Jesus was. 'John the Baptist', they said, 'has sent us to you to say, "Are you the Coming One, or should we expect someone else?" '
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	When the men reached him, they said, "John the Baptist sent us to ask you, 'Are you the one who is to come, or should we expect someone else?'"
Conservapedia Translation	When they reached Jesus, they said, "John the Baptist sent us to you to ask, 'Are You the Promised One? Or should we keep looking for another?'"
Evangelical Heritage V.	.
Ferrar-Fenton Bible	.
Free Bible Version	When they came to Jesus, they said, "John the Baptist sent us to you, to ask you, 'Are you the one we've been expecting or should we wait for someone else?'"
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	When they came to him, the men said, "John the Baptist sent us to you to ask, Are you 'the Coming One' or are we to expect some other person?"
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)	.
The Heritage Bible	And the men having arrived near him, said, John the Baptist set us apart and sent us to you, saying, Are you the one coming, or do we watch for another?

New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	When the men reached Jesus they said, 'John the Baptist has sent us to you to ask, "Are you the one who is to come or are we to expect someone else?" '
New RSV	.
Revised English Bible–1989	The men made their way to Jesus and said, "John the Baptist has sent us to ask you, 'Are you the one who is to come, or are we to expect someone else?'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the men came to him, they said, "Yochanan the Immerser has sent us to you to ask, 'Are you the one who is to come? Or should we keep looking — for someone else?'"
exeGeses companion Bible	And the men come to him, and say, Yahn the baptizer apostolizes us to you, wording, Are you he who comes? Or await we another?
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	When they appeared before Him, the men said, "John the Immerser sent us to you, saying, 'Are you the One who is to come, or shall we look for another?'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Coming but to him The Men say John The Washer sends us to you Saying You are The [Man] Coming or another [man] [We] may expect...
Awful Scroll Bible	Moreover, the men themselves being came-near with respects to him, said, "Grace-of-Jah the baptiser, has sent- us -out with respects to You, speaking out, 'Is You Himself coming, or shall we watch-for another?' "
Concordant Literal Version	Now coming along to Him, the men say, "John the baptist dispatches us to Thee, saying, 'Art Thou the coming One, or may we be hoping for another One?'"
Orthodox Jewish Bible	And when the men had come to him, they said, Yochanan of the tevilah of teshuva sent us to you, saying, Are you Hu HaBah [Moshiach] or should we be looking for another?
Rotherham's Emphasized B.	.
Third Millennium Bible	When the men had come unto Him, they said, "John the Baptist hath sent us unto thee, asking, `Art thou He that should come, or look we for another?'"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And when these men came to Jesus they said, "John the Immerser has sent us to you to ask, 'Are you the One who was to come, or should we look for someone else?'"
The Expanded Bible	When the men came to Jesus, they said, "John the Baptist sent us to you with this question: 'Are you the ·One who is to come [Expected One], or should we ·wait for [look for; expect] someone else?'"
Jonathan Mitchell NT	Now when coming to be alongside and facing Him, the adult men said, "John the immerser (or: Baptist) sent us off with a mission to You, saying [by us], 'Are You, Yourself, the One who is now progressively coming, or should we continue anticipating and hoping for a different One [other MSS: another One of the same kind]?"

P. Kretzmann Commentary	When the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come, or look we for another? The disciples of John carried out his order very faithfully, repeating the very words of their master.
Syndein/Thieme	And, having approached Him {Jesus}, they said, "John the Baptizer {Baptistes} has 'sent us on a mission under his authority' {apostello} to You to ask, 'Are You the One Who is to come, or should we look for another of the same kind?'"
Translation for Translators	When those two men came to Jesus, they said, "John the Baptizer sent us to ask you (sg) this: Are you <i>the Messiah that we are expecting God to send</i> , or shall we (exc) expect someone else?"
The Voice	They came to Jesus and asked their question exactly as directed by John the Baptist.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. When ⁷² the men came to Jesus, ⁷³ they said, "John the Baptist has sent us to you to ask, ⁷⁴ 'Are you the one who is to come, or should we look for another?'" ⁷⁵ ^{72tn} Grk "And when." Here καί (kai) has not been translated because of differences between Greek and English style. ^{73tn} Grk "him"; the referent (Jesus) has been specified in the translation for clarity. ^{74tn} Grk "to you, saying," but since this takes the form of a question, it is preferable to use the phrase "to ask" in English. ^{75tn} This question is repeated word for word from v. 19.
New American Bible (2011) The Passion Translation The Spoken English NT	. . When the men got to Jesus, they said, "John the Baptizer sent us to you. He says, 'Are you the One who is coming, or are we supposed to be looking for someone else?'"
Wilbur Pickering's New T.	When the men had come to Him, they said: "John the Baptizer has sent us to you, saying, 'Are you the Coming One, or should we look for another?'"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So having come to Him, the men said, "John the Baptist [<i>or, the Immerser, and throughout book</i>] sent us to You, saying, 'Are <u>You</u> the Coming [<i>One</i>], or do we look for another?'"
Charles Thomson NT Context Group Version Disciples' Literal New T.	. . And having come to Him, the men said, "John the Baptist sent us forth to You , saying, 'Are You the <i>One</i> coming [Or, the Coming <i>One</i> ; the Messiah.], or should we be looking for another <i>one</i> ?'"
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.	When the men came to Him, they said, "John the Baptist has sent us to You, to ask, 'Are You the Expected One [Lit <i>Coming One</i>], or do we look for someone else?'"
New European Version New King James Version NT (Variant Readings)	. . .

Niobi Study Bible
 Revised Young's Lit. Trans.
 Restored Holy Bible 6.0
 Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Young's Updated LT

And having come near to him, the men said, 'John the Baptist sent us unto you, saying, Are you he who is coming, or for another do we look?'

When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'"

The gist of this passage: These two disciples come to Jesus and ask if Jesus is the One Who is Coming, or if they should look for another man.

Luke 7:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παραγίνομαι) [pronounced <i>pah-ahg- EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #3854
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
auton (αὐτόν) [pronounced <i>ow- TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: And coming face to face with Him,...

The disciples of John went to Jesus.

This is an interesting phenomenon found in the gospels: if someone is looking for Jesus, they appear to be able to find Him; and, in most cases, they find themselves able to speak to Him face to face. We have the examples of John's disciples and the Jewish elders sent by the centurion in this chapter; we have the example of the pharisee who came to Jesus in private in John 3.³⁴ Yet, when unbelievers seek Him, it is a more difficult proposition for them to find Jesus. When evil men go to take Jesus prisoner the night before the crucifixion, they will need Judas to point out to them which one is the Lord.

³⁴ There are innumerable examples of this to be found in the gospels.

Luke 7:20b			
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
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; nominative case	Strong's #444
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 rd person plural, present active indicative	Strong's #3004
Iōannēs (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong's #2491
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Baptistēs (Βαπτιστής) [pronounced bap-tis-TACE]	<i>baptizer, baptist; one who administers the rite of baptism</i>	masculine singular noun; nominative case	Strong's #910
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, aorist active indicative	Strong's #649
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
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
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...the men said, “John the baptizer sent us to You,...

They tell Jesus that John the Baptist has sent them to Him.

There is no mention of John being in prison (most believe that he is at this time). We have already been told that John is in prison in the Lukian narrative, but Luke, in his gospel, sometimes jumps ahead from the time that particular narrative began and presents where that particular thread of narrative will end.

Luke 7:20c			
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
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
ei (εἶ) [pronounced ĩ]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #2064
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
allos (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; accusative case	Strong's #243
prosdokaō (προσδοκάω) [pronounced pros-dok-AH-oh]	<i>to expect (whether in thought, in hope, or in fear); to anticipate, to await, to wait for, to look for, to watch</i>	1 st person plural, present active subjunctive (or present active indicative)	Strong's #4328

Translation: ...saying, 'Are You the Coming One or should we look for another?' "

John's disciples repeat his question almost exactly to Jesus.

They ask if He is the Messiah (literally, *the Coming One*) or if they should look for another. Jesus, of course, understands their question and their confusion.

Interestingly enough, back in v. 19, John used the correlative pronoun *héteros* (ἕτερος) [pronounced *HEH-ter-oss*], which means, *another of a different kind*; but his disciples use the masculine singular adjective, *allos* (ἄλλος) [pronounced *AL-lohs*], which means, *another of the same kind*. John, by the use of the pronoun *héteros*, was expressing doubt that Jesus was the Messiah. However, when his disciples encounter Jesus face to face, they use the pronoun *allos*. Perhaps close up, they recognized that Jesus was clearly someone different or messianic or something. He was clearly not some random teacher.

Luke 7:20 And coming face to face with Him, the men said, “John the baptizer sent us to You, saying, ‘Are You the Coming One or should we look for another?’ ” (Kukis moderately literal translation)

John the baptizer had become confused by Jesus’ actions, as they had been reported to him. He sent two of his disciples to ask Jesus some direct questions.

John was confused by the information that was being given to him about Jesus. In his mind, he saw something else different from what Jesus was (based upon the Scriptures, as he did not distinguish between the two advents).

We do not know what Jesus said next. Did He look the men over and suggest that they sit down, take a rest, drink some water? Did He say, “Hang around for a bit and tell John what you see”? It seems likely that Jesus said something along those lines, as John’s disciples will take some time to observe what is taking place.

Jesus certainly understands the question and John’s confusion.

Their fundamental question is this: *Jesus, are You the Christ? That is, are You the Messiah?* This is the fundamental question about Jesus throughout the gospels. There are many questions about Jesus and many objections to Him; but the fundamental question is, *Who is Jesus really?* The excellent website *Got Questions?* lists over **200 questions** about Jesus which the staff of believers (overseen by CEO S. Michael Houdmann) attempts to answer (the things I have read on that website seem to be very accurate).

In any case, Jesus does not sit John’s disciples down and begin by saying, “Okay, let Me explain exactly Who I AM and what My game plan is.” He instead says something like, “Follow Me around; take mental notes as we go. Then return to John with your report.”

Luke 7:20 The men found Jesus and spoke direct to Him, saying, “John the baptizer sent us to You to ask if You are truly the Messiah or if we should look for another?” (Kukis paraphrase)

In her the hour, He healed many from diseases and plagues and spirits evil and blind ones many He granted to see.

Luke
7:21

In that hour, He healed many from diseases and plagues [or, *scourges*] and evil spirits and He granted the many blind to see.

In that hour, Jesus healed many from diseases and injuries and from evil spirits. He granted sight to those who were blind.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **In her the hour, He healed many from diseases and plagues and spirits evil and blind ones many He granted to see.**

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) .

V. Alexander’s Aramaic T. .

James Murdock's Syriac NT	And in that hour he healed many persons of their diseases, and of plagues, and of unclean spirits, and gave sight to many blind persons.
Original Aramaic NT	But in that hour, he healed many from diseases and from plagues and of evil spirits, and he gave sight to many blind people.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	In that very hour, he healed a great many of their diseases and plagues, and of evil spirits; and he gave sight to many blind men.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	At that time, he made a number of people free from their diseases and their pains, and from evil spirits; and to others who were blind he gave back the use of their eyes.
Bible in Worldwide English	At that time Jesus healed many people who were sick or had troubles or bad spirits. He made many blind people able to see.
Easy English	At that time, Jesus was making many people well. They had many different illnesses. Some had bad spirits in them. Jesus also caused many blind people to see again.
Easy-to-Read Version–2001	At that time, Jesus healed many people of their sicknesses, diseases, and evil spirits {from the devil}. Jesus healed many blind people so that they could see again.
Easy-to-Read Version–2006	Right then Jesus healed many people of their sicknesses and diseases. He healed those who had evil spirits and made many who were blind able to see again.
God's Word™	.
Good News Bible (TEV)	At that very time Jesus healed many people from their sicknesses, diseases, and evil spirits, and gave sight to many blind people.
The Message	In the next two or three hours Jesus healed many from diseases, distress, and evil spirits. To many of the blind he gave the gift of sight.
NIRV	.
New Life Version	At that time Jesus was healing many people of all kinds of sickness and disease and was putting out demons. Many that were blind were able to see.
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	At that time Jesus was healing many people who were sick or in pain or were troubled by evil spirits, and he was giving sight to a lot of blind people.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	At that very time, Jesus cured many people of their diseases, illnesses, and evil spirits, and he restored sight to many who were blind.
The Passion Translation	Without answering, [Or "at that time."] Jesus turned to the crowd and healed many of their incurable diseases. His miracle power freed many from their suffering. He restored the gift of sight to the blind, and he drove out demonic spirits from those who were tormented.
Unlocked Dynamic Bible	.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Well, during that same hour, Jesus cured many people who were ill, or in great pain, or who had wicked spirits, and he granted many blind people the gift of vision.
Beck's American Translation Breakthrough Version	. In that hour, He healed many from illnesses, ailments, and evil spirits. And as an act of generosity, He gave many blind people the ability to be seeing.
Common English Bible	Right then, Jesus healed many of their diseases, illnesses, and evil spirits, and he gave sight to a number of blind people.
International Standard V Len Gane Paraphrase	. At that very time he cured many of [their] acute sicknesses, chronic sicknesses, evil spirits, and he gave sight to many blind people.
A. Campbell's Living Oracles New Advent (Knox) Bible	. At the very time of their visit, Jesus rid many of their diseases and afflictions and of evil spirits, and gave many that were blind the gift of sight.
NT for Everyone	Then and there Jesus healed several people of diseases, plagues and possession by unclean spirits; and he gave several blind people back their sight.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	At the same time Jesus cured many of handicaps and diseases, and exorcised the devil; He also restored sight to many who were blind. use "handicap" here? also, "exorcised the devil"?
Evangelical Heritage V.	At that time Jesus healed many people of their diseases, afflictions, and evil spirits. And he gave many blind people the ability to see.
Ferrar-Fenton Bible	In that very hour He relieved many from diseases, afflictions, and wicked spirits, as well as granting eyesight to many who were blind.
Free Bible Version	Right at that time Jesus healed many people of their diseases, illnesses, evil spirits, and made blind people see.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	At that moment Jesus was healing many people of diseases and plagues and evil spirits, and to many that were blind he was freely giving their sight.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	Right at that time Jesus healed many people of their sickness, diseases, evil spirits—and he helped many blind to see.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At that time Jesus healed many people of their sicknesses or diseases; he freed them from evil spirits and he gave sight to the blind.
The Heritage Bible	And in the same hour he healed many from diseases, and scourges, and evil spirits, and he graced many blind ones with seeing.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	At that very time he cured many people of diseases and afflictions and of evil spirits, and gave the gift of sight to many who were blind.

New RSV

Revised English Bible—1989 .
There and then he healed many sufferers from diseases, plagues, and evil spirits; and on many blind people he bestowed sight.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Right then he was healing many people of diseases, pains and evil spirits, and giving sight to many who were blind.
exeGesés companion Bible ...- and in that same hour he cures many of their diseases and of scourges and of evil spirits; and to many blind he grants charism to see.
Hebraic Roots Bible .
Israeli Authorized Version .
The Scriptures 1998 .
Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...in that the hour [He] relieves many [men] from diseases and [from] afflictions and [from] spirits evil and [to] [men] blind many [He] grants (favor) to see...
Awful Scroll Bible Therewith from-within that same hour, He serviced many from diseases and *plague* strikes, and evil breaths, indeed to many murky visioned himself graciously granted to be discerning.
Concordant Literal Version In that hour He cures many of diseases and scourges and wicked spirits, and to many blind He graciously grants sight."
Orthodox Jewish Bible Genoi at that time Rebbe, Melech HaMoshiach gave refuah to many with machlot and afflictions and ruchot raot and to many ivverim he granted sight.
Rotherham's Emphasized B. .
Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible At that very hour Jesus healed many *people* of sicknesses and infirmities and evil spirits; and He gave [the gracious gift of] sight to many *who were* blind.
An Understandable Version At that very time Jesus was healing many people from diseases, those plagued with serious illnesses and those dominated by evil spirits. He [*also*] restored sight to many blind people.
The Expanded Bible At that time, Jesus healed many people of their sicknesses, diseases, and evil [defiling; ^Lunclean; 4:33] spirits, and he gave sight to many blind people.
Jonathan Mitchell NT Within that hour He cured or gave attentive care to or prescribed therapy to or instigated ongoing treatment for many folks from sicknesses and diseases, as well as [from] scourges (lacerating afflictions) and worthless breath-effects (miserable attitudes; bad spirits). Also, He by grace favored many blind people to be constantly seeing.
P. Kretzmann Commentary **Verses 21-23**
Christ's reference to the prophecy:
And in that same hour He cured many of their infirmities and plagues and of evil spirits, and unto many that were blind He gave sight.
The time of their coming to Jesus could not have been arranged more auspiciously. For just then Jesus was busily engaged with performing miracles of all kinds: He cured many of sicknesses, of plagues which were scourges upon their backs; He healed some of evil spirits; to many that were blind He granted the priceless favor or boon of sight.

Syndein/Thieme	And, 'at that very time'/'in the same hour' {hora} He {Jesus} cured many people, of 'chronic diseases' {nosos}, and plagues/'acute, distressing illnesses' {mastic} and evil spirits {poneros pneum.}, and granted sight to many who were blind.
Translation for Translators	At that very time Jesus was healing many people of their diseases and <i>other</i> sicknesses, he was <i>casting out</i> evil spirits, and he was causing many blind people to be able to see.
The Voice	Before He answered John's messengers, Jesus cured many from various diseases, health conditions, and evil spirits. He even caused many blind people to regain their sight.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. At that very time ⁷⁶ Jesus ⁷⁷ cured many people of diseases, sicknesses, ⁷⁸ and evil spirits, and granted ⁷⁹ sight to many who were blind. ^{76tn} Grk "In that hour." ^{77tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity. ^{78tn} Grk "and sicknesses," but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more. ^{79tn} Or "and bestowed (sight) on."
New American Bible (2011) The Passion Translation The Spoken English NT	. . At that time, ⁿ Jesus healed lots of people of illnesses and terrible chronic pains and evil spirits. And he gave lots of blind people the gift of sight. ^{n.} Lit. "in that hour."
Wilbur Pickering's New T.	Well in that very hour He healed many from diseases and torments and malignant spirits, and to many blind He granted sight.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then in that very hour He healed many from diseases and plagues and evil spirits, and to many blind [<i>people</i>] He graciously gave [<i>the ability</i>] to be seeing.
Charles Thomson NT	Now at that very time he was curing many of diseases, and maladies, and evil spirits, and graciously bestowing sight to many who were blind.
Context Group Version	.
Disciples' Literal New T.	At that hour, He cured many from diseases and scourges and evil spirits. And He granted seeing to many blind <i>ones</i> .
English Standard Version	In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight.
Far Above All Translation	.
Green's Literal Translation	And in the same hour He healed many from diseases and plagues and evil spirits. And He gave to many blind <i>ones</i> ability to see.
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 in that hour he cured many from sicknesses, and plagues, and evil spirits, and to many blind he granted sight.
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: At that time, Jesus cures many people from sicknesses, plagues, evil spirits; and gives sight to the blind.

Luke 7:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
tê (τῇ) [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
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
therapeuō (θεραπεύω) [pronounced there-ap-YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 rd person singular, aorist active indicative	Strong's #2323
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective, accusative case	Strong's #4183
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
nosos (νόσος) [pronounced NOS-oss]	<i>disease, sickness, infirmity, malady</i>	feminine plural noun; genitive/ablative case	Strong's #3554

Translation: In that hour, He healed many from diseases...

Although this literally reads, *in that hour*, based upon the description, this probably took place over a period of several hours. This phrase could be understood to mean, *at that time*.

John's disciples are there and Jesus, before answering their question specifically, begins healing people. Perhaps He said to them, "Watch carefully what I am doing." Perhaps He said, "Walk with Me," and began healing dozens of people of serious maladies.

People had many diseases in the ancient world, cleanliness not being as much of a thing to them as it is to us (we have the benefit of clean running water in much of the world today). The ancient world exception to this is the Hebrew people, who were given laws which had a great many restrictions which would have kept the people safe from many ancient world diseases.

Luke 7:21b			
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
mastiges (μάστιγες) [pronounced <i>MAS-tihg-ehs</i>]	<i>plagues, scourgings, whippings</i> (literally the Roman flagellum for criminals; figuratively <i>diseases</i>)	feminine plural noun; genitive/ablative case	Strong's #3148

Translation: ...and plagues [or, scourges]...

There word here is mastiges (μάστιγες) [pronounced *MAS-tihg-ehs*], which means, *plagues, scourgings, whippings* (literally the Roman flagellum for criminals; figuratively *diseases*). Strong's #3148. So, these are blows or injuries. Some of the work that men did was quite dangerous and it was not unusual for a man to sustain a great injury at his work.

Because this word literally means *scourging, whipping*; it is very possible that some people came to Jesus and had been so abused by Roman soldiers.

Luke 7:21c			
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
πνευμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter plural noun; genitive/ablative case	Strong's #4151
πονηρός (πονηρός) [pronounced <i>pon-ay-ROS</i>]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter plural adjective, genitive/ablative case	Strong's #4190

Translation: ...and evil spirits...

There were apparently a considerable number of people who were possessed by demons (= evil spirits); and Jesus was able to, without any sort of ritual, throw them out (that is, throw the demons out of the bodies of the possessed).

Luke 7:21d			
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
tuphlos (τυφλός) [pronounced <i>toof-LOSS</i>]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #5185
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #4183
charizomai (χαρίζομαι) [pronounced <i>khar-ID-zohm-ahēe</i>]	<i>to do something pleasant or agreeable (to one), to do a favour to, gratify; to show one's self gracious, kind, benevolent; to grant forgiveness, to pardon; to give graciously, give freely, bestow; to forgive; graciously to restore one to another; to preserve for one a person in peril; to show oneself gracious by forgiving wrongdoing, forgive, pardon</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #5483
blepō (βλέπω) [pronounced <i>BLEEP-oh</i>]	<i>to look at; to behold, to beware, to look (on, to), to perceive, to regard, to see; to take heed</i>	present active infinitive	Strong's #991

Translation: ...and He granted the many blind to see.

There were blind who came to Him and He gave them sight.

This is one of the great healings, because this speaks of what happens when a person sees Jesus or begins to understand Jesus; his eyes are opened and he sees the (metaphorical) light. The crust is removed from his eyes and he can see.

Luke 7:21 In that hour, He healed many from diseases and plagues [or, scourges] and evil spirits and He granted the many blind to see. (Kukis moderately literal translation)

It appears that Jesus, after receiving this question, said something like, "I want you to stick around and observe."

Jesus cured a myriad of diseases, most of which had an outcome which was clearly observable.

Bear in mind that, these people who were cured had been ill or traumatized over a period of time. Some may have had this malady since birth. God used their maladies and sicknesses to point toward Jesus has having God's power.³⁵

³⁵ As we have studied, Jesus is not making use of His Deity, but depending upon God the Father to heal those who require it.

Application: If God was able to use those diseases—some of them being lifelong disabilities—then we may rest assured that God is able to use similar maladies today to achieve His purposes. Now, I do not mean that people are sick today so that they might be healed miraculously. I am saying that God uses all circumstances and all difficulties in life in order to further His plan.

Luke 7:21 In that hour, Jesus healed many from diseases and injuries and from evil spirits. He granted sight to those who were blind. (Kukis paraphrase)

Jesus wants these disciples of John's to soak in all that they could. He is not insulting them or talking down to them; He wants them to be able to bring back a report of things which they have seen with their own eyes. Jesus is not going to simply tell them what He does; He is going to show them.

However much time passes, whether this is an hour or several hours. Then Jesus tells John's disciples the answer that they should bring to John:

And answering [the Jesus] said to them, "Having traveled, bring a report to John [about] what you saw and heard—blind [ones] are receiving sight, lame [ones] are walking about, lepers are being cleansed, and deaf [ones] are hearing, dead [ones] are waking up, poor [ones] have the gospel proclaimed [to them]. And blessed is [the one] who if not offended in Me."

Luke
7:22–23

Jesus answered and said to them, "[After] returning [lit., *having traveled*], bring [this] report to John [concerning] what you have seen and heard: blind [people] are receiving [their] sight, [those who are] lame are walking about, lepers are being cleansed, and [those who are] deaf are hearing, the dead are waking up, and the needy have the gospel proclaimed [to them]. Blessed is [he] who is [lit., *if*] not offended by Me."

Jesus, having allowed them to observe for a few hours, then said, "When you return to John, tell him exactly all that you saw and heard. Blind people are being made to see; the lame are now walking; lepers are being cleansed; deaf people are having their hearing restored to them; those who were dead are now living again; and the needy are hearing the gospel proclaimed to them. Blessed is he who is not offended by Me."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And answering [the Jesus] said to them, "Having traveled, bring a report to John [about] what you saw and heard—blind [ones] are receiving sight, lame [ones] are walking about, lepers are being cleansed, and deaf [ones] are hearing, dead [ones] are waking up, poor [ones] have the gospel proclaimed [to them]. And blessed is [the one] who if not offended in Me."

Revised Douay-Rheims .
Douay-Rheims 1899 (Amer.) .
V. Alexander's Aramaic T. .
James Murdock's Syriac NT

And Jesus replied, and said to them: Go ye, and tell John all that ye have seen and heard; that the blind see, and the lame walk, and the leprous are cleansed, and the deaf hear, and the dead arise, and to the poor good news is proclaimed: and blessed is he that is not stumbled in me.

Original Aramaic NT And Yeshua answered and he said to them, "Go tell Yohannan everything that you have seen and that you have heard; that they who were blind are seeing*, and they who were lame are walking, and they who were lepers are cleansed, and they who

were deaf are hearing, and they who were dead are raised, and those who were poor are given Good News."

"And blessed is he, whoever will not take offense at me."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

So Jesus answered and said to them, Go and tell John everything that you have seen and heard; that the blind see, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead rise up, and the poor are given hope. And blessed is he, who does not stumble on account of me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And answering them he said, Go back and give news to John of what you have seen, and the things which have come to your ears; the blind now see, those who had no power in their legs are walking, lepers are made clean, those who had no hearing now have their ears open, dead men come to life again, and the poor have the good news given to them. And a blessing will be on him who has no doubts about me.

Bible in Worldwide English

He answered Johns disciples, Go tell John what you have seen and heard. Blind people see. The lame people walk. People with leprosy are healed. People who could not hear can hear. Dead people are alive again. Poor people hear the good news. Happy is the person who is not troubled in his heart about me.

Easy English

Then he said to the two men that John had sent, 'Go back to John. Tell him what you have seen. Tell him what you have heard. Blind people can now see again. People that could not walk can now walk again. People who had a bad illness of the skin are now well again. Deaf people can now hear again. People who had died now live again. Poor people are hearing God's good news. If anyone believes in me and does not turn away, he will be really happy.'

John was alone in prison. He was afraid and he had troubles in his mind. He had thought, 'Jesus is the person that God promised to send.' He had told other people about him. Now he was not sure. He needed to know if it was true. So, he sent someone to find out. Jesus showed them the powerful work that he was doing. By this, John would know that God had sent Jesus.

Easy-to-Read Version–2001

Then Jesus said to John's followers, "Go tell John the things that you saw and heard here. Blind people are healed and can see. Crippled people are healed and can walk. People with leprosy are healed. Deaf people are healed and can hear. Dead people are given life. And the Good News {about God's kingdom} is given to the poor people. What great blessings there are for the person that can accept me!"

Easy-to-Read Version–2006

Then he said to John's followers, "Go tell John what you have seen and heard: The blind can see. The crippled can walk. People with leprosy are healed. The deaf can hear. The dead are brought back to life. And the Good News is being told to the poor. Great blessings belong to those who don't have a problem accepting me."

God's Word™

Jesus answered John's disciples, "Go back, and tell John what you have seen and heard: Blind people see again, lame people are walking, those with skin diseases are made clean, ["Clean" refers to anything that Moses' Teachings say is presentable to God.] deaf people hear again, dead people are brought back to life, and poor people hear the Good News. Whoever doesn't lose his faith in me is indeed blessed."

Good News Bible (TEV)

At that very time Jesus healed many people from their sicknesses, diseases, and evil spirits, and gave sight to many blind people. He answered John's messengers, "Go back and tell John what you have seen and heard: the blind can see, the lame can walk, those who suffer from dreaded skin diseases are made clean,[b] the deaf

<i>The Message</i>	<p>can hear, the dead are raised to life, and the Good News is preached to the poor. How happy are those who have no doubts about me!" V. 21 is included for context. Then he gave his answer: "Go back and tell John what you have just seen and heard:</p> <p style="padding-left: 40px;">The blind see, The lame walk, Lepers are cleansed, The deaf hear, The dead are raised, The wretched of the earth have God's salvation hospitality extended to them.</p>
NIRV	<p>"Is this what you were expecting? Then count yourselves fortunate!" So Jesus replied to the messengers, "Go back to John. Tell him what you have seen and heard. Blind people receive sight. Disabled people walk. Those who have skin diseases are made 'clean.' Deaf people hear. Those who are dead are raised to life. And the good news is announced to those who are poor. Blessed is anyone who does not give up their faith because of me."</p>
New Life Version	<p>Jesus said to John's followers, "Go back to John the Baptist and tell him what you have seen and heard. Tell him the blind are made to see. Those who could not walk, are walking. Those with a bad skin disease are healed. Those who could not hear, are hearing. The dead are raised to life and poor people have the Good News preached to them. The person who is not ashamed of Me and does not turn away from Me is happy."</p>
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
College Press Bible Study Contemporary English V.	<p>. Jesus said to the messengers sent by John, "Go and tell John what you have seen and heard. Blind people are now able to see, and the lame can walk. People who have leprosy are being healed, and the deaf can now hear. The dead are raised to life, and the poor are hearing the good news. God will bless everyone who doesn't reject me because of what I do."</p>
New Berkeley Version New Century Version The Living Bible	<p>. . The two disciples found Jesus while he was curing many sick people of their various diseases—healing the lame and the blind and casting out evil spirits. When they asked him John's question, this was his reply: "Go back to John and tell him all you have seen and heard here today: how those who were blind can see. The lame are walking without a limp. The lepers are completely healed. The deaf can hear again. The dead come back to life. And the poor are hearing the Good News. And tell him, 'Blessed is the one who does not lose his faith in me.'" vv. 20–21 are included for context.</p>
New Living Translation	<p>At that very time, Jesus cured many people of their diseases, illnesses, and evil spirits, and he restored sight to many who were blind. Then he told John's disciples, "Go back to John and tell him what you have seen and heard—the blind see, the lame walk, those with leprosy are cured, the deaf hear, the dead are raised to life, and the Good News is being preached to the poor." And he added, "God blesses those who do not fall away because of me. [Or <i>who are not offended by me.</i>]" v. 21 is included for context.</p>
The Passion Translation	<p>Only then did Jesus answer the question posed by John's disciples. "Now go back and tell John what you have just seen and heard here today. The blind are now seeing. The crippled are now walking. Those who were lepers are now cured. Those who were deaf are now hearing. Those who were dead are now raised back</p>

to life. The poor and broken^[h] are given the hope of salvation.^[i] And tell John these words: ‘The blessing of heaven comes upon those who never lose their faith^[j] in me no matter what happens.’”

[h] Luke 7:22 This fulfills many Old Testament references to the coming of the Messiah, including Isa. 29:18-19; 35:5-6; 61:1.

[i] Luke 7:22 Jesus is assuring John that the message he brings is life and salvation, not judgment and wrath.

[j] Luke 7:23 The Greek text is literally “Blessed are those who are not offended over me.”

Unlocked Dynamic Bible

So he answered those two men, “Go back and report to John what you have seen and heard: People who were blind are now seeing. People who were lame are now walking. People who had skin diseases are being healed. People who were deaf can now hear. People who were dead are being made to live again and good news is being proclaimed to the poor. And also tell him, “Yahweh will bless anyone who sees what I do and hears what I teach and does not turn away from me.”

William's New Testament

.

Partially literal and partially paraphrased translations:

American English Bible

And after that, he told [John’s disciples]:

‘Now, go back and report what you’ve seen and heard to John. [Tell him that] the blind are seeing, the lame are walking, lepers are being cleansed, the deaf are hearing, the dead are being raised, and the poor are hearing the good news...so, the one who isn’t stumbled by me will be blest.’

Beck’s American Translation

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Breakthrough Version

And when He answered, He said to them, "After you travel, report back to John *things* that you saw and heard: blind *people* see again, crippled *people* traipse around, skin-diseased *people* are cleared up and hearing-impaired *people* hear, dead people get up, good news is shared with poor *people*. And whoever is not tripped by Me is blessed."

Common English Bible

Then he replied to John’s disciples, “Go, report to John what you have seen and heard. *Those who were blind are able to see.* Those who were crippled now walk. People with skin diseases are cleansed. *Those who were deaf now hear.* *Those who were dead are raised up.* And good news is preached to the poor. [Isa 35:5-6; 61:1] Happy is anyone who doesn’t stumble along the way because of me.”

International Standard V

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Len Gane Paraphrase

Then Jesus answered and said to them, "Go your way and tell John the things you have seen and heard. How the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, [and] the gospel is preached to the poor. "Blessed is whoever will not be offended because of me."

A. Campbell's Living Oracles

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New Advent (Knox) Bible

Then he answered, Go and tell John what your own eyes and ears have witnessed; how the blind see, and the lame walk, and the lepers are made clean, and the deaf hear; how the dead are raised to life, and the poor have the gospel preached to them. Blessed is he who does not lose confidence in me.

NT for Everyone

Then and there Jesus healed several people of diseases, plagues and possession by unclean spirits; and he gave several blind people back their sight. Then he answered them: ‘Go and tell John what you have seen and heard: the blind see, the lame walk, people with virulent skin diseases are cleansed, the deaf hear, the dead are raised, the poor hear the gospel. And a blessing on the person who isn’t shocked by me!’ V. 21 is included for context.

20th Century New Testament

So his answer to the question was: "Go and report to John what you have witnessed and heard--the blind recover their sight, the lame walk, the lepers are made clean,

and the deaf hear, the dead are raised to life, the Good News is told to the poor. And blessed is the man who finds no hindrance in me."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	He replied to them, "Go and report to John what you have seen and heard: The blind receive their sight, the lame walk, those with leprosy[d] are cleansed, the deaf hear, the dead are raised, and the poor are told the good news, and blessed is the one who isn't offended by me."
Conservapedia Translation	Jesus replied to them, "Carry on, and tell John what you have seen and heard: that the blind see, the lepers are cleansed, the deaf hear, and the dead rise to life, and the gospel is taught to the powerless [πτωχός: better translation today is "powerless" rather than "poor", because the connotation is not merely financial.]. Blessed is anyone who does not interfere [σκανδαλίζω: "not interfere" rather than "not be offended"; tentatively, "me" is better translated as "word" here consistent with John 1:1.] with my word.
Evangelical Heritage V. Ferrar-Fenton Bible	. He then answered, saying: "You may now return, and report to John what you have seen and heard: the blind receive their eyesight; the lame walk; the lepers are cured; the deaf hear; the dead are raised; the poor have good news told to them. And happy is he who shall not be ashamed of Me!"
Free Bible Version God's Truth (Tyndale)	. And Jesus answered, and said unto them: Go your ways and show John what things you have seen and heard, how that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead arise, to the poor is the glad tidings preached, and happy is he, that is not offended by me.
Jubilee Bible 2000 Montgomery NT	. So he answered them. "Go your way, tell John what you have seen and heard. How the blind are seeing, the lame are walking, the lepers are being cleansed, the deaf are hearing, the dead are being raised, and the poor are hearing the proclamations of glad tidings. "And blessed is he who finds no cause of stumbling in me."
NIV, ©2011 Riverside New Testament	. He answered them, "Go and relate to John what you have seen and heard. Blind men see, lame men walk, lepers are cleansed, deaf men hear, dead men are raised, poor men hear good news. Blessed is he who does not stumble through misunderstanding me!"
Leicester A. Sawyer's NT Unlocked Literal Bible	. Jesus answered and said to them, "After you have gone on your way, report to John what you have seen and heard. Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing, dead people are being raised back to life, and needy people are being told the good news. The person who does not stop believing in me because of my actions is blessed."
Urim-Thummim Version Weymouth New Testament	. Then He answered the messengers, "Go and report to John what you have seen and heard. Blind men receive sight, the lame walk, lepers are purified, deaf persons hear, the dead are raised to life, the poor have the Good News proclaimed to them. And blessed is every one who does not stumble and fall because of my claims."
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"Then he answered the messengers, "Go back and tell John what you have seen and heard: the blind see again, the lame walk, lepers are made clean, the deaf hear, the dead are raised to life, and the poor are given good news. Now, listen: Fortunate are those who encounter me, but not for their downfall."
The Heritage Bible	And Jesus answering said to them, Having gone away, announce to John what you saw and heard, that: blind ones look up, lame ones walk, lepers are being cleansed, deaf ones hear, dead ones are raised, the good news is announced to the poor, And blessed is the one not offended in me.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	Then he gave them his answer: 'Go', he said, 'and tell John what you have seen and heard: how the blind recover their sight, the lame walk, the lepers are clean, the deaf hear, the dead are raised to life, the poor are hearing the good news— and happy is the man who does not find me a stumbling-block.'
New Jerusalem Bible	Then he gave the messengers their answer, 'Go back and tell John what you have seen and heard: the blind see again, the lame walk, those suffering from virulent skin-diseases are cleansed, and the deaf hear, the dead are raised to life, the good news is proclaimed to the poor; and blessed is anyone who does not find me a cause of falling.'
New RSV	.
Revised English Bible—1989	Then he gave them this answer: "Go and tell John what you have seen and heard: the blind regain their sight, the lame walk, lepers are made clean, the deaf hear, the dead are raised to life, the poor are brought good news -- and happy is he who does not find me an obstacle to faith."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he answered them by saying, "Go, tell Yochanan what you have been seeing and hearing: the blind are seeing again, the lame are walking , people with <i>tzara'at</i> are being cleansed, the deaf are hearing , the dead are being raised, the Good News is being told to the poor — and how blessed is anyone not offended by me!" Isaiah 35:5–6; 26:19; 61:1
exeGesés companion Bible	And Yah Shua answers them, saying, Go, and evangelize Yahn what you see and hear: the blind see; the lame walk; the lepers purify; the mute hear; the dead rise; and the poor are evangelized. And blessed - he, whoever, - unless you scandalize in me.
Hebraic Roots Bible	.
Israeli Authorized Version	Then Y'shuw`a answering said unto them, Go your way, and tell Yochanan what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the good news is preached. And blessed is he, whosoever shall not be offended in me.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Answering [He] says [to] them Going announce! [to] john what* [You*] see and {what*} [You*] hear [Men] Blind see [Men] Lame walk [Men] Leprous are cleansed and [Men] Mute hear [Men] Dead are raised [Men] Poor are announced and Blessed is Who if not may be tripped in me...
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Awful Scroll Bible	Then Deliverance-of-Jah coming about resolved-away, said to them, "Coming about proceeded, be messaged-out to Grace-of-Jah what you perceived and heard, certainly of what they murky visioned discern-among, they lame tread-about, they leprous are come about clean, they dumb hear, they dead come to be rising up, and they reduced-to-cower are becoming heralded-the-good-tidings. (")Surely happy is he, if- he -shall-not be came to be ensnared, an if- he -shall-not came to be ensnared from-within me."
Concordant Literal Version	And answering, Jesus said to them, "Go, report to John what you perceived and hear: that the blind are receiving sight, the lame are walking, lepers are being cleansed, and the deaf are hearing, the dead are being roused, and to the poor the evangel is being brought." And happy is he whosoever may not be snared in Me."
Orthodox Jewish Bible	And in reply he said to them, Go and tell Yochanan what you have seen [as edei reiyah, eyewitnesses]. IVRIM TIRENAH, pisechim (lame persons) walk, the metzorim are cleansed, and chereshim hear, the mesim are restored to life, ANIYIM have the Besuras HaGeulah preached to them. [YESHAYAH 29:18,19; 35:5,6; 61:1,2] And ashrey is whoever does not find a michshol (stumbling block, obstacle, YESHAYAH 57:14) in me [as Rebbe Melech HaMoshiach].
Rotherham's Emphasized B.	And, answering, he said unto them—Go and bear tidings unto John, as to what ye have seen and heard: The blind, are receiving sight, the lame, walk, lepers, are cleansed, and, the deaf, hear, the dead, are raised, the destitute, are told the glad-message; And, happy, is he, whosoever shall not find occasion of stumbling in me!
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So He replied to them, "Go and tell John about everything you have seen and heard: the BLIND RECEIVE SIGHT, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the POOR HAVE THE GOOD NEWS (gospel) PREACHED TO THEM. Blessed [joyful, spiritually favored] is he who does not take offense at Me."
An Understandable Version	So, Jesus answered them, "Go and tell John the things you have seen and heard; [how] blind people are receiving back their sight, and crippled people are walking [again], and people with infectious skin diseases are being healed, and deaf-mutes are hearing [and speaking (?) again], and people are being raised [from the dead], and poor people are having the good news preached to them. The person who does not find an occasion for having doubts about my identity is fortunate indeed."
The Expanded Bible	Then Jesus answered John's ·followers [disciples], "Go tell John what you saw and heard here. The blind can see, the ·crippled [lame] can walk, and ·people with skin diseases [T lepers; see 5:12] are ·healed [¹cleansed]. The deaf can hear, the dead are raised to life, and the ·Good News [Gospel] is ·preached [announced; proclaimed] to the poor [ᶜ signs of God's restoration of creation, predicted by the prophet Isaiah; Is. 29:18–19; 35:5–6; 61:1–2]. Those who ·do not stumble in their faith [are not offended] because of me are blessed."
Jonathan Mitchell NT	And so, with a discerning reply He said to them, "After journeying on your way, report back to John what things you men saw and heard: 'blind people continue seeing again; lame folks' continue walking around; lepers continue being cleansed. Also, 'deaf folks continue hearing;' dead people continue being raised up; 'destitute ones are constantly being brought and told the message of goodness, ease and well-being!' [Isa. 35:5-6; 26:14; 61:1] "Further, whoever should not be caused to trip the spring of a trap or to stumble into a snare of offense at Me is a happy and blessed person."

P. Kretzmann Commentary	<p>Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. With reference to these and other miracles Jesus reminded the messengers of the Baptist of a prophecy which had been spoken concerning the Messiah, Isa. 35:5-6; Isa. 61:1-2. There miracles of all kinds, also in the field of physical healing, had been foretold as taking place through the power of the Messiah. See Matt. 11:4-6. Any one that pays the slightest attention to the Old Testament prophecy, and compares it with the present visible fulfillment, cannot doubt that Jesus is the Christ. And blessed is he whosoever shall not be offended in Me.</p> <p>And Jesus adds a word of warning for the special benefit of the two disciples: Blessed is he that shall not be offended in Me. That was the danger for all those disciples of John that were not satisfied with the manner in which the disciples of Jesus were conducting themselves, without regard to the rules of the elders about fasting and washing of hands, etc. , chapter 5:30. If a person is so carried away with a false asceticism that he wants to curtail the liberty of the New Testament, and for that reason is offended at Jesus the Christ, he has only himself to blame for the evil consequences.</p>
Syndein/Thieme	<p>Then Jesus 'had an answer for/'gave a discerning answer from the ultimate source of himself to' {apokrinomai} them, "Having gone on your way, report {an order} to John what you have seen and heard: the blind receive their sight, the 'crippled ones'/lame walk, the lepers are cleansed, the 'those who can not hear'/deaf hear, the dead are raised, the poor have good news proclaimed to them . . . and 'blessed is/'happiness to' {makarios} . . . 'anyone who takes no offense at Me/' 'if {ean} one does not take offense at Me {ean - 3rd class condition with skandalizo in subjunctive tense - maybe they will take offense, maybe they will not}'."</p>
Translation for Translators	<p>So he answered those two men, "Go back and report to John what you have seen <i>me doing</i> and what you have heard <i>me telling people</i>. <i>I am enabling</i> blind people to see. <i>I am enabling</i> lame people to walk. <i>I am healing</i> people who have leprosy. <i>I am enabling</i> deaf people to hear. <i>I am causing</i> dead people to become alive again, <i>and I am telling</i> God's good message to poor people. <i>Also tell John that God is pleased with those who do not stop believing in me because what I do is not what they expect the Messiah to do.</i>"</p>
The Voice	<p>Jesus (to John's disciples): Go and tell John what you've witnessed with your own eyes and ears: the blind are seeing again, the lame are walking again, the lepers are clean again, the deaf hear again, the dead live again, and good news is preached to the poor. [Isaiah 29:18; 35:5-6] Whoever is not offended by Me is blessed indeed.</p> <hr/> <p>John, it seems, is having second thoughts. Is Jesus really the One we have expected? Is He the Anointed One? But who can blame John for these doubts? After all, John is in prison, unjustly held by a corrupt, immoral ruler. Ultimately the desert prophet will have his head severed from his body when the drunken, lusty king makes a silly promise in front of dinner guests. So who can blame John for seeking assurance from the Lord? Jesus, realizing fully the kinds of expectations others have, gently reminds John and his disciples of the Scriptures: "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead live, and the poor receive the good news." Luke doesn't say how John responds to the report as he nears his own end. What is clear is that Jesus has the utmost respect for His</p>

colleague and cousin. He doesn't reject him for his doubts but tries to send him reassurance.³⁶

Bible Translations with Many Footnotes:

Disciples' Literal New T.
NET Bible®

So⁸⁰ he answered them,⁸¹ "Go tell⁸² John what you have seen and heard:⁸³ The blind see, the lame walk, lepers are cleansed, the⁸⁴ deaf hear, the dead are raised, the poor have good news proclaimed to them. Blessed is anyone⁸⁵ who takes no offense at me."

^{80tn} Here *kai* (*kai*) has been translated as "so" to indicate the relationship to Jesus' miraculous cures in the preceding sentence.

^{81tn} Grk "answering, he said to them." This is redundant in English and has been simplified in the translation to "he answered them."

^{82sn} The same verb has been translated "inform" in 7:18.

^{83sn} What you have seen and heard. The following activities all paraphrase various OT descriptions of the time of promised salvation: Isa 35:5-6; 26:19; 29:18-19; 61:1. Jesus is answering not by acknowledging a title, but by pointing to the nature of his works, thus indicating the nature of the time.

^{84tn} Grk "and the," but *kai* (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{85tn} Grk "whoever."

New American Bible (2011)

And he said to them in reply, "Go and tell John what you have seen and heard: the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news proclaimed to them.^h And blessed is the one who takes no offense at me."^{*}

* [7:23] **Blessed is the one who takes no offense at me:** this beatitude is pronounced on the person who recognizes Jesus' true identity in spite of previous expectations of what "the one who is to come" would be like.

h. [7:22] 4:18; Is 35:5-6; 61:1.

The Passion Translation
The Spoken English NT

And he gave them this answer:^o "Go tell John the things that you've seen and heard. Blind people are seeing again, people with disabilities are walking, lepers are getting cleansed, the dead are being raised, and poor folks are getting good news.^p And it's a blessed person who doesn't get offended by me."

^o Lit. "answering, Jesus said to them."

^p Isa. 35:5; Isa. 61:1.

Wilbur Pickering's New T.

So in answer Jesus said to them: "Go and report to John the things you have seen and heard: that the blind regain sight, the lame walk, lepers are cleansed, the deaf hear, dead are raised, the poor are evangelized.⁷ And, blessed is he who does not take offense at me!"⁸

(7) "The poor are evangelized"—what the poor (and everyone else) need most is salvation and a new life, not a free distribution of wealth.

(8) Jesus was not meeting John's expectations, and the same thing happens to us, from time to time, but we had better keep the proper perspective.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And answering, Jesus said to them, "Having gone, report to John what you_p saw and heard, that blind [*people*] receive [*their*] sight, lame [*people*] walk, lepers [*or, ones with a skin disease*] are cleansed, deaf [*people*] hear, dead [*people*] are raised, poor [*people*] have the Gospel proclaimed [*to them*]."

³⁶ From whatever reason, this is misplaced [online](#); I have put this note where it belongs.

"And happy is whoever is not caused to stumble [*fig., is not offended*] because of Me."

Charles Thomson NT
Context Group Version

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And he answered and said to them, Go and tell John the things which you (pl) have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the imperial news proclaimed to them. And esteemed is he, whoever shall find no occasion of stumbling in me.

Disciples' Literal New T.

And having responded, He said to them, "Having gone, report to John the *things* which you saw^[g] and heard— blind ones are seeing-again, lame ones are walking, lepers are being cleansed. And deaf ones are hearing, dead ones are being raised, poor ones are having-good-news-announced^[h] to them. And blessed is whoever does not take-offense^[i] in Me".

[g] Luke 7:22 The works of Jesus answer the question.

[h] Luke 7:22 Or, are being-told-good-news, are being-evangelized.

[i] Luke 7:23 Or, is not caused-to-fall by.

English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament
Modern English Version

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So Jesus answered them, "Go and tell John what you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the gospel is preached to the poor. Blessed is he who does not fall away on account of Me."

Modern Literal Version

And Jesus answered and said to them, When* you* travel back, report to John the things which you* have seen and heard; that the blind recover their sight, the lame walk, the lepers are cleansed and the mute hear, the dead are raised, the poor have the good-news proclaimed to them. And he, whoever is not offended in me, is fortunate.

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.

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And Jesus answering said to them, 'Having gone on, report to John what you saw and heard, that blind men do see again, lame do walk, lepers are cleansed, deaf do hear, dead are raised, poor have good news proclaimed; and happy is he whoever may not be stumbled in me.'

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Young's Updated LT

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The gist of this passage:

Jesus then answers them, "This is what you report to John: the blind are seeing, the lame are walking, lepers are cleansed,..." etc.

Luke 7:22a			
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
apokrinomai (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
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
<i>The Jesus is found in Pierpont and Robinson's Byzantine Textform. It is not in the WH text.</i>			
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 rd person singular, aorist active indicative	Strong's #2036
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine plural, aorist (deponent) passive participle; nominative case	Strong's #4198
apaggellô (ἀπαγγέλλω) [pronounced <i>ap-ang-EL-loh</i>]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	2 nd person plural, aorist active imperative	Strong's #518
Iôannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i>]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; dative, locative or instrumental case	Strong's #2491
ha (ἃ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive, to discern, to know</i>	2 nd person plural, aorist active indicative	Strong's #1492
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 7:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, aorist active indicative	Strong's #191

Translation: Jesus answered and said to them, “[After] returning [lit., *having traveled*], bring [this] report to John [concerning] what you have seen and heard:...

Jesus wanted them to observe with their own eyes, so that they were not simply repeating what others have said, but these two men could act as witnesses to Jesus.

These men have come to Jesus, sincerely, at the request of John; and there seems to be some concern whether or not Jesus is the Messiah. Everyone is expecting a conquering King, and this does not appear to be Who Jesus is. So Jesus now sends them back, telling them to tell John exactly what they have seen and heard.

What they see and hear will be unlike anything that they have ever seen or heard before. Nothing like this has ever been observed before.

Luke 7:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tuphlos (τυφλός) [pronounced toof-LOSS]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine plural adjective; nominative case	Strong's #5185
anablepô (ἀναβλέπω) [pronounced an-ab-LEP-oh]	<i>to look up; to recover (lost) sight, to receive sight; to look again</i>	3 rd person plural, present active indicative	Strong's #308

Translation: ...blind [people] are receiving [their] sight,...

Those who were blind received their sight.

For these kinds of miracles, one after another—this has never happened before in human history. Not like this; not this many all at once.

The action verbs are all in the present tense, which is linear aktionsart, meaning that they keep on doing this.

Luke 7:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chōlos (χωλός) [pronounced kho-LOSS]	<i>lame, cripple; deprived of a foot, maimed; limping</i>	masculine plural adjective; nominative case	Strong's #5560

Luke 7:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<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>	3 rd person plural, present active indicative	Strong's #4043

Translation: ...[those who are] lame are walking about,...

Those who had been lame are now walking about.

One of the things which we observed is, people who were lame—perhaps for years—and are healed by Jesus, do not require months of physical therapy to get them back to normal. When Jesus made them whole, they were whole, as if they had never been lame. They had muscle tone and coordination from the start.

Luke 7:22d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lepros (λεπρός) [pronounced <i>leh-p-ROSS</i>]	<i>scaly, rough; leprous, affected with leprosy; leper</i>	masculine plural adjective; nominative case	Strong's #3015
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>	3 rd person plural, present passive indicative	Strong's #2511

Translation: ...lepers are being cleansed,...

Lepers—a third category of diseases which were thought to be incurable—were also being cleansed. These were people with various skin diseases. One could just look at them and recognize physical destruction of this disease. Seeing a leper cured would have been remarkable.

There is a passage that Jesus appears to be quoting from here, Isaiah 35:5, which reads **Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy.** There is one thing missing, and that is the cleansing of a leper. Jesus is cleansing lepers, but this is not found in Isaiah 35:5.

A leper is cleansed one time in the Old Testament. It is Naaman, the commander of the army of the king of Syria, who is a great leader, but he is also a leper. A letter is sent to the king of Israel at the time, who does not know what to do about leprosy, but he tears his clothing as a response to the letter. Elisha the prophet hears about the king tearing his clothing. So he tells the king, "Send Naaman to me, so that it is known that there is a prophet in Israel." So, Naaman actually shows up at Elisha's door, but Elisha does not come out. Instead, he sends out a messenger who tells him what to do: **And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean."** (2Kings 5:10; ESV)

Despite having these directions, the commander is upset. "He can't come out and talk to me? He can't wave his hand over me and cure me? And I need to go to the Jordan river? Does he expect me to do all of the work? Couldn't I have gone to Abana and Pharpar, the rivers of Damascus instead?" So Naaman storms off in a bit of

a rage. But his servants calm him down and say, "You heard the words of the prophet—so let's go to the Jordan and be cleansed there." And he did and he was.

In any case, this was an interesting thing for Jesus to mention. It is not found in the prophecy of Isaiah, but it does allude to being cleansed in the Jordan River (which is where much of John's ministry took place).

Luke 7:22e			
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
κῶφος (κωφός) [pronounced <i>Kingdom of Heaven-FOSS</i>]	<i>blunted, dull; blunted in tongue, that is, speechless, mute, unable to speak dumb; blunted or dull in hearing, that is deaf</i>	masculine plural adjective; nominative case	Strong's #2974
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, present active indicative	Strong's #191

Translation: ...and [those who are] deaf are hearing,...

Jesus made those who could not hear able to hear again.

Luke 7:22a-e **And He answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear,..."** (ESV; capitalized)

Let's view the prophetic passage in Isaiah 35:4–6 **Say to those who have an anxious heart, "Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy.** For waters break forth in the wilderness, and streams in the desert;... As you can read, the things which Jesus is doing is promised as a future event *when God comes...[to] save you.* (ESV; capitalized; emphasis mine)

Jesus does not quote the entire passage. He confines Himself to a certain portion of this passage. You will recall that we have discussed the 1st and 2nd advents most recently. What I have bolded, what Jesus was more or less quoting, is from the 1st advent. The other material on both sides of the bolded section is all about the 2nd advent.

Jesus does not take the time to explain to them the 1st and 2nd advents. He has done things before the eyes of John's disciples which are described in the Old Testament in a passage which is clearly messianic.

Luke 7:22a-e **And He answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear,..."** (ESV; capitalized)

I am assuming by this that, Jesus knew that John knew these passages; and I would further suggest that John has taught these passages to his own disciples. This is why *what* Jesus is doing would be significant to John. John's focus could have been on other aspects of the Messiah (namely, the 2nd advent); but these words of Jesus bring John back to earth, as it were. Now, if John did not know this passage, then it does not really clarify anything by sending John's disciples back with this message.

John's disciples would return to John and tell him what they have observed. John's disciples are essentially reporting that Isaiah 35:5 is fulfilled by Jesus.

When John hears what is happening, and then he thinks about Isaiah 35:4–6, there is no other explanation other than, this is God. That is what the prophecy tells us. He may not fully understand all of what is happening (the two advents of the Messiah), but he cannot simply dismiss Jesus, based on what his disciples report.

Luke 7:22a-e **Jesus answered and said to them, “[After] returning [lit., *having traveled*], bring [this] report to John [concerning] what you have seen and heard: blind [people] are receiving [their] sight, [those who are] lame are walking about, lepers are being cleansed, and [those who are] deaf are hearing,...** (Kukis moderately literal translation)

There is also one more remarkable thing:

Luke 7:22f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; nominative case	Strong's #3498
egeirō (ἐγείρω) [pronounced <i>Exodus generation-Ī-row</i>]	<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>	3 rd person plural, present passive indicative	Strong's #1453

Translation: ...the dead are waking up,...

Even more impossible than the previous healings mentioned was this—those who were dead were being revived. There is another passage in Isaiah that is brought to mind:

Isaiah 26:19 **Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.**

This is fascinating to me the way the Jesus uses this passage. The bodies of the dead will rise in the final days, when they are resurrected before the Great White Throne. But Jesus is causing men to rise from the dead at this time, and this is clearly significant. How could anyone apart from God (or a representative of God) raise anyone from the dead? Who but God could take the lifeless and given them life?

Even more important is this final thing:

Luke 7:22g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ptōchos (πτωκός) [pronounced <i>ptoh-KHOSS</i>]	<i>poor, miserable, beggarly, impotent</i>	masculine plural noun; nominative case	Strong's #4434

Luke 7:22g			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Conservapedia's Bible: <i>πρωχός</i> : better translation today is "powerless" rather than "poor", because the connotation is not merely financial. ³⁷			
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]	3 rd person plural, present passive indicative	Strong's #2097

Translation: ...and the needy have the gospel proclaimed [to them].

Those who were needy, those who were poor, they had the good news proclaimed to them. In many cases, people with great needs are more willing to hear the gospel message and believe it. The person who has everything is more likely to be entangled with his money and possessions, and he sees little need to seek God.

All of the examples given by Jesus also have spiritual implications or spiritual parallels.

Isaiah 61:1 The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to bring good news to the poor; He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;...

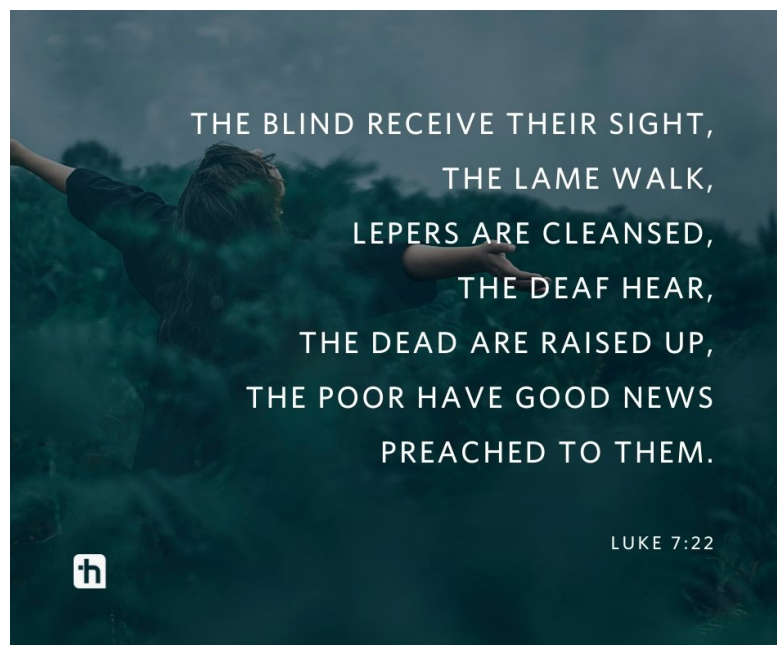
Both Isaiah 35 and 61 have both advents of the Lord laid out. These two passages appeared to most people to be but a single event; a single occurrence. This is what confused many people in that era. However, some were confused, like John, and all they needed was enough information to tell them that Jesus is the Messiah. Now, there were others who were confused, but they chose to be confused because they were negative towards the Son of God.

Jesus explained everything as He went along. Had Israel accepted and believed in Him, then He would have established God's kingdom on earth. But His Own did not receive Him. John (the **Apostle**) records this. John 1:11–13 He came to His Own, and His Own people did not receive Him. But to all who did receive Him, who believed in His name, He gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. (ESV; capitalized)

You may recall that earlier, near the beginning of His ministry, Jesus quoted Isaiah 61:1–2, but stopped partway through this passage and just sat down (Luke 4:18–19). All this is covered in detail in the Doctrine of Intercalation, previously studied.

Luke 7:22b-g (ESV) (a graphic); from **the Hebron Church on Twitter**; accessed July 22, 2022.

Luke 7:22 Jesus answered and said to them, "[After] returning [lit., having traveled], bring [this] report to John [concerning] what you have seen and heard: blind [people] are receiving [their] sight,



³⁷ From [https://www.conservapedia.com/Luke_1-8_\(Translated\)#Chapter_7](https://www.conservapedia.com/Luke_1-8_(Translated)#Chapter_7) accessed November 7, 2019.

[those who are] lame are walking about, lepers are being cleansed, and [those who are] deaf are hearing, the dead are waking up, and the needy have the gospel proclaimed [to them]. (Kukis moderately literal translation)

Jesus is *not* saying, “I am the Messiah that you have been proclaiming.” Instead, He has had John’s disciples watch what He is doing in this given day, and then they are to go back to John and tell them exactly what they have seen with their own eyes. Jesus would rely upon John to synch up His works with the appropriate messianic prophecies.

Essentially, Jesus is telling John, “Here is the witness of your own disciples; and this is what they saw. Who do you say I am?” Now, this is the very nature of the gospel. “Who do you say I am?” The answer given here determines whether a person has believed in Him or not.

When it came to Jesus saying Who He was, He most often allowed others to draw their own conclusions. “This is what you are seeing; so Who am I?”

Isaiah 35:5–6a Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy. (ESV)

Luke 7:22 Jesus answered and said to them, “[After] returning [lit., *having traveled*], bring [this] report to John [concerning] what you have seen and heard: blind [people] are receiving [their] sight, [those who are] lame are walking about, lepers are being cleansed, and [those who are] deaf are hearing, the dead are waking up, and the needy have the gospel proclaimed [to them]. (Kukis moderately literal translation)

Jesus asks John’s disciples to accurately describe what they have seen, and discuss this further with him.

Then Jesus adds these final words, which I believe were also to be taken to John.

Luke 7:23			
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
makarios (μακάριος) [pronounced <i>mahk-AHR-ee-oss</i>]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	feminine singular, adjective; nominative case	Strong’s #3107
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong’s #2076 (3 rd person present form of #1510)
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong’s #3739
eán (ἐάν) [pronounced <i>eh-AHN</i>]	<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
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

Luke 7:23

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skandalizō (σκανδαλίζω) [pronounced <i>skan-dal-EED-zoh</i>]	<i>to cause to stumble or fall, to give cause of offense; to trip up; to cause to sin</i>	3 rd person singular, aorist passive subjunctive	Strong's #4624
Conservapedia's Bible: σκανδαλίζω: "not interfere" rather than "not be offended"; tentatively, "me" is better translated as "word" here consistent with John 1:1. ³⁸			
en (ἐν) [pronounced <i>en</i>]	<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
moi (μοί) [pronounced <i>moy</i>]	<i>I, me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: Blessed is [he] who is [lit., if] not offended by Me."

Jesus notes blessings (happiness) to those who are not offended by Him.

The person offended by Jesus has rejected Jesus as their Savior. The words that Jesus says, the things that Jesus does—all of these are offensive to the unbeliever who rejects Jesus.

Many people who write for television and movies are offended by Jesus. If we were to gather all of the scripts written for HBO and Showtime, and look for the most commonly used proper nouns, that list would not be the names, *Bob*, *Jim* or *Colin*; the most commonly used proper nouns of these two channels is *Jesus* and *Christ* and *Jesus Christ*.

In movies and shows written in the 1950s and before, there was no profanity. There would be an occasional *hell* or *damn*, but the Lord's name was not ever used in vain. And, for several decades after, if a newer movie (from the 1960s and later) was aired on television, any profanity would be bleeped out.

However, with the advent of cable television, the use of profanity and obscenity has increased a hundredfold, revealing the hearts of the writers, producers and actors. And for those who say, "These shows only reflect what is said in the real world;" they are wrong. People who swear like this are always over-represented on certain cable networks, just as gay and trans folks are also over-represented by the media. They are not holding up a mirror to society; they are trying to urge society to move in a more godless and perverted direction.

As Isaiah wrote: "But the LORD of hosts, Him you shall honor as holy. Let Him be your fear, and let Him be your dread. And He will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. And many shall stumble on it. They shall fall and be broken; they shall be snared and taken." (Isaiah 8:13–15; ESV; capitalized)

The Lord is called a *stone of stumbling*, as those who come to Him, not believing, will stumble over Him. His Presence and Person are so big, that man ought to recognize Him for Who He is, but too often, they reject Him.

Luke 7:23 Blessed is [he] who is [lit., if] not offended by Me." (Kukis moderately literal translation)

³⁸ From [https://www.conservapedia.com/Luke_1-8_\(Translated\)#Chapter_7](https://www.conservapedia.com/Luke_1-8_(Translated)#Chapter_7) accessed November 7, 2019.

Luke 7:22–23 Jesus answered and said to them, “[After] returning [lit., *having traveled*], bring [this] report to John [concerning] what you have seen and heard: blind [people] are receiving [their] sight, [those who are] lame are walking about, lepers are being cleansed, and [those who are] deaf are hearing, the dead are waking up, and the needy have the gospel proclaimed [to them]. Blessed is [he] who is [lit., *if*] not offended by Me.” (Kukis moderately literal translation)

The comments of the messengers (if any) are not recorded. Their report to John and his response are also not recorded.

However, Jesus will have a great deal to say about John.

Luke 7:22–23 Jesus, having allowed them to observe for a few hours, then said, “When you return to John, tell him exactly all that you saw and heard. Blind people are being made to see; the lame are now walking; lepers are being cleansed; deaf people are having their hearing restored to them; those who were dead are now living again; and the needy are hearing the gospel proclaimed to them. Blessed is he who is not offended by Me.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Speaks of John the Herald and the Response of the Pharisees to Him

Matthew 11:7-19

John the Herald sent a number of his disciples to talk with Jesus and find out if He is the True Messiah. Jesus did not give them a simple *yes or no* answer to John’s question. Instead, He had the disciples shadow Him, and then report what they saw back to John.

And departing the messengers of John, He begins to speak face to face with the crowds about John: “Who did you [all] go out to the desert-wilderness to see? A reed beneath a wind shaking? But who did you go out to see? A man in a soft garment wearing [it]? Behold these in clothing glorious; and a soft living in the kingly [realm] they are.

Luke
7:24–25

After the messengers of John departed, Jesus [lit., *he*] began to speak directly to the crowds about John: “What did you [all] go out into the desert-wilderness to see? A reed shaking under the wind? Who did you go out to see? A man wearing a soft [luxurious] garment? Behold these [who wear] glorious clothing and they are living in kingly luxury.

After the messengers of John departed, Jesus began to speak to the crowds about John. “What exactly did you expect to see when you went out into the wilderness, having heard about John? Did you think he would be a weak reed, blown about by the winds? Who did you go out to see? Did you think he would be wearing a soft and luxurious garment? Behold these men over here—motioning to the religious crowd who were there—they wear glorious clothing and they live in the lap of luxury.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And departing the messengers of John, He begins to speak face to face with the crowds about John: “Who did you [all] go out to the desert-wilderness to see? A reed beneath a wind shaking? But who did you go out to see? A man in a soft garment wearing [it]? Behold these in clothing glorious; and a soft living in the kingly [realm] they are.

Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And when John's disciples were gone, Jesus began to say to the multitude, concerning John: What went ye into the wilderness to see ? a reed agitated by the wind? Or if not; what went ye out to see ? a man clad in soft raiment ? Lo, they that use splendid garments and luxuries, are in kings' palaces.
Original Aramaic NT	But when the disciples of Yohannan left, he began to say to the crowds about Yohannan, "What did you go out to the wilderness to see? A reed being shaken by the wind?" "But what did you go out to see? A man who is clothed in soft garments? Behold, those who are in glorious clothing and in luxury are in a King's house."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	When John's disciples had gone, Jesus began to speak to the people concerning John, What did you go out to the wilderness to see? A reed which is shaken by the wind? If not so, what did you go out to see? A man dressed in fine clothes? Behold, those who wear fine clothes and live delicately are in kings' houses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the men who were sent by John had gone away, he said to the people, about John, What did you go out into the waste land to see? a tall stem moving in the wind? But what did you go out to see? a man in soft clothing? See now, those who have beautiful clothing and delicate food are in kings' houses.
Bible in Worldwide English	When Johns messengers had gone away, Jesus began to talk to the people about John. He said, What did you go out into the desert to see? Did you go out to see a tall grass moving in the wind? What did you go out to see? A man wearing fine clothes? People who wear fine clothes and have nice things live in kings houses.
Easy English	The two disciples of John then left. Jesus spoke to the crowd about John. He said to them, 'You went out to the wilderness. What did you go there to see? Was it a tall piece of grass which the wind was blowing this way and that? No, you did not go to see that. So, did you go to see a man who was wearing expensive clothes? No! People like that do not live in the wilderness. They have many beautiful things and they live in great houses.
Easy-to-Read Version–2001	When John's followers left, Jesus began to tell the people about John: "What did you people go out into the desert to see? A weed blown by the wind? What did you go out to see? A man dressed in fine clothes? No. Those people that have fine, nice clothes live in kings' houses.
Easy-to-Read Version–2006	When John's followers left, Jesus began talking to the people about John: "What did you people go out into the desert to see? Someone who is weak, like a stem of grass [Literally, "reed."] blowing in the wind? Really, what did you expect to see? Someone dressed in fine clothes? Of course not. People who wear fancy clothes and live in luxury are all in kings' palaces.
God's Word™	Jesus Speaks about John When John's messengers had left, Jesus spoke to the crowds about John. "What did you go into the desert to see? Tall grass swaying in the wind? Really, what did you go to see? A man dressed in fine clothes? Those who wear splendid clothes and live in luxury are in royal palaces.
Good News Bible (TEV)	After John's messengers had left, Jesus began to speak about him to the crowds: "When you went out to John in the desert, what did you expect to see? A blade of grass bending in the wind? What did you go out to see? A man dressed up in fancy clothes? People who dress like that and live in luxury are found in palaces!

The Message

After John's messengers left to make their report, Jesus said more about John to the crowd of people. "What did you expect when you went out to see him in the wild? A weekend camper? Hardly. What then? A sheik in silk pajamas? Not in the wilderness, not by a long shot.

NIRV

So John's messengers left. Then Jesus began to speak to the crowd about John. He said, "What did you go out into the desert to see? Tall grass waving in the wind? If not, what did you go out to see? A man dressed in fine clothes? No. Those who wear fine clothes and have many expensive things are in palaces.

New Life Version

Jesus Tells about John the Baptist

As John's followers were going away, Jesus began to tell the people about John the Baptist. He said, "Why did you go out to the desert? Did you go out to see a small tree moving in the wind? What did you go out to see? A man dressed in good clothes? Those who are dressed in good clothes are in the houses of kings.

New Simplified Bible

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Thought-for-thought translations; dynamic translations; paraphrases:College Press Bible Study
Contemporary English V.

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After John's messengers had gone, Jesus began speaking to the crowds about John: What kind of person did you go out to the desert to see? Was he like tall grass blown about by the wind? What kind of man did you really go out to see? Was he someone dressed in fine clothes? People who wear expensive clothes and live in luxury are in the king's palace.

The Living Bible

After they left, Jesus talked to the crowd about John. "Who is this man you went out into the Judean wilderness to see?" he asked. "Did you find him weak as grass, moved by every breath of wind? Did you find him dressed in expensive clothes? No! Men who live in luxury are found in palaces, not out in the wilderness.

New Berkeley Version
New Century Version
New Living Translation

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After John's disciples left, Jesus began talking about him to the crowds. "What kind of man did you go into the wilderness to see? Was he a weak reed, swayed by every breath of wind? Or were you expecting to see a man dressed in expensive clothes? No, people who wear beautiful clothes and live in luxury are found in palaces.

The Passion Translation

After John's messengers departed, Jesus spoke about John to the audience crowded around him, saying, "What kind of man did you expect to see out in the wilderness? Did you expect to see a man who would be easily influenced and shaken by the shifting opinions of others? Who did you really go there to see? Did you expect to see a man decked out in the splendid fashion of the day? [See Matt. 3:4.] They are the ones who live in the lap of luxury, embracing the values of this world.

Unlocked Dynamic Bible

When the men whom John had sent left, Jesus began to talk to the crowd of people about John. He said, "What did you go into the wilderness to see? A thin stalk of a plant shaken by the wind? But what did you go out to see? A man in fancy clothing? Look, those who wear splendid clothes and who have the best of everything live in kings' palaces.

William's New Testament

But when John's messengers had gone, He began to speak to the crowds about John: "What did you go out into the desert to gaze at? A reed that is tossed to and fro by the wind? If not, what did you go out there to see? A man dressed in silks and satins? No. People who dress gorgeously and live luxuriously are found in royal palaces.

Partially literal and partially paraphrased translations:

American English Bible	Well, after John's messengers left, he asked the crowd this about John: 'What did you go to the desert to see... Reeds being blown in the wind? Yes, what did you go out to see... A man who is dressed in soft clothes? Those who dress well and live well, Are also those living in mansions.
Beck's American Translation Breakthrough Version	. When John's announcers went away, He began to be saying to the crowds about John, "What did you go out into the backcountry to view? A stick disturbed by wind? But what did you go out to see? A man who has been decked out in elegant clothes? Look, the <i>people</i> in magnificent clothing and having lavish things are in the kingly <i>places</i> .
Common English Bible	After John's messengers were gone, Jesus spoke to the crowds about John. "What did you go out into the wilderness to see? A stalk blowing in the wind? What did you go out to see? A man dressed up in refined clothes? Look, those who dress in fashionable clothes and live in luxury are in royal palaces.
International Standard V Len Gane Paraphrase	. When John's messengers left, he started speaking to the people about John, "What did you go out to see in the wilderness -- a reed shaken by the wind? "What did you go out to see--a man clothed in smooth-textured clothing? Look, those who are dressed gorgeously and live in luxury are in king's courts.
A. Campbell's Living Oracles	When John's messengers were departed, Jesus said to the multitude, concerning John, What did you go out into the wilderness to behold? A reed shaken by the wind? But what did you go out to see? A man effeminately dressed? It is in royal palaces that they who wear splendid apparel, and live in luxury, are found.
New Advent (Knox) Bible	Then, when John's messengers had gone away, he took occasion to speak of John to the multitudes; What was it, he asked, that you expected to see when you went out into the wilderness? Was it a reed trembling in the wind? No, not that; what was it you went out to see? Was it a man clad in silk? You must look in kings' palaces for men that go proudly dressed, and live in luxury.
NT for Everyone	So off went John's messengers. Jesus then began to talk to the crowds about John. 'Why did you go out into the desert?' he asked. 'What were you looking for? A reed swaying in the breeze? Well then, what did you go out to see? Someone dressed in silks and satins? See here, if you want to find people who wear fine clothes and live in luxury, you'd better look in royal palaces.
20 th Century New Testament	When John's messengers had left, Jesus, speaking to the crowds, began to say with reference to John: "What did you go out into the Wilderness to look at? A reed waving in the wind? If not, what did you go out to see? A man dressed in rich clothing? Why, those who are accustomed to fine clothes and luxury live in royal palaces.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	When John's messengers left, Jesus taught the people about him, "What did you go into the desert to see? A staff broken by the elements? But what did you see when you got there? A man with fine clothes? Those who wear fine cloths and live delicately are in the courts of kings. ὠάννης, the name for John (both the Baptist and the Apostle), literally means "Jehovah is a gracious giver"; ἔρημος is often translated as "wilderness" but "desert" is the better fit today, both literally and figuratively. "A staff broken in the

wind?" needs work, but κάλαμος is better translated as a staff than as a reed; the meaning appears to be rhetorical, asking if they expected to find the broken remains of a man.

Evangelical Heritage V.
Ferrar-Fenton Bible

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Concerning John.

But when the messengers of John had taken their departure, He began to speak to the crowd concerning John: "What did you go out into the desert to gaze at?—a reed dancing under the wind? If not, what did you go out to see? —a man dressed in flowing robes? Why, those who have magnificent attire and luxury are in royal palaces.

Free Bible Version

After the messengers from John had left, Jesus began telling the crowd, "About John: what did you expect to see when you went out to meet him in the desert? Some reed blown about by the wind? Did you come looking for a man dressed in fine clothes? No, those who have stylish clothes and live in luxury are found in palaces.

God's Truth (Tyndale)

When the messengers of John were departed, he began to speak unto the people of John. What went you out into the wilderness for to see? Went you to see a reed shaken with the wind? But what went you out for to see? A man clothed in soft raiment? Behold they which are gorgeously appparelled, and live delicately, are in kings courts.

Jubilee Bible 2000
Montgomery NT
NIV, ©2011

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After John's messengers left, Jesus began to speak to the crowd about John: "What did you go out into the wilderness to see? A reed swayed by the wind? If not, what did you go out to see? A man dressed in fine clothes? No, those who wear expensive clothes and indulge in luxury are in palaces.

Riverside New Testament

After John's messengers had left, Jesus began to speak to the crowds about John: "What did you go out into the wild country to look at? A reed shaken by the wind? But what did you go out to see? A man dressed in soft clothes? Indeed, the people in splendid clothing and living in luxury are in kings' palaces.

Leicester A. Sawyer's NT
Unlocked Literal Bible
Urim-Thummim Version
Weymouth New Testament
Wikipedia Bible Project

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Once the messengers from John had left, Jesus started talking to the crowd. "Regarding John—when you went out to look for him in the desert, what did you expect to see? Some dry stalk blown about by the wind? Did you come looking for someone dressed in fine clothes? No, those who dress in fashionable clothes and live in the lap of luxury are found in palaces.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

When John's messengers had gone, Jesus began speaking to the people about John. And he said, "What did you want to see when you went to the desert? A tall reed blowing in the wind? What was there to see? A man dressed in fine clothes? But people who wear fine clothes and enjoy delicate food are found in palaces.

The Heritage Bible

And the messengers of John having gone away, he began to say to the crowd about John, What have you gone out into the wasteland to look at? A reed shaken under the wind? But what have you gone out to see? A man clothed in effeminate clothing? Behold, the ones in glorious clothing and existing luxuriously are in palaces.

New American Bible (2002)

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New American Bible (2011)

Jesus' Testimony to John.

* When the messengers of John had left, Jesus began to speak to the crowds about John. "What did you go out to the desert to see—a reed swayed by the wind? Then what did you go out to see? Someone dressed in fine garments? Those who dress luxuriously and live sumptuously are found in royal palaces. [7:24–30] Mt 11:7–15.
 * [7:24–30] In his testimony to John, Jesus reveals his understanding of the relationship between them: John is the precursor of Jesus (Lk 7:27); John is the messenger spoken of in Mal 3:1 who in Mal 3:23 is identified as Elijah. Taken with the previous episode, it can be seen that Jesus identifies John as precisely the person John envisioned Jesus to be: the Elijah who prepares the way for the coming of the day of the Lord.

New English Bible—1970
 New Jerusalem Bible

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 When John's messengers had gone he began to talk to the people about John, 'What did you go out into the desert to see? A reed swaying in the breeze? No! Then what did you go out to see? A man dressed in fine clothes? Look, those who go in magnificent clothes and live luxuriously are to be found at royal courts!

New RSV
 Revised English Bible—1989

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 After John's messengers had left, Jesus began to speak about him to the crowds: "What did you go out into the wilderness to see? A reed swaying in the wind? No? Then what did you go out to see? A man dressed in finery? Grand clothes and luxury are to be found in palaces.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When the messengers from Yochanan had gone, Yeshua began speaking to the crowds about Yochanan: "What did you go out into the desert to see? Reeds swaying in the breeze? No? then what did you go out to see? Someone who was well dressed? But people who dress beautifully and live in luxury are found in kings' palaces.

exeGesés companion Bible

And the angels of Yahn depart,
 and he begins to word to the multitude
 concerning Yahn:
 What went you out to the wilderness to see?
 A reed shaken by the wind?
 But what went you out to see?
 A human clothed in effeminate garment?
 Behold, the gloriously garmented and indulgent
 are in palaces of sovereigns.

Hebraic Roots Bible
 Israeli Authorized Version
The Scriptures 1998

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 And when the messengers of Yoḥanan had left, He began to speak to the crowds concerning Yoḥanan, "What did you go out into the wilderness to see? A reed shaken by the wind?

Tree of Life Version

"But what did you go out to see? A man dressed in soft garments? Look, those who are splendidly dressed and living in luxury are in the houses of sovereigns.
 And after John's messengers left, He began to speak about John to the crowds. "What did you go out to the wilderness to see? A reed shaken by the wind? No? So what did you go out to see? A man dressed in fine garments? Look, those who wear finery and live in luxury are in the palaces of kings!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...going but the messengers [of] john [He] begins to say to the crowds about john why? [You*] proceed to the [one] deserted to see reed by wind being shaken but

Awful Scroll Bible	what? [You*] proceed to see man in soft garments having been clothed look! The [Men] in clothing recognized and [in] luxury Becoming in the [ones] royal are... Thereupon the messengers of Grace-of-Jah being went-away, himself began to instruct, with regards to they of the adjoin area, about Grace-of-Jah "What have yourselves come-out into the wilderness, to be beheld for youselves? A reed becoming shaken by a gust? (")All the same, what have yourselves come-out to be perceived? He of the aspects-of-man, having occurred to be clothed-around from-within soft garments? Be yourself looked, they from-among from-within-splendid clothing, and they beginning by being refined are from-within royal palaces!
Concordant Literal Version	Now, at John's messengers coming away, He begins to be saying to the throngs concerning John, "What do you come out into the wilderness to gaze at? A reed being shaken by the wind? But what do you come out to perceive? A man garbed in soft garments? Lo! those in glorious vesture and inhering in luxury are among the royal.
Orthodox Jewish Bible	And when the messengers of Yochanan had departed, he began to say to the multitudes about Yochanan, What did you go out bamidbar to see? A reed shaken by the wind? But what did you go out to see? A man dressed in a dandy's soft clothing? The ones with glorious apparel are living in luxury as courtiers in the palaces.
Rotherham's Emphasized B. Third Millennium Bible	And when the messengers of John had departed, He began to speak unto the people concerning John: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they that are gorgeously appareled and live luxuriously are in kings' courts.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When John's messengers left, Jesus began speaking to the crowds about John: "What did you go out to the wilderness to see? A reed shaken by the wind? [i.e. something too ordinary to be of any interest.] But what did you go out to see? A man dressed in soft clothing [entirely unsuited for the harsh wilderness]? Those who wear splendid clothing and live in luxury are in royal palaces!
An Understandable Version	And when the messengers sent by John left, Jesus began saying to the crowds about John, "What did you expect to see when you went out into the desert? A tall stem swaying in the wind? What did you expect to see? A man dressed in fancy clothes? Look, people who wear elaborate outfits and bask in luxury live in kings' palaces.
The Expanded Bible	Jesus Comments on John When John's ·followers [^L messengers] left, Jesus began talking to the ·people [crowds] about John: "What did you go out into the ·desert [wilderness] to see? A reed ·blown by [shaken by; swaying in] the wind [^C something fragile and easily swept away]? [^L But] What did you go out to see? A man dressed in ·fine [expensive; ^L soft] clothes? No, people who have ·fine [glorious; splendid] clothes and much ·wealth [luxury] ·live [are] in ·kings' palaces [royal courts].
Jonathan Mitchell NT	So, after the departing of John's agents (messengers), He began to continue saying to the crowds, concerning John, "What did you folks go out into the wilderness (desert; desolate place) to be watching? A reed being constantly shaken by a wind? "But if not that, what did you go out to see? A person (human) having been clothed in soft (= luxurious) outer garments? Look around and notice, the folks in splendid (magnificent; glorious; fashionable) garments and constantly subsisting in luxury are in the royal environments (or: palaces), among the king's associates.
P. Kretzmann Commentary	Verses 24-27 Christ's testimony concerning John:

And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

See Matt. 11:7-15. The Lord took this opportunity to bear witness to John and his ministry. The happenings of that time were so recent that they were still fresh in the memory. He put the question to the whole multitude, since many of them, undoubtedly, had been among those that were drawn by the reputation and by the powerful sermons of John. Had they gone out into the wilderness to see a reed agitated and swayed by the wind? John had not been a weather vane in his preaching, 2Tim. 4:2-5. He had spoken the truth in a most uncompromising way, regardless of the fact that the great ones of the earth may have felt offended.

But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

Had they gone out into the wilderness to find a man clothed in soft garments? There is a place for such people; they may be found among those that live in the houses of kings. There those living in luxury and clothed with splendid apparel properly belonged. But John was a poor preacher of repentance. The luxuries of life had no appeal for him; he spurned the delicate side of wealth.

Syndein/Thieme

Then the messengers of John having gone, {aggelos - means messenger also means 'angels' but not here} He {Jesus} began to speak to the crowds about John: "What did you go out into the desert/uninhabited areas to see? A reed shaken by the wind?" But, in contrast, what then did you go out to see? A man dressed in 'clothing soft to the touch'/'luxurious clothing'? Behold, those who wear splendid apparel and live in luxury are in kings' courts {basileion}.

Translation for Translators

When the men whom John had sent left, Jesus began to talk to the crowd of people about John. He said to them, " *Think about* what sort of person you went to see in the desolate area when you went there to see John [RHQ]. *You did not go there to listen to a man who constantly changed the nature of his message* [MET], like a reed that is blown back and forth by the wind [RHQ]. Then what kind of man did you go there to see [RHQ]? Was he [RHQ] a man who wore expensive clothes? No! *You know very well that people who wear beautiful clothes and live in luxury are in kings' palaces, not in the desolate areas!*

The Voice

When John's messengers left, Jesus talked to the crowds about John.

Jesus: When you went out into the wilderness to see John, what were you expecting? A reed shaking in the wind? What were you looking for? A man in expensive clothing? Look, if you were looking for fancy clothes and luxurious living, you went to the wrong place—you should have gone to the kings' courts, *not to the wilderness!*

Bible Translations with Many Footnotes:

Disciples' Literal New T.

Disciples' Literal New T.

John Is The One Preparing The Way For The Messiah In Fulfillment of Malachi

And the messengers of John having departed, He began to speak to the crowds about John. "What^[j] did you go out into the wilderness to look-at? A reed being shaken by the wind? But what did you go out to see? A man having been dressed in soft garments? Behold— the ones being^[k] in glorious^[l] clothing and luxury are in the royal palaces!

[j] Luke 7:24 Or, Why, with different punctuation of the questions. See Mt 11:7.

[k] Luke 7:25 Or, existing, and thus, living.

[l] Luke 7:25 Or, splendid, distinguished.

NET Bible®

When⁸⁶ John's messengers had gone, Jesus⁸⁷ began to speak to the crowds about John: "What did you go out into the wilderness⁸⁸ to see? A reed shaken by the

wind?⁸⁹ What⁹⁰ did you go out to see? A man dressed in fancy⁹¹ clothes?⁹² Look, those who wear fancy clothes and live in luxury⁹³ are in kings' courts!⁹⁴

^{86tn} Here δέ (de) has not been translated.

^{87tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

^{88tn} Or "desert."

^{89tn} There is a debate as to whether one should read this figuratively ("to see someone who is easily blown over?") or literally (Grk "to see the wilderness vegetation?...No, to see a prophet"). Either view makes good sense, but the following examples suggest the question should be read literally and understood to point to the fact that a prophet drew them to the desert.

^{90tn} Grk "But what." Here ἀλλά (alla, a strong contrastive in Greek) produces a somewhat awkward sense in English, and has not been translated. The same situation occurs at the beginning of v. 26.

^{91tn} Or "soft"; see L&N 79.100.

^{92sn} The reference to fancy clothes makes the point that John was not rich or powerful, in that he did not come from the wealthy classes.

^{93tn} See L&N 88.253, "to revel, to carouse, to live a life of luxury."

^{94tn} Or "palaces."

New American Bible (2011)
The Passion Translation
The Spoken English NT

When John's followers had left, Jesus started talking to the crowd about John. "What did you go out in the wilderness to look at? A cattail blowing in the wind? Come on!^q What did you go out there to see? A person dressed in finer clothes? Look, the people dressed in fine clothes and living in luxury are in royal palaces.

^q Lit. "On the contrary."

Wilbur Pickering's New T.

Jesus praises John

Now when John's messengers had departed, He began to speak to the crowds about John: "What did you go out into the wilderness to observe, a reed being shaken by the wind? But what did you go out to see, a man clothed in soft garments? Really, those with gorgeous apparel and living in luxury are in palaces.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now the messengers of John having gone away, He began to be saying to the crowds concerning John: "What have you _p gone out into the wilderness to see? A reed having been shaken by the wind? "But what have you _p gone out to see? A man having been dressed in soft [<i>fig., delicate</i>] clothing? Listen! The [<i>ones</i>] in splendid clothes and living in luxury are in the royal [<i>palaces</i>] of kings!
Charles Thomson NT	And when John's messengers were gone, he took occasion to say to the people respecting John, What went ye out to the wilderness to see? A reed shaken by the wind? But what went ye out to see? A man clothed with soft raiment? Behold they who are splendidly dressed, and who live luxuriously, are to be found in royal palaces.
Context Group Version	And when the messengers of John were departed, he began to say to the multitudes concerning John, What did you (pl) go out into the wilderness to look at? A reed shaken with the wind? But what did you (pl) go out to see? A man clothed in a soft cloak? Look, those that are gorgeously appareled, and live delicately, are in kings' courts.
English Standard Version Far Above All Translation Green's Literal Translation Literal New Testament	. . . . . . . AND HAVING DEPARTED THE MESSENGERS OF JOHN HE BEGAN TO SPEAK TO THE CROWDS CONCERNING JOHN : WHAT HAVE YE GONE OUT INTO THE WILDERNESS TO LOOK AT? A REED BY [THE] WIND SHAKEN? BUT WHAT HAVE YE GONE OUT TO SEE? A MAN IN SOFT CLOTHING ARRAYED?

BEHOLD, THEY WHO IN CLOTHING SPLENDID AND IN LUXURY ARE LIVING IN THE PALACES ARE.

Modern English Version

When the messengers of John had departed, He began to speak to the crowd concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? If not, what did you go out to see? A man dressed in fine clothes? Now those who are splendidly clothed and live luxuriously are in royal palaces.

Modern Literal Version

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Modern KJV

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New American Standard B.

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New European Version

And when the messengers of John had departed, he began to say to the crowds concerning John: What did you go out into the wilderness to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft clothing? Look, they that are gorgeously apparelled and live delicately, are in kings' courts.

New King James Version

When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts.

NT (Variant Readings)

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Niobi Study Bible

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Restored Holy Bible 6.0

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Revised Young's Lit. Trans.

And the messengers of John having gone away, he began to say unto the multitudes concerning John: 'What have you gone forth to the wilderness to look on? a reed by the wind shaken? but what have you gone forth to see? a man in soft garments clothed? lo, they in splendid apparellings, and living in luxury, are in the houses of kings!

Updated Bible Version 2.17

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A Voice in the Wilderness

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Webster's Translation

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World English Bible

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Young's Updated LT

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The gist of this passage:

After the messengers from John the Herald had left, Jesus began to teach the people there about John and who he was.

Luke 7:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>going away [from], departing, going [on one's way]</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #565
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tôn (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

Luke 7:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun; genitive/ablative case	Strong's #32
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491

Translation: After the messengers of John departed,...

As far as we know, the messengers from John made no comments; they simply left, but ready to reveal to John all that they had seen. They would have a great deal to tell John.

Now, remember that Jesus, as described in the Old Testament, would return as a conquering King; but this will be the 2nd advent. John and many others had a theological view of Who Messiah would be. This view was wrong and it ignored several very important Scriptures. They wanted to hail a Conquering Hero, but instead were perceiving Someone entirely different.

The Messianic passage which was chiefly being ignored was Isaiah 53. However, in nearly every prophetic passage about the Messiah, certain things were recognized, and other things were not.

This also teaches us that, in general, we cannot emphasize one set of Scriptures in the Bible and ignore the passages that we do not like.

Luke 7:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἄρχομαι) [pronounced AR-khom-ahee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756
légô (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>	present active infinitive	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

Luke 7:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards 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
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491

Translation: ...Jesus [lit., he] began to speak directly to the crowds about John:...

Jesus here would commemorate John the Herald. He looked into the eyes of those around Him and He and began to speak.

It seems likely and logical that many of Jesus' followers had previously been disciples of John's. No doubt, most people there were aware of John's ministry.

Luke 7:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
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>	2 nd person plural, aorist active indicative	Strong's #1831
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
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 7:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erêmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; accusative case	Strong's #2048
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>	aorist (deponent) middle infinitive	Strong's #2300

Translation: ...“What did you [all] go out into the desert-wilderness to see?”

Many of the people there who were following Jesus—they had gone out into the desert-wilderness to see John. They had heard about him and went out to hear his message.

I suggested that, given John's very unusual birth and his life, such as it was, people thought about him and what God would do with him for a very long time. I believe that people went out into the desert-wilderness to see John teach because they remember the very unusual circumstances of his birth. But some would have gone for another reason.

As a man, John also had a very unusual reputation. This was described earlier in the book of Luke (in the first half of Luke 3).

Superficially, people would have had a number of reasons to go out and see John; but the fundamental motivation was positive volition toward the Word of God. The people recognized that the Word of God being taught.

Luke 7:24d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kalamos (κάλαμος) [pronounced KAL-am-oss]	<i>a reed; a staff made of a reed, a reed staff; a measuring reed or rod; a writer's reed, a pen</i>	masculine singular noun; accusative case	Strong's #2563
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive	Strong's #5259
anemos (ἄνεμος) [pronounced AN-em-oss]	<i>wind, a violent agitation and stream of air; a very strong tempestuous wind; the four principal or cardinal winds, hence the four corners of heaven</i>	masculine singular noun; genitive/ablative case	Strong's #417
saleuō (σαλεύω) [pronounced sal-YOO-oh]	<i>moving, shaking (together), being shaken, stirring up, agitating, rockkick, toppling; or (by implication) destroying; disturbing, inciting</i>	masculine singular, present passive participle, accusative case	Strong's #4531

Translation: A reed shaking under the wind?

First of all, going out to the desert-wilderness, near the Jordan River, where John was baptizing, there would have been tens (hundreds?) of thousands of papyrus reeds being blown by the wind. In one sense, this would be like saying, “Did you go out to the desert to look at a speck of sand?” Few things could be more common than that;

and John the Herald was anything but common. Where John was speaking, there a great many reeds growing in or near the Jordan River.

However, there is a further meaning that we should take by this reed. A reed shaken by the wind means, today this doctrine seems to be well-favored, so he teaches this doctrine. Tomorrow, some other doctrine is favored by society, and so he teaches that doctrine. So often, false information is popularized by society; and the teacher blown by the wind would teaching things which are false, in order to have a good response from the people. That is what a reed does when blown about by the winds of culture.

Application: Today, there is a very strong political movement led by the LGBTQ community to normalize homosexuality and virtually all kinds of sexual relations (notice, I did not qualify this by saying, *between consenting adults*). An add-on to this group would be the transgender groups—who make up a tiny fraction of Americans—but there are those who support them, which increases their numbers. These groups are pushing for two things: (1) an integration of their beliefs and thinking into Christian churches (and many Christian churches accept homosexual behavior and transgendered people as living legitimate lifestyles); and, simultaneously, (2) they would like to move Biblical Christianity out of the public square. It is very clear that, no matter what any local church does, the Bible is very clear on both of these topics (yes, the Bible is very clear about transgenderism).

Application: In some churches, where there is an activist movement of these type, there is pressure for various denominations to accept homosexuality as a normal thing. I have been in a Lutheran church where a lesbian couple was expressing very overt affection for one another during the Christmas service. This was in a very liberal city; and the pastor there (whatever he is called by Lutherans) was a reed, being blown in that direction by the winds of cultural influence. The wind blew this way, and he move that way; the wind blew in the other direction, and he moved in that other direction. When the wind told him that homosexuality is a valid lifestyle expression, then he was blown in that direction.

The implication of what Jesus said is, *this was not John*. John was not some reed in the wind, allowing the wind to determine his point of view.

The Translation for Translators does a nice job here: *You did not go there to listen to a man who constantly changed the nature of his message [MET], like a reed that is blown back and forth by the wind [RHQ]*. John's message was clear and straight ahead; he did not change his message to suit the people who were there to see him. He did not tone it down nor did he speak in esoteric, nice sounding terms.

Application: As an aside, a church does not necessarily need to be antagonistic toward sexual deviants who wander in. Every unbeliever is a sinner; every believer is a sinner saved by grace. A pastor (or the board of deacons) needs to develop of policy of what they would accept in terms of overt behavior. Two women showing up together in the same car (who may live in the same home) and sit together in church—there is nothing in the world wrong with that, no matter what they do or don't do behind closed doors. If you start making assumptions here about their behavior, then you are judging them (whether you are right or wrong is irrelevant). But, if two members of the same sex begin showing signs of adult affection towards one another—beyond what two friends would show—there needs to be a policy in place to curb that overt behavior. Obviously, if they wore buttons or shirts with various pro-LGBTQ slogans on them, this would be inappropriate wear for the church.

Application: Any prostitute in the city should be welcome in your church (and, I daresay, this would be the case in an overwhelming majority of churches). What they are not welcome to do—and 99.9% of prostitutes would understand this without anyone telling them—is to ply their trade while out in the parking lot.

Application: Similarly, those who have abused drugs are welcome to come into virtually any church. What they are not welcome to do is to shoot up heroin during the service or out in the parking lot.

See the **Doctrine of Homosexuality** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 7:24 After the messengers of John departed, Jesus [lit., *he*] began to speak directly to the crowds about John: “What did you [all] go out into the desert-wilderness to see? A reed shaking under the wind? (Kukis moderately literal translation)

Some people there would have known who these men were, these messengers from John the Herald. Was Jesus giving them the brush off? Was Jesus merely saying, “Stick around as long as you want, and then go back to John and tell him what you observed.”

For the benefit of those who knew what was taking place, who knew that these were John’s disciples, Jesus speaks about John. The implication of Jesus’ words is, *John was no reed shaken by the wind.*

Luke 7:25a			
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
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; accusative case	Strong’s #5101
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 nd person plural, aorist active indicative	Strong’s #1831
eidô (εἶδω) [pronounced <i>I-doh</i>]	<i>to see, to perceive, to discern, to know</i>	aorist active infinitive	Strong’s #1492

Translation: *Who did you go out to see?*

Jesus asks the question again—not exactly the same, but a similar question.

Jesus is speaking to people, presumably, who went out to see John and to hear his teaching. Others, who knew of John’s ministry, could listen to Jesus’ words and consider what they knew about John.

Luke 7:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH- row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong’s #444
en (ἐν) [pronounced <i>en</i>]	<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
malakos (μαλακός) [pronounced <i>mal-ak- OSS</i>]	<i>fine, soft clothing; effeminate clothing</i>	neuter plural adjective; dative, locative or instrumental case	Strong’s #3120

Luke 7:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
himation (ἱμάτιον) [pronounced <i>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	neuter plural noun; dative, locative or instrumental case	Strong's #2440
amphiennumi (ἀμφιέννυμι) [pronounced <i>am-fee-EN-noo-meef</i>]	putting on [clothing], clothing [someone]	masculine singular, perfect passive participle; accusative case	Strong's #294

Translation: A man wearing a soft [luxurious] garment?

Did you expect to see a man wearing an expensive suit? There are some sadducees that the people might follow in order to see that. The religious hierarchy was often successful and they often had the better threads.

Luke 7:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
hoi (οἱ) [pronounced <i>hoy</i>]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
en (ἐν) [pronounced <i>en</i>]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
himatismos (ἱματισμός) [pronounced <i>him-at-is-MOSS</i>]	clothing, apparel, raiment, array	masculine singular noun; dative, locative or instrumental case	Strong's #2441
endoxos (ἐνδοξος) [pronounced <i>EN-dox-oss</i>]	in glory, splendid, noble, glorious, gorgeous [-ly], honourable	masculine singular adjective; dative, locative or instrumental case	Strong's #1741

Translation: Behold these [who wear] glorious clothing...

I picture Jesus as motioning to the religious crowd who were there; they are no doubt well-dressed; and Jesus makes a sweeping motion toward them. "Look at these men with their glorious clothing!" He exclaims, with a grand sweep of his hand.³⁹

³⁹ Obviously, I am reading this hand sweep into this passage.

The people did not go out to the desert-wilderness to see people arrayed in nice clothes. They could have seen this at their local synagogue or at the Temple.

You may recall that John was a rather rough person when it came to looks and behavior (it has been my theory that his parents may have died when he was young, and that he possibly raised himself). Whatever it was, John did not have a normal upbringing. The period of time that he was in the desert-wilderness could have been extensive (he may have lived in the desert from his youth up). And some of the things said about John could simply be the result of his living out in the desert-wilderness for a period of time.

Let's get back to the nice clothing:

Luke 7:25d			
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
truphê (τρυφή) [pronounced <i>troo-FAY</i>]	<i>softness, effeminate, luxurious living, indulgent living</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5172
huparchô (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; nominative case	Strong's #5225
en (ἐν) [pronounced <i>en</i>]	<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
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
basileios (βασιλειος) [pronounced <i>bas-IL-i-os</i>]	<i>royal, kingly, regal</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #934
Other manuscripts have a very similar word here instead:			
basileion (βασιλειον) [pronounced <i>bas-IL-i-on</i>]	<i>the royal palace, the king's court</i>	neuter plural noun; dative, locative or instrumental case	Strong's #934
eisi (εἰσί) [pronounced <i>i-SEE</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: ...and they are living in kingly luxury.

The religious crowd had gotten **religion** to work for them. Religion had been very, very good to them. They lived in relative luxury as a result (wealth is always a very relative concept; so that, even when the poor are reasonably well-off, they always compare themselves to those who have more).

We have this today (and for some time now) of men who have learned how to make this work in politics. They have managed to take a healthy salary and multiply it greatly, because of how the law works. If you have an inkling as to how corrupt our politicians are today and how they take advantage of the system to become wealthy; then this is how the people were who were associated with **Judaism** in that era.

I really like the way that the Translation for Translators renders this: *Then what kind of man did you go there to see [RHQ]? Was he [RHQ] a man who wore expensive clothes? No! You know very well that people who wear beautiful clothes and live in luxury are in kings' palaces, not in the desolate areas!*

You don't go out to desolate places in order to find people nicely dressed, speaking in refined tones about esoteric things. What John wore made no difference. It was all about his message and his message was straightforward and easy to understand. It was solid truth, not blown about by the winds of cultural changes.

Jesus is speaking about why people went out to see John the baptizer in the desert-wilderness.

Luke 7:25 *Who did you go out to see? A man wearing a soft [luxurious] garment? Behold these [who wear] glorious clothing and they are living in kingly luxury.* (Kukis moderately literal translation)

Judging Pastors and the Doctrines which They Teach:

Let me carefully make some comments about these words of Jesus and today's clergy. First of all, it is not wrong or immoral for a pastor to be paid a good salary; or for him to live in a nice home (bear in mind that this is true of only the smallest percentage of pastor-teachers). I do not want to name any names here, but they may pastor a mega-church and they may write books which are best-sellers. What they make and how they spend their salary is between them and the board of deacons; and between them and their publishers (and their readers). I see two pastors in particular who are attacked quite often on the internet and in memes. This is going to happen among unbelievers who want to find a reason to object to this or that. These men are easy targets for them. However, we as believers are to hold our peace. Now, if you have a problem with a particular pastor-teacher, then you just do not attend his church. That is as far as you take it. You do not post anti-Charley Brown (assuming that to be the name of the person that you do not like) memes on the internet, even if you think he lives a lifestyle that is too extravagant. Again, this is not your business.

Let's just make the assumption, for a moment, that one or two of these wealthy pastors is deserving of divine discipline; and that God does not approve of what they are doing. Do you know the likely reason that God has not stepped in to discipline them? Because you are judging them! Because you are posting vicious memes about them (which is a form of judging them). When you judge someone else—rightly or wrongly—the discipline that they deserve comes to you. Given the number of memes that I have seen concerning these various pastors, it is no wonder that they continue to receive heaps of blessing and no discipline (assuming, again, that they deserve some discipline). People who judge them as, in essence, running interference for them. They are acting like the blockers for a quarterback. They may not mean to do this, but this is exactly what they are doing.

When God tells you not to judge (not to assign sins to people) and not to gossip about people, that is what He means. You do not look at a pastor and make assumptions concerning who he is or what he does.

And, quite frankly, people who complain about a pastor who is financially well-off, most of the time, those complainers are motivated by jealousy, a **mental attitude sin**. The pastor has it and they do not.

Now, if you are aware of specific doctrines which are being taught in a church that you disapprove of (for whatever reason), and these doctrines are clearly anti-Christian, then stick with the doctrines themselves. It is a good idea to avoid criticizing pastors by name; as you might face great discipline for doing so. And if you attach certain doctrines to that pastor—I would even be careful about that. One particular pastor I am thinking of—and I am *not* going to name him—has been associated with teaching the prosperity gospel. The prosperity gospel loosely

means, give as much as you can to the church, and God will bless your pocketbook in response. I have heard this pastor on several occasions and have heard him quote Scripture, relevant Scripture to what he was teaching; but I have never heard him even come close to teaching the prosperity gospel. Does he? It is not really my business nor is it incumbent upon me to listen to his entire archive in order to search out such a teaching. He is not my pastor nor am I on the board of deacons for his church; therefore, I do not have a say in the matter.

Can I teach that the prosperity gospel is incorrect? Absolutely. Should I attach this to some church or to some pastor? Absolutely not! My point here is, you can say or teach the truth without naming anyone's name.

The few times I am asked about going to a good church, I have recommendations, and my recommendations are positive. "I think that so-and-so in your area is a good pastor, and this is because he emphasizes teaching the Word of God in his ministry."

There are rare times when you might offer a negative opinion about a pastor, and when you do, I would suggest that you guard what you say very carefully. There have been pastors who have come out of Berachah Church; and have started their own churches. One that I am aware of became a **charismatic** teacher; others have (and I do not know which ones specifically) have abandoned dispensational teaching for **covenant theology**. Those deviations from the truth are significant. But again, it is better to teach the weaknesses of the tongues movement or of covenant theology, and leave the pastor's actual name out of it.

Let's say that you are concerned about people attending a church that teaches covenant theology, and you know that is the wrong approach to the Bible. Do you spend some time teaching about what covenant theology is and why it is wrong and then do you spend some time listing the pastors who teach that? Absolutely not! Teach the principle and then allow your congregation (or whomever it is who hears you) to take it from there. Let's say you are aware of 50 people who teach covenant theology as pastors of a church. Does it seem wise to name all 50, when there are thousands of pastors who teach this? Use that extra time to give more information about dispensationalism as over-against covenant theology; and do not waste your time naming a single pastor.

Let's consider this list of 50 pastors that you have. How did you get it? Did you go and listen to every one of these pastors teach and wait until you heard the offending doctrine, and then add his name to your list? Do you go to the 50 different websites and locate their statement of faith (which may or may not be there) and look through that? That time, if you are a teacher, would be far better spent exploring correct doctrinal teaching. Leave the teachers who teach something which is false to God to deal with. You do not need to help God in this regard.

I have seen doctrinal churches put up lists of other acceptable doctrinal churches (where the emphasis is upon teaching the Word of God). I believe that this is reasonable; and I have a list myself of churches which I believe are doctrinal which I also list. **The List** ([HTML](#)) ([PDF](#)) ([WPD](#)).

If you want to recommend a church or several churches; of course, go ahead and do that. If you want to make an emphatic statement that this or that *doctrine* is wrong (covenant theology, churches who adhere to the latest liberal thinking, charismatic teaching), then that is certainly legitimate. However, the moment you begin to say the words *Pastor Charley Brown*, you had better be damned careful about what comes out of your mouth next. A pastor works for God, ultimately. Let God handle the discipline, if any; but you stay out of it. If God has a lightning bolt he is about to send Charley Brown's way, then do not stand between him and the lightning bolt.

I have come into contact with a variety of churches and pastor-teachers in my life. You will note that I am very careful to try to avoid naming any specific church or any specific pastor, if my comments are negative. I use these as illustrations; but I am being careful not to tread on someone else's ministry.

As an aside, I have heard the argument, *well Paul in his epistles named specific men by name and said negative things about them in particular*. Two points on that observation: (1) Paul was an apostle and, as such, had

authority over those pastors. Neither you nor I have authority over any pastor-teacher anywhere. Secondly, (2) as far as we are concerned, when Paul names a pastor specifically, it is equivalent to me saying, *Charley Brown*, as you don't know to whom Paul is referring apart from him being some historic person. What we get from this are the doctrinal points that Paul is making. When Paul said something negative about a specific person, what we gain out of that is his reason that he criticizes him.

Back to the topic at hand:

Luke 7:24–25 After the messengers of John departed, Jesus [lit., *he*] began to speak directly to the crowds about John: “What did you [all] go out into the desert-wilderness to see? A reed shaking under the wind? Who did you go out to see? A man wearing a soft [luxurious] garment? Behold these [who wear] glorious clothing and they are living in kingly luxury. (Kukis moderately literal translation)

Jesus speaks highly of John. He does not criticize John for having questions about His ministry.

Luke 7:24–25 After the messengers of John departed, Jesus began to speak to the crowds about John. “What exactly did you expect to see when you went out into the wilderness, having heard about John? Did you think he would be a weak reed, blown about by the winds? Who did you go out to see? Did you think he would be wearing a soft and luxurious garment? Behold these men over here—motioning to the religious crowd who were there—they wear glorious clothing and they live in the lap of luxury. (Kukis paraphrase)

But who did you [all] go out to see? A prophet? Yes, I say to you [all], even an extraordinary prophet. This is [he] concerning whom it is written, Behold I will appoint the messenger of Mine [to go] before You who will prepare the way of You before You. I say to you [all], greater [is] among [the] born of women John [the immerser]. No one is [greater]. But this [one] small in the Kingdom of the God greater than he is.”

Luke
7:26–28

But who did you [all] go out to see? A prophet? Truly, I say to you [all], even an extraordinary prophet. This is [he] concerning whom it stands written, Behold, I will send My messenger [to go] before You, [the messenger] who will prepare Your way before You. I say to you [all], [there] is no one greater among [those] born of women than John [the immerser]. But even he [who is] least in the Kingdom of God is greater than John [lit., *he*].”

Again, I ask you, who did you go out to see? A prophet? Truly, I say to you that John is an extraordinary prophet. He is spoken of in the Scriptures, where it stands written, Behold, I will send My messenger to go before You and prepare Your way. There is no man alive who is greater than John; but even the least in the Kingdom of God is greater than he.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But who did you [all] go out to see? A prophet? Yes, I say to you [all], even an extraordinary prophet. This is [he] concerning whom it is written, Behold I will appoint the messenger of Mine [to go] before You who will prepare the way of You before You. I say to you [all], greater [is] among [the] born of women John [the immerser]. No one is [greater]. But this [one] small in the Kingdom of the God greater than he is.”

Revised Douay-Rheims .
Douay-Rheims 1899 (Amer.) .
V. Alexander's Aramaic T. .

James Murdock's Syriac NT Or if not; what went ye out to see ? a prophet ? Yea, say I to you; and more than a prophet. [For] this is he, of whom it is written: Behold I send my messenger before thy face, to prepare thy way before thee. I say to you, that no prophet, among those born of women, was greater than John the Baptizer: and yet the little one in the kingdom of God, is greater than he.

Original Aramaic NT "But what did you go out to see? A Prophet? Yes, I say to you, and more than a Prophet."

"This is he about whom it is written: 'Behold, I am sending my messenger before your face to prepare the way before you.'"

"I say to you, there is not a Prophet among those born of women who was greater than Yohannan The Baptizer, but a little one in the Kingdom of God is greater than he."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

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And if not so, what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before your face, to prepare the way before you. I say to you that there is no prophet among those who are born of women, who is greater than John the Baptist; and yet even the least person in the kingdom of God is greater than he.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English But what did you go out to see? a prophet? Yes, I say to you, and more than a prophet.

This is he of whom it has been said, See, I send my servant before your face, who will make ready your way before you.

I say to you, Among all the sons of women, not one is greater than John: but he who is least in the kingdom of God is greater than he.

Bible in Worldwide English

What did you go out to see? A prophet of God? Yes, I tell you, and he is much more than a prophet. He is the one the holy writings tell about: "See, I send my messenger ahead of you. He will make the way ready for you." I tell you, no one has ever been born who is greater than John. And yet, the smallest one in the kingdom of God is greater than he.

Easy English

So, what did you go to see? Did you go to see a prophet sent by God? Yes! But I tell you, John was even more important than a prophet. 27 This is what they wrote about him a long time ago in the Bible, when God said:

"Listen! I will send someone to go in front of you.

He will speak my message.

He will prepare a way for you." '

See Malachi 3:1. God was speaking to Jesus, the Messiah. John the Baptist had a very important job to do. He brought a message from God. He told people that they should prepare for Jesus. Jesus would be coming soon. God had promised that the Messiah would come to earth. He promised that John would arrive first.

Jesus also said to the people, 'I tell you, John is greater than any person who has ever lived up to now. But now anyone who belongs in the kingdom of God is greater than John, even the least important of them.'

John came to tell people that Jesus was the Messiah. God promised many times in the Old Testament to send the Messiah. Those that believe his message now know God as their king. They are part of the family of God. John did not know God like that. That is why Jesus said this.

Easy-to-Read Version—2006 So what did you go out to see? A prophet? Yes, John is a prophet. But I tell you, he is more than that. This Scripture was written about him:
 ‘Listen! I will send my messenger ahead of you.
 He will prepare the way for you.’

I tell you, no one ever born is greater than John. But even the least important person in God’s kingdom is greater than John.”

God’s Word™ Really, what did you go to see? A prophet? Let me tell you that he is far more than a prophet. John is the one about whom Scripture says,
 ‘I am sending my messenger ahead of you
 to prepare the way in front of you.’

I can guarantee that of all the people ever born, no one is greater than John. Yet, the least important person in God’s kingdom is greater than John.

Good News Bible (TEV) Tell me, what did you go out to see? A prophet? Yes indeed, but you saw much more than a prophet. For John is the one of whom the scripture says: ‘God said, I will send my messenger ahead of you to open the way for you.’ I tell you,” Jesus added, “John is greater than anyone who has ever lived. But the one who is least in the Kingdom of God is greater than John.”

The Message What then? A messenger from God? That’s right, a messenger! Probably the greatest messenger you’ll ever hear. He is the messenger Malachi announced when he wrote,

I’m sending my messenger on ahead
 To make the road smooth for you.

“Let me lay it out for you as plainly as I can: No one in history surpasses John the Baptizer, but in the kingdom he prepared you for, the lowliest person is ahead of him

NIRV Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. He is the one written about in Scripture. It says,

“ ‘I will send my messenger ahead of you.
 He will prepare your way for you.’ (Malachi 3:1)

I tell you, no one more important than John has ever been born. But the least important person in God’s kingdom is more important than John is.”

New Life Version But what did you go to see? One who speaks for God? Yes, I tell you, he is more than one who speaks for God. This is the man the Holy Writings spoke of when they said, ‘See! I will send My helper to carry news ahead of You. He will make Your way ready for You!’

“I tell you, of those born of women, there is no one greater than John the Baptist. The least in the holy nation of God is greater than he.”

New Simplified Bible .

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

College Press Bible Study
 Contemporary English V.

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 What then did you go out to see? Was he a prophet? He certainly was! I tell you that he was more than a prophet. In the Scriptures, God calls John his messenger and says, "I am sending my messenger ahead of you to get things ready for you." No one ever born on this earth is greater than John. But whoever is least important in God's kingdom is greater than John.

The Living Bible

But did you find a prophet? Yes! And more than a prophet. He is the one to whom the Scriptures refer when they say, ‘Look! I am sending my messenger ahead of you, to prepare the way before you.’ In all humanity there is no one greater than John. And yet the least citizen of the Kingdom of God is greater than he.”

New Berkeley Version
 New Century Version

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New Living Translation	<p>Were you looking for a prophet? Yes, and he is more than a prophet. John is the man to whom the Scriptures refer when they say, ‘Look, I am sending my messenger ahead of you, and he will prepare your way before you.’ [Mal 3:1.] I tell you, of all who have ever lived, none is greater than John. Yet even the least person in the Kingdom of God is greater than he is!”</p>
The Passion Translation	<p>Or did you discover a true prophet out in the lonely wilderness? Yes, John was a legitimate prophet. Even more than that, he was the fulfillment of this Scripture: ‘See, I am sending my prophetic messenger [Or “angel.”] who will go ahead of me and prepare hearts to receive me.’ [This is quoted from Mal. 3:1] “Throughout history there was never found a man as great as John the Baptizer. Yet those who now walk in God’s kingdom realm, though they appear to be insignificant, will become even greater than he.”</p>
Unlocked Dynamic Bible	<p>Then what did you go out there to see? A prophet? Yes! But I tell you that John is more important than an ordinary prophet. He is the one about whom the prophets wrote long ago: ‘See, I am sending my messenger ahead of you. He will prepare people for your coming.’ I tell you that of all the people who ever lived, there is no one greater than John. Yet the most insignificant people who will live with Yahweh where he dwells will be greater than John.”</p>
William's New Testament	<p>If not, then what did you go out there to see? A prophet? Yes, I tell you, and one who is far more than a prophet. This is the man of whom the Scripture says: "Attention! I send my messenger on before you. He will prepare the road ahead of you." "I tell you, of all men born of women there is not one greater than John; and yet the one who is of least importance in the kingdom of God is greater than he.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘So, what did you go out to see... a Prophet? Yes, and I say, much more than a Prophet, For, he’s the one of whom it was written: <i>{Look!} I will send My messenger before him, To prepare the road that he’ll travel.</i> ‘So I tell you this: Of all those born of a woman, None have been greater than John. Yet, the least in the Kingdom of God Will be greater than him.’</p>
Beck’s American Translation Breakthrough Version	<p>But what did you go out to see? A preacher? Yes, I tell you, and much more than a preacher. It is this person about whom it has been written <i>in Malachi 3:1</i>, ‘Look, I am sending My announcer out on a <i>mission</i> before Your face who will construct Your road in front of You.’ I tell you, among <i>people</i> born of women there is no one greater than John. But the littler <i>person</i> in God’s empire is greater than him.</p>
Common English Bible International Standard V Len Gane Paraphrase	<p>. . "What did you go out to see--a prophet. I say to you yes and much more than a prophet. "This is he about whom is written, ‘Behold, I send my messenger before your face, who will prepare your way before you.’</p>

"For I say to you, 'Among those who are born of women, there is not a greater prophet than John the Baptist, but he who is least in the Kingdom of God is greater than he.'"

A. Campbell's Living Oracles What then did you go to see? a prophet? Yes, I tell you, and something superior to a prophet.

For this is he, concerning whom it is written, "Behold, I send my messenger before you, who shall prepare your way."

For I declare to you, among those who are born of women, there is not a greater prophet than John the Immerser; yet, the least in the Reign of God is greater than he.

New Advent (Knox) Bible What was it, then, that you went out to see? A prophet? Yes, and something more, I tell you, than a prophet. This is the man of whom it is written, Behold, I am sending before thee that angel of mine who is to prepare the way for thy coming. [Mal. 3.1.] I tell you, there is no greater than John the Baptist among all the sons of women; and yet to be least in the kingdom of heaven is to be greater than he.

NT for Everyone So what did you go out to see? A prophet? Yes indeed, and more than a prophet. This is the one of whom the Bible says, "Look: I send my messenger before my face; he will get my path ready ahead of me."

'Let me tell you this,' he went on. 'Nobody greater than John has ever been born of women. But the one who is least in God's kingdom is greater than he is.'

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible "BUT WHAT DID YOU GO OUT TO SEE? A PROPHET? YES, I SAY TO YOU, AND ONE WHO IS MORE THAN A PROPHET.

"THIS IS THE ONE ABOUT WHOM IT IS WRITTEN, 'BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.' †(Mal. 3:1, Matt. 11:10, Mark 1:2)

"I SAY TO YOU, AMONG THOSE BORN OF WOMEN THERE IS NO ONE GREATER THAN JOHN; YET HE WHO IS LEAST IN THE KINGDOM OF THEOS (*The Alpha & Omega*) IS GREATER THAN HE."

Christian Standard Bible
 Conservapedia Translation
 Evangelical Heritage V.
 Ferrar-Fenton Bible

But what, then, did you go out to see?—a prophet? Yes, I tell you, and much more than a prophet.

For he it is of whom it was written: **NOW I WILL SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR ROAD BEFORE YOU.** [Mal. iii. 1.]

"I therefore tell you that among those born of women a greater prophet than John the Baptizer never existed; yet the least in the Kingdom of God is greater than he."

Free Bible Version
 God's Truth (Tyndale)

But what went you forth to see? A Prophet? Yea I say to you, and more than a Prophet. This is he of whom it is written: Behold I send my messenger before your face, to prepare your way before you. For I say unto you: a greater Prophet than John among womens children is there none. Nevertheless one that is less in the kingdom of God, is greater than he.

Jubilee Bible 2000
 Montgomery NT
 NIV, ©2011
 Riverside New Testament

But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

For this is he about whom it was written, 'Behold, I send my messenger before your face, who will make ready your way before you.'

Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version	<p>I tell you there is not among those born of women a greater than John. But an inferior in the kingdom of God is greater than he."</p> <p>.</p> <p>.</p> <p><i>But what did you go out to see? A Prophet? Yes, I say to you, and much more than a prophet.</i></p> <p><i>This is he of whom it is written, Behold, I send my messenger before your face, that will prepare your way before you.</i></p> <p><i>For I say to you, Among those that are gendered of women there is not a greater Prophet than John the Baptist: but he that is least in the Kingdom of Elohim is greater than he.</i></p>
Weymouth New Testament	<p>But what did you go out to see? A Prophet? Aye, I tell you, and far more than a Prophet.</p> <p>John is the man about whom it is written, 'SEE, I AM SENDING MY MESSENGER BEFORE THY FACE, AND HE SHALL MAKE READY THY WAY BEFORE THEE.'</p> <p>"I tell you that among all of women born there is not one greater than John. Yet one who is of lower rank in the Kingdom of God is greater than he.</p>
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>What did you go out to see? A prophet? Yes, I tell you, and more than a prophet. For John is the one foretold in Scripture in these words: I am sending my messenger ahead of you to prepare your ways. No one may be found greater than John among those born of women but, I tell you, the least in the Kingdom of God is greater than he.</p>
The Heritage Bible	<p>But what did you go out to see? A prophet? Yes! I say to you, even super-abundantly more than a prophet. This is he about whom it has been written, Behold, I set apart and send my messenger before your face, who will thoroughly prepare your way in front of you, Mal 3:1 Because I say to you, Among those born of women there is absolutely not one prophet greater than John the Baptist, and the least one in the kingdom of God is greater than he is.</p>
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	<p>Then what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet: he is the one of whom scripture says: Look, I am going to send my messenger in front of you to prepare your way before you.</p> <p>'I tell you, of all the children born to women, there is no one greater than John; yet the least in the kingdom of God is greater than he.'</p>
New RSV	.
Revised English Bible—1989	<p>But what did you go out to see? A prophet? Yes indeed, and far more than a prophet. He is the man of whom scripture says, Here is my herald, whom I send ahead of you, and he will prepare your way before you.</p> <p>"I tell you, among all who have been born, no one has been greater than John; yet the least in the kingdom of God is greater than he is."</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Nu, so what did you go out to see? A prophet! Yes, and I tell you he's much more than a prophet. This is the one about whom the <i>Tanakh</i> says, 'See, I am sending out my messenger ahead of you; he will prepare your way before you.' [Malachi 3:1]</p>
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exeGeses companion Bible	I tell you that among those born of women there has not arisen anyone greater than Yochanan the Immerser! Yet the one who is least in the Kingdom of Heaven is greater than he!" But what went you out to see? A prophet? Yes, I word to you, and superabundantly more than a prophet. This is he, concerning whom it is scribed, Behold, I apostolize my angel in front of your face, to prepare your way in front of you. For I word to you, Among those birthed of women, there is not a greater prophet than Yahn the Baptizer: but the least in the sovereigndom of Elohim is greater than he.
Hebraic Roots Bible Israeli Authorized Version	. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than Yochanan the immerser: but he that is least in the Kingdom of Elohim is greater than he.
<i>The Scriptures</i> 1998 Tree of Life Version	. .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...but what? [You*] proceed to see forecaster yes [I] say [to] you* and {You* proceed to see} [him] more [than] forecaster This is about whom [It] has been written look! [I] send the messenger [of] me before face [of] you Who will prepare the way [of] you before you [I] say [to] you* Greater in [men] born [of] women [than] john No [Man] is The [Man] but Littler in the kingdom [of] the god Greater [than] him is...
Awful Scroll Bible	(")Notwithstanding, what have yourselves come-out to be perceived, an exposer-to-light-beforehand? Assuredly I confirm to yous, indeed exceeding an exposer-to-light-beforehand. (")This-same is he concerning whom it has come about written, 'Be yourself looked, I send-out My messenger beforehand, with-respects-to- your -face, who will equip-along-down Your way from-within-near you.' (")For I instruct to yous, from-among they born of women, there is yet-not-one greater exposer-to-light-beforehand, than Grace-of-Jah the baptiser, but the least from-within the Rule of God, is greater than he."
Concordant Literal Version	But what have you come out to perceive? A prophet? Yes, I am saying to you, and exceedingly more than a prophet." This is he concerning whom it is written, 'Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee.' For verily I am saying to you, A greater prophet, among those born of women, than John the baptist, there is not one. Yet the smaller, in the kingdom of God is greater than he."
Orthodox Jewish Bible	But what did you go out to see? A navi? Ken, I say to you, and one more than a navi. This one is he about whom it has been written, HINENI SHOLEIACH MALAKHI (Behold, I send my messenger before Your face, who will prepare Your derech in front of You [Mal 3:1]).

I say to you, among those born of isha there is no one greater than Yochanan, yet he who is least in the Malchut Hashem is greater than he.

Rotherham's Emphasized B. But what went ye forth to see? A prophet? Yea! I say unto you,—and abundantly more than a prophet.

This, is he concerning whom it is written—Lo! I am sending forth my messenger before thy face, who shall prepare thy way before thee.

I say unto you—A greater, among them that are born of women, than John, is there none; but, he that is least in the kingdom of God, is greater than he.

Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

But what did you [really] go out to see? A prophet? Yes, I say to you, and one [d]far more [eminent and remarkable] than a prophet [who foretells the future]. This is the one of whom it is written [by the prophet Malachi],

'BEHOLD, I SEND MY MESSENGER AHEAD OF YOU,
WHO WILL PREPARE YOUR WAY BEFORE YOU.'

I tell you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater [in privilege] than he.”.

An Understandable Version

But what did you go out to see? A prophet? Yes, I will say [he is], and much more than a prophet. He is the one about whom it was written [Mal. 3:1], 'Look, I [will] send my messenger on ahead of you. He will prepare the pathway in front of you.' And I tell you, among [all] those born of women, there is no one greater than John [the Immerser], yet the least significant person in the kingdom of God is greater than he.”

The Expanded Bible

But what did you go out to see? A prophet? Yes, and I tell you, ·John is [^Lone who is] more than a prophet. This was written about him:

'[^LLook; ^TBehold] I will send my messenger ahead of you,
who will prepare ·the [your] way ·for [before; in front of] you
[Mal. 3:1].'

I tell you, John is greater than any other person ·ever born [^Lborn to women], but even the least important person in the kingdom of God is greater than John [^Cbecause John was part of the old age of preparation, those in the new kingdom age have greater blessings and status].”

Jonathan Mitchell NT

"But still, what did you go out to see? A prophet? Yes, I am now saying to people, even one exceedingly more than a prophet.

"This man is he concerning whom it has been written: 'Look and consider! I am now sending off My agent (messenger) as an emissary (representative) before Your face (= ahead of Your presence): he who will progressively construct, fully prepare, equip and put in useful order Your road (path; way), in front of You.' [Mal. 3:1]

"For truly, I now say to you folks, among the people born of women, no one exists being greater than John [with other MSS: there is not even one prophet more important than John the immerser; or: no one continues being a greater prophet than John the Baptist]. Yet the smaller (= less significant) person within the midst of God's reign (or: in union with the sovereign kingdom of God) exists being greater (= more important) than he

P. Kretzmann Commentary

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

This is he of whom it is written, Behold, I send My messenger before Thy face which shall prepare Thy way before Thee.

But [in contrast to those in the luxurious clothes] John was a poor preacher of repentance. The luxuries of life had no appeal for him; he spurned the delicate side of wealth. Note: There is a fine hint in both references of the Lord for him that will read aright. But now came the main question: Had they gone out to see a prophet?

Then indeed they had not been disappointed. For John was a prophet, and greater than the prophets of old. Of him it had been prophesied that he should be a messenger before the face of the Messiah, to prepare the way before Him, Mal. 3:1.

Verses 28-30

Further praise of John:

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.

High praise indeed: All the prophets of old merely prophesied of the Messiah as one coming in the future, John pointed to the present Christ, testified of Him directly. And yet, by a strange paradox, he that is smaller than all in the kingdom of God is greater than John. Though John bore witness of Jesus as having come into the midst of His people, he yet saw but the dawn, and not the full break of day. His work was finished, his course was run before Christ entered into His glory. And so the children of the New Testament that have the complete fulfillment of the prophecy before their eyes, that know Christ crucified and resurrected, that possess the complete account of salvation in the writings of the evangelists and apostles, these have a greater revelation and a brighter light than even John the Baptist.

Syndein/Thieme
Translation for Translators

Then what *kind of person* did you go to see? Did you [RHQ] go there to see John because he was a prophet? Yes! But I will tell you that John is more *important* than an *ordinary* prophet. He is the one about whom *these words* that God said to the Messiah have been written { *the prophet Malachi wrote these words*} in the Scriptures: 'Listen! I am going to send my messenger ahead of you (sg) [SYN]. He will prepare *people* for your coming.'

I tell you that from among all the people who have ever lived, *God considers that no one is greater than John. However, God considers everyone who has let God rule their lives [MET] to be greater than John, even if they are insignificant people.*"

The Voice

Jesus: What were you seeking? A prophet? Ah yes, that's what John is, and even more than a prophet. *The prophet Malachi* was talking about John when he wrote, I will send My messenger *before* You, to clear Your path in front of You. [Malachi 3:1]

Listen, there is no human being greater than this man, John the Baptist. Yet even the least significant person in the coming kingdom of God is greater than John.

Bible Translations with Many Footnotes:

Disciples' Literal New T.

But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. This one is about whom it has been written [in Mal 3:1]: 'Behold— I am sending forth My messenger ahead of Your presence^[m], who will make Your way ready in front of You'. I say to you— no one is greater^[n] among ones born of women than John. But the least one in the kingdom of God is greater than he.

[m] Luke 7:27 Or, face.

[n] Luke 7:28 **greater... least... greater.** See Mt 11:11.

[Matt. 1:11] Truly I say to you, a greater^[a] one than John the Baptist has not arisen among ones born of women. But the least^[b] one in the kingdom of the heavens is greater^[c] than he.

[a] Matthew 11:11 That is, greater in character, in obedience to God; or, greater in what John would know and do with regard to the Messiah.

[b] Matthew 11:11 Or, lesser.

[c] Matthew 11:11 That is, in privilege, as adult family members, co-heirs with the King. John belongs to the OT period of childhood.

NET Bible®

What did you go out to see? A prophet? Yes, I tell you, and more⁹⁵ than a prophet. This is the one about whom it is written, '**Look, I am sending my messenger**

ahead of you,⁹⁶ who will prepare your way before you.⁹⁷ I tell you, among those born of women no one is greater⁹⁸ than John.⁹⁹ Yet the one who is least¹⁰⁰ in the kingdom of God¹⁰¹ is greater than he is."

^{95tn} John the Baptist is "more" because he introduces the one (Jesus) who brings the new era. The term is neuter, but may be understood as masculine in this context (BDAG 806 s.v. περισσότερος b.).

^{96tn} Grk "before your face" (an idiom).

^{97sn} The quotation is primarily from Mal 3:1 with pronouns from Exod 23:20. Here is the forerunner who points the way to the arrival of God's salvation. His job is to prepare and guide the people, as the cloud did for Israel in the desert.

^{98sn} In the Greek text greater is at the beginning of the clause in the emphatic position. John the Baptist was the greatest man of the old era.

^{99tc} The earliest and best mss read simply Ιωάννου (Iwannou, "John") here (Ì75 κ B L W Æ 1 579 pc). Others turn this into "John the Baptist" (K 33 565 al it), "the prophet John the Baptist" (A [D] Θ Ë13 Ì lat), or "the prophet John" (Ψ 700 [892 1241] pc). "It appears that προφ της was inserted by pedantic copyists who wished thereby to exclude Christ from the comparison, while others added το βαπτιστο , assimilating the text to Mt 11.11" (TCGNT 119).

^{100sn} After John comes a shift of eras. The new era is so great that the lowest member of it (the one who is least in the kingdom of God) is greater than the greatest one of the previous era.

^{101sn} The kingdom of God is a major theme of Jesus' proclamation. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21. It is not strictly future, though its full manifestation is yet to come. That is why membership in it starts right after John the Baptist.

New American Bible (2011)
The Passion Translation
The Spoken English NT

Come on,^s what did you go out there to see? A prophet? Yes! I'm telling you, even more than a prophet. It's about him that Scripture says:^t Look! I'm sending my messenger ahead of you. He'll repair the road^u in front of you.^v I'm telling you-of all the people ever born,^w there's nobody greater than John. Yet even a minor person in God's Reign is greater than he is."

^{s.} Lit. "On the contrary."

^{t.} Lit. "it is written." This formula is a way of appealing to the undisputed authority of the scriptures.

^{u.} Lit. "your road."

^{v.} Mal. 3:1; Exodus 23:20.

^{w.} Lit. "born of women."

Wilbur Pickering's New T.

But what did you go out to see, a prophet? Yes, I say to you, and much more than a prophet. This is he about whom it is written: 'Take note, I am sending my messenger before your face, who will prepare your way before you'.⁹ Further, I tell you that among those born of women there is no greater prophet than John the Baptizer; yet he who is least in the Kingdom of God is greater than he."¹⁰

(9) See Mal. 3:1.

(10) I find this statement to be puzzling; is John not part of the Kingdom? If John is not, then none of the O.T. saints is either.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **"But what have you_p gone out to see? A prophet? Yes, I say to you_p, and much more [than] a prophet.**

"This is [he] concerning whom it has been written, "Look! I am sending My messenger before Your face [fig., ahead of You], who will prepare Your way before You." [Mal 3:1]

"For I say to you_p, no one is a greater prophet among the [ones] born of women than John the Baptist, but the least in the kingdom of God is greater than he."

Charles Thomson NT

Context Group Version	But what did you (pl) go out to see? A prophet? Yes, I say to you (pl), and much more than a prophet. This is he of whom it is written, Look, I send my messenger before your face, Who shall prepare your way before you. I say to you (pl), Among those that are born of women there is none greater than John: yet he who is but little in God's kingdom is greater than he.
Disciples' Literal New T. English Standard Version Far Above All Translation	. . So what then did you go out to see? A prophet? Yes, I say to you, and one more eminent than a prophet. This man is he about whom it stands written, 'See how I am sending my messenger in front of you, and he will prepare your way ahead of you.' For I say to you, no-one among those born from women is a greater prophet than John the Baptist, but he who is least in the kingdom of God is greater than he."
Green's Literal Translation Literal New Testament	. BUT WHAT HAVE YE GONE OUT TO SEE? A PROPHET? YEA, I SAY TO YOU, AND [ONE] MORE EXCELLENT THAN A PROPHET. THIS IS HE CONCERNING WHOM IT HAS BEEN WRITTEN, BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, WHO SHALL PREPARE THY WAY BEFORE THEE. I SAY FOR TO YOU, A GREATER AMONG [THOSE] BORN OF WOMEN PROPHET THAN JOHN THE BAPTIST NO ONE IS; BUT HE THAT [IS] LESS IN THE KINGDOM OF GOD GREATER THAN HE IS.
Modern English Version Modern Literal Version Modern KJV New American Standard B.	. . . But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER AHEAD OF YOU [Lit before Your face], WHO WILL PREPARE YOUR WAY BEFORE YOU.' I say to you, among those born of women there is no one greater than John; yet he who is least [Or less] in the kingdom of God is greater than he."
New European Version New King James Version NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	. . . . . . 'But what have you gone forth to see? a prophet? Yes, I say to you, and much more than a prophet: this is he concerning whom it has been written, Lo, I send my messenger before your face, who shall prepare your way before you; for I say to you, a greater prophet, among those born of women, than John the Baptist there is not; but the least in the reign of God is greater than he.'
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 continues speaking about John, whom he calls <i>much more than a prophet</i> .

Luke 7:26a			
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
tí (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
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 nd person plural, aorist active indicative	Strong's #1831
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive, to discern, to know</i>	aorist active infinitive	Strong's #1492
prophêtês (προφήτης) [pronounced <i>prof-AY-tace</i>]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; accusative case	Strong's #4396

Translation: But who did you [all] go out to see? A prophet?

Jesus asks, for the third time, *who did you go out to see?* Many of the people standing before Him went out to see John in the desert. This time, He is asking, “Do you really know who you saw in the desert? Has this penetrated your thinking? Was he a prophet?”

Jesus' questions are penetrating because many of the people standing before Him had ideas about who John was. John did not present himself as the Messiah, but some people believed him to be the Messiah. For many of the religious types, John seemed to be trouble to them; and they may have thought he was an unimportant nobody.

The basic question, at this time, would be, what did John talk about (as a prophet)?

Now, as an aside, we too often think of a prophet who foretells the future (which John does, to a very limited extent, as he told that Jesus was coming). But, key to the person of the prophet is, he speaks God's message to man. This is what John was doing.

So, the idea is for the people to think about who John is, exactly; to put John into perspective. Understanding who John is explains who Jesus is.

Luke 7:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nai (ναί) [pronounced <i>nahee</i>]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483

Luke 7:26b			
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>	1 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
perissos (περισσός, ἢ, ὄν) [pronounced pair-ih-s-SOSS]	<i>extraordinary, remarkable; abundant, profuse, superfluous, unnecessary; superior, surpassing, more eminent [remarkable, excellent]</i>	masculine singular adjective; accusative case; comparative	Strong's #4053
prophētēs (προφήτης) [pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396

Translation: Truly, I say to you [all], even an extraordinary prophet.

“He was not just a prophet,” Jesus told them, “But an extraordinary prophet.” This is going to be because, John’s ministry is spoken of in the Old Testament. How many prophets were first prophesied about in the Old Testament?

Luke 7:26 **But who did you [all] go out to see? A prophet? Truly, I say to you [all], even an extraordinary prophet.** (Kukis moderately literal translation)

Jesus continues to speak about John. John is more than just a prophet as, he is a prophet about whom a prophecy has been written.

Luke 7:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Luke 7:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Translation: This is [he] concerning whom it stands written,...

There is prophecy about John is found in the Old Testament. To the people there, that is equivalent of saying, *John is found here in your Bible.*

Now, there is no prophecy about me in the Bible; and there is not even a prophecy about Paul in your Bible; but there is Old Testament Scripture which looks forward to John.

Luke 7:27b			
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 nd person singular, aorist active imperative	Strong's #2400
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	1 st person singular, present active indicative	Strong's #649
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
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; accusative case	Strong's #32
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st 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)

Luke 7:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pro (πρό) [pronounced <i>proh</i>]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...Behold, I will send My messenger [to go] before You,...

Then Jesus quotes from a passage, Malachi 3:1, which applies to John the Herald. Malachi 3:1 "Behold, I send My messenger, and he will prepare the way before Me. And the Lord Whom you seek will suddenly come to His temple; and the messenger of the covenant in Whom you delight, behold, He is coming, says the LORD of hosts." (ESV; capitalized)

Who is John preparing the way for? And the Lord Whom you seek will suddenly come to His temple;... Who is the Lord? Whose Temple is the Temple of God?

Luke 7:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong's #3739
kataskueazô (κατασκευάζω) [pronounced <i>kaht-ask-yoo-AHD-zoh</i>]	<i>to furnish, equip, prepare, make ready; of one who makes anything ready for a person or thing; of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary</i>	3 rd person singular, future active indicative	Strong's #2680
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)
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the accusative case	Strong's #3598
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
emprosthen (ἔμπροσθεν) [pronounced <i>EM-pross-thehn</i>]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715

Luke 7:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...[the messenger] who will prepare Your way before You.

What Jesus is telling those listening to Him is, *if you understand who John is, then you understand who I Am*. What Jesus quotes is the first half of the verse, which refers to John. The second half of the verse—which many in the audience know—that is all about Jesus.

Luke 7:27 This is [he] concerning whom it stands written, Behold, I will send My messenger [to go] before You, [the messenger] who will prepare Your way before You. (Kukis moderately literal translation)

Jesus has been speaking to His disciples about John the baptizer. He quoted a portion of Malachi 3:1.

All of Malachi 3:1 reads: "Behold, I will send My messenger, and he shall prepare the way before Me. And the LORD, Whom you seek, shall suddenly come to His temple, even the Messenger of the covenant, whom you delight in. Behold, He shall come," says the LORD of hosts. (Niobi SB)

God is speaking, and He will send His messenger—John—to prepare the way before Him. Then God speaks of the LORD in the third person. This is Jesus, of course: "And the LORD, Whom you seek, shall suddenly come to His temple, even the Messenger of the covenant, Whom you delight in. Behold, He shall come,"...

Now, if you will carefully read Malachi 3:1, God is speaking and He says of John, "...and he shall prepare the way before Me." The point of contact with the Divine throughout the Old Testament is the 2nd Person of the **Trinity**; Who is God, Who reveals Himself as God; and is the **Revealed Person** of the Trinity. Most often, in the Old Testament, when you read the proper name *Y^ehowah*, we are speaking of Jesus in His pre-incarnate Person.

In context, this is God (the Son) speaking, and God says of John, "he will prepare the way before Me." Jesus chose, at this moment, not to quote the text verbatim; and every scholar in the audience should have caught that (Jesus is not even quoting the **LXX**, which is in agreement with the **Masoretic text** here). The scholars, hearing what Jesus said, may have thought, that is *not exactly* the way this passage reads. But when they go back and read it, to confirm their suspicion, they see that here is another claim to Deity by the Lord. This is what Jesus says:

Luke 7:27 This is [he] concerning whom it stands written, Behold, I will send My messenger [to go] before You, [the messenger] who will prepare Your way before You. (Kukis moderately literal translation)

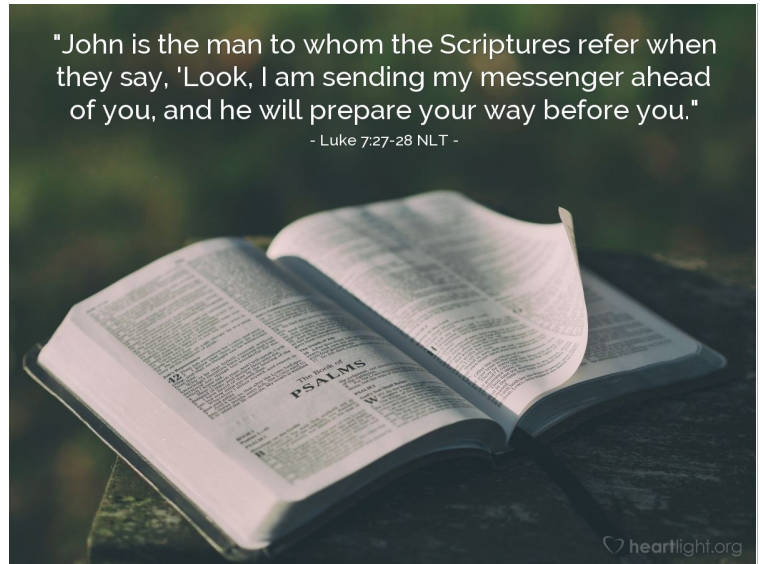
Why didn't Jesus quote this verbatim? There would be no reason for Jesus not to know the text perfectly. (1) To cause the scholars to hear it, know there is something wrong. As a result, they would have to go back to their synagogues and look this up, and realize that this application clearly asserts that Jesus is God. (2) Jesus' emphasis at this point in time is John. Therefore, He does not squarely put a controversy before His audience (that He is God). The focus is on John for this portion of the Lord's discourse. This second thing is quite amazing, as Jesus often puts Himself at the center of any conversation, so that those who hear might believe in Him and be saved. Here, Jesus speaks highly of John.

Luke 7:27 (NLT) (a graphic); from **Heartlight**; accessed July 22, 2022.

Luke 7:27 **This is he of whom it is written, "Behold, I send My messenger before Your face, who will prepare Your way before You."** (ESV; capitalized)

Allow me to quote this, but to identify the many pronouns:

Luke 7:27 **This is he** [= *John the Herald*] **of whom it is written, "Behold, I** [*God the Father*] **send My messenger** [*John*] **before Your face** [= *before Jesus*], **who will prepare Your way before You** [*Jesus*].' God the Father is speaking here to God the Son.



God the Father speaks to God the Son about the messenger, John, who will go before Him.

Now let me do the same thing with the actual text of Malachi 3:1: **"Behold, I** [*God the Son*] **will send My messenger** [*John the baptizer*], **and he shall prepare the way before Me** [*God the Son*]. **And the LORD** [still *God the Son*], **Whom you seek, shall suddenly come to His temple, even the Messenger of the covenant** [this is still *Jesus, God the Son*], **Whom you delight in. Behold, He shall come,"** says the **LORD of hosts** [= *Jesus*]. (Niobi SB) Notice that there are two messengers in the Malachi text.

The **Preincarnate Lord** is speaking of John, called *My messenger [who] shall prepare the way before Me*. The One who suddenly comes to His temple is Jesus; He is the Messenger of the covenant; He is the One Whom the people delight in; and He is the One speaking, making Him *the Lord of hosts*.

Jesus, by quoting this passage, is claiming to be God. Throughout the gospels, Jesus depends upon others to clearly identify Him.

In any case, Jesus continues to speak about John:

Luke 7:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i>]	<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 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
meizōn (μείζων) [pronounced <i>MIDE-zone</i>]	<i>greater, greatest, larger, elder, stronger, more</i>	masculine singular adjectival comparative; nominative case	Strong's #3187

Luke 7:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
gennêtos (γεννητός) [pronounced ghen-nay-TOSS]	<i>begotten, born</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #1084
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine plural noun; genitive/ablative case	Strong's #1135
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491
Other manuscripts include the following two words:			
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
Baptistês (Βαπτιστής) [pronounced bap-tis-TACE]	<i>baptizer, baptist; one who administers the rite of baptism</i>	masculine singular noun; genitive/ablative case	Strong's #910
oudeîs (οὐδεὶς, 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>	masculine singular adjective; nominative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
estî (ἐστὶ) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: I say to you [all], [there] is no one greater among [those] born of women than John [the immerser].

John is great for many reasons; one of them being, his humility. He came to herald the coming of the Messiah; and as Jesus came on the scene, John's ministry was to fade away ("He must increase and I must decrease," John said). So many men want to make their ministry all about themselves (or even about their congregation), when their focus should be squarely upon Jesus Christ.

John's ministry was actually quite short. Although we are not given a figure, I doubt that John was baptizing at the Jordan River for more than six months. God prepared him all of his life and many unusual and very difficult circumstances⁴⁰ and then God only gave John six months (or whatever) to speak of the Jesus to come.

⁴⁰ John's very unusual life may not have been because he was a weirdo but because this was how he lived out of necessity.

Then Jesus says something rather remarkable.

Luke 7:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
micros/mikroteros (μικρός/μικρότερος) [pronounced <i>mik-ROSS, mik-ROT-er-os</i>]	<i>small (in size, quantity, number or dignity); least, less, little</i>	masculine singular comparative adjective; nominative case	Strong's #3398
en (ἐν) [pronounced <i>en</i>]	<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
tê (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
basileia (βασιλεία) [pronounced <i>bas-il-Ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #932
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
meizōn (μείζων) [pronounced <i>MIDE-zone</i>]	<i>greater, greatest, larger, elder, stronger, more</i>	masculine singular adjectival comparative; nominative case	Strong's #3187
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: But even he [who is] least in the Kingdom of God is greater than John [lit., he].”

What Jesus says here is quite fascinating. It is an interesting addendum to his praise of John. “The least of those in the Kingdom of God is greater than John.” Will the opportunities for spiritual growth be particularly ample? Will it be because of the access to God the Holy Spirit? In the Millennium, man will possess a sin nature (all men born in this era).

The NET Bible explains it this way: *After John comes [there is] a shift of eras. The new era is so great that the lowest member of it (the one who is least in the kingdom of God) is greater than the greatest one of the previous era.*⁴¹

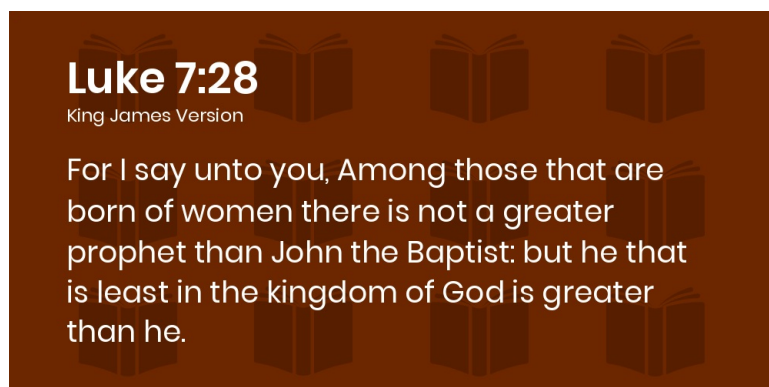
Luke 7:28 I say to you [all], [there] is no one greater among [those] born of women than John [the immerser]. But even he [who is] least in the Kingdom of God is greater than John [lit., he].” (Kukis moderately literal translation)

By Jesus’ words, it is clear that we do not have the full story on John. He has a public ministry, but it seems to be rather short and limited. Of that era, he was the greatest; but of those who enter into the kingdom of God, even the least of them will be greater than John.

This does not mean that John is excluded from the kingdom of God; just that John, as he is today, will be less than the least person in the kingdom. Those born into the Church Age who believe in Jesus will be given a much greater array of assets than believers from the Old Testament (R. B. Thieme, Jr. referred to this as our *portfolio of invisible assets*).

Luke 7:28 (KJV) (a graphic); from [The King James Version Bible](#); accessed July 21, 2022.

Luke 7:26–28 But who did you [all] go out to see? A prophet? Truly, I say to you [all], even an extraordinary prophet. This is [he] concerning whom it stands written, Behold, I will send My messenger [to go] before You, [the messenger] who will prepare Your way before You. I say to you [all], [there] is no one greater among [those] born of women than John [the immerser]. But even he [who is] least in the Kingdom of God is greater than John [lit., he].” (Kukis moderately literal translation)



Luke 7:26–28 Again, I ask you, who did you go out to see? A prophet? Truly, I say to you that John is an extraordinary prophet. He is spoken of in the Scriptures, where it stands written, Behold, I will send My messenger to go before You and prepare Your way. There is no man alive who is greater than John; but even the least in the Kingdom of God is greater than he.” (Kukis paraphrase)

There is also a related passage about John in Isaiah 40:3–5.

Isaiah 40:3–5 A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken."

If you find v. 29 difficult to understand, be patient and study v. 30, which is a parallel contrast to v. 29. *On the one hand, v. 29, but on the other hand, by way of contrast, v. 30.*

⁴¹ From <https://bible.org/netbible/index.htm?luk7.htm> (footnote); accessed November 9, 2019.

And all the people hearing and the tax collectors acknowledge a justice [of] the God having been baptized [by] the baptism of John. And the pharisees and the [Mosaic] law experts, the counsel of the God set aside for themselves, they were not baptized by him.

Luke
7:29–30

All of the people who heard and the tax collectors who acknowledged the justice of God [or, *declare God righteous*], were baptized with the baptism of John. And the pharisees and the experts in the [Mosaic] law rejected the will of God for themselves and they had not been baptized by him.

All of the people who heard the teaching of Jesus, including the tax collectors, acknowledged the justice of God and they had been baptized with John’s baptism; however, the pharisees and the experts in the Mosaic Law rejected the will of God for themselves and they refused his baptism.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And all the people hearing and the tax collectors acknowledge a justice [of] the God having been baptized [by] the baptism of John. And the pharisees and the [Mosaic] law experts, the counsel of the God set aside for themselves, they were not baptized by him.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) .
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT And all the people that heard him, justified God, as they had been baptized with John's baptism. But the Pharisees and Scribes rejected the good pleasure of God, against themselves; as they were not baptized by him.
- Original Aramaic NT And all the people who heard and also the Tax Collectors justified God, for they had been baptized by the baptism of Yohannan. But the Pharisees and the Scribes rejected the will of God in their souls, because they were not baptized by him.
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) And all the people who heard it, even the publicans, justified themselves before God, for they were baptized with the baptism of John. But the Pharisees and the scribes suppressed the will of God in themselves, because they were not baptized by him.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English (And all the people, and the tax-farmers, to whom John had given baptism, when they had knowledge of these things, gave glory to God. But the Pharisees and the teachers of the law were against the purpose of God for themselves, not having had his baptism.)
- Bible in Worldwide English All the people and the tax collectors praised God when they heard that. They had been baptised by John. But the Pharisees and teachers of the law would not follow Gods way and they were not baptised by John.
- Easy English Many people heard what Jesus said. Even the men who took taxes on behalf of the government agreed with his message. They had asked John to baptize them. They all said, ‘What God says about us is right.’ But the Pharisees and the men that studied God's Law did not want John to baptize them. They did not believe the message that God was giving to them.
- Easy-to-Read Version–2001 .
- Easy-to-Read Version–2006 (When the people heard this, they all agreed that God’s teaching was good. Even the tax collectors agreed. These were the people who were baptized by John. But

	the Pharisees and experts in the law refused to accept God's plan for themselves; they did not let John baptize them.)
God's Word™	“All the people, including tax collectors, heard John. They admitted that God was right by letting John baptize them. But the Pharisees and the experts in Moses' Teachings rejected God's plan for them. They refused to be baptized.
Good News Bible (TEV)	All the people heard him; they and especially the tax collectors were the ones who had obeyed God's righteous demands and had been baptized by John. But the Pharisees and the teachers of the Law rejected God's purpose for themselves and refused to be baptized by John.
The Message	The ordinary and disreputable people who heard John, by being baptized by him into the kingdom, are the clearest evidence; the Pharisees and religious officials would have nothing to do with such a baptism, wouldn't think of giving up their place in line to their inferiors.
NIRV	All the people who heard Jesus' words agreed that God's way was right. Even the tax collectors agreed. These people had all been baptized by John. But the Pharisees and the authorities on the law did not accept for themselves God's purpose. So they had not been baptized by John.
New Life Version	All the people who heard Jesus and those who gathered taxes showed they knew God was right and were baptized by John. But the proud religious law-keepers and the men who knew the Law would not listen. They would not be baptized by John and they did not receive what God had for them.
New Simplified Bible	.

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

College Press Bible Study Contemporary English V.	.
The Living Bible	Everyone had been listening to John. Even the tax collectors had obeyed God and had done what was right by letting John baptize them. But the Pharisees and the experts in the Law of Moses refused to obey God and be baptized by John. And all who heard John preach—even the most wicked of them [literally, “even the tax collectors,” i.e., the publicans]—agreed that God's requirements were right, and they were baptized by him. All, that is, except the Pharisees and teachers of Moses' law. They rejected God's plan for them and refused John's baptism.
New Berkeley Version	.
New Century Version	.
New Living Translation	When they heard this, all the people—even the tax collectors—agreed that God's way was right, [<i>Or praised God for his justice</i>] for they had been baptized by John. But the Pharisees and experts in religious law rejected God's plan for them, for they had refused John's baptism.
The Passion Translation	When the common and disreputable people among the audience heard Jesus say this, they acknowledged that it was the truth, for they had already experienced John's baptism. But the hearts of the Jewish religious leaders and experts of the law had rejected the clear purpose of God by refusing to be baptized by John.
Unlocked Dynamic Bible	When all the people who had been baptized by John heard what Jesus said, including the tax collectors, they agreed that Yahweh was just. But the Pharisees and the experts in the Jewish laws had not been baptized by John and they rejected Yahweh's will for them.
William's New Testament	And all the people, even the tax-collectors, when they heard him, vindicated the righteous requirements of God by submitting to John's baptism, but the Pharisees and experts in the law thwarted God's purpose for themselves by refusing to be baptized by him.

Partially literal and partially paraphrased translations:

American English Bible	Well, when all the common people and the tax collectors heard this, they praised God's righteousness, because they had all been baptized with John's baptism. But the Pharisees and those who were trained in the Law disregarded this counsel from God and they didn't go out to be baptized by John.
Beck's American Translation Breakthrough Version	. And all the ethnic group and the tax collectors who heard showed that God was right when they were submerged with John's submersion. But the Separatists and the legal <i>experts</i> disregarded God's intention for them when they were not submerged by him.
Common English Bible	Everyone who heard this, including the tax collectors, acknowledged God's justice because they had been baptized by John. But the Pharisees and legal experts rejected God's will for themselves because they hadn't been baptized by John.
International Standard V	By having been baptized with John's baptism, all the people who listened, including the tax collectors, acknowledged God's justice. [Or judgment] But the Pharisees and the experts in the Law rejected God's plan for themselves [Or God's decision in their case] by refusing to be baptized by John. [Lit. him]
Len Gane Paraphrase	"All the people who heard him and the tax collectors, proved God to be right by being baptized with John's baptism. "But the Pharisees and Lawyers rejected God's counsel to them by not being baptized by him.
A. Campbell's Living Oracles New Advent (Knox) Bible	. It was the common folk who listened to him, and the publicans, that had given God his due, by receiving John's baptism, whereas the Pharisees and lawyers, by refusing it, had frustrated God's plan for them.
NT for Everyone 20 th Century New Testament	. (All the people, when they heard this, and even the tax- gatherers, having accepted John's baptism, acknowledged the justice of God. But the Pharisees and the Students of the Law, having rejected John's baptism, frustrated God's purpose in regard to them.)

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	WHEN ALL THE PEOPLE AND THE TAX COLLECTORS HEARD THIS, THEY ACKNOWLEDGED THEOS' JUSTICE, HAVING BEEN IMMersed/BAPTIZED WITH THE IMMERSION/BAPTISM OF JOHN. BUT THE PHARISEES AND THE LAWYERS REJECTED THEOS' (<i>The Alpha & Omega's</i>) PURPOSE FOR THEMSELVES, NOT HAVING BEEN IMMersed/BAPTIZED BY JOHN.
Christian Standard Bible Conservapedia Translation	. All the people that heard him, even the tax collectors, realized the justice of God and were baptized by John. But the Pharisees and lawyers rejected the purpose God had set for them, and were not baptized.
Evangelical Heritage V.	When all the people (including the tax collectors) heard this, they declared that God was just, since they were baptized with the baptism of John. But the Pharisees and the legal experts rejected God's purpose for themselves by not being baptized by him.
Ferrar-Fenton Bible	And all the people, including the tax-farmers, hearing Him, gave thanks to God; they having been baptized with John's baptism. The Pharisees and teachers of the law, however, not having been baptized under him, rejected for themselves the decision of God.
Free Bible Version God's Truth (Tyndale)	. And all the people that heard, and the publicans, justified God, and were baptised with the baptism of John. But the Pharises and Scribes despised the counsel of God against themselves, and were not baptised of him.

Holman Christian Standard	(And when all the people, including the tax collectors, heard this, they acknowledged God's way of righteousness, [Lit <i>they justified God</i>] because they had been baptized with John's baptism. But since the Pharisees and experts in the law had not been baptized by him, they rejected the plan of God for themselves.)
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	(All the people, even the tax collectors when they heard him, had confessed that God was right by being baptized with the baptism of John. But the Pharisees and the lawyers had thwarted the purpose of God in reference to themselves by not being baptized by him.)
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	<i>And all the people that heard him and the tax collectors, justified Elohim, being immersed with the baptism of John. But the Pharisees and lawyers rejected the counsel of Elohim against themselves, being not baptized by him.</i>
Weymouth New Testament	And all the people, including the tax-gatherers, when they listened to him upheld the righteousness of God, by being baptized with John's baptism. But the Pharisees and expounders of the Law have frustrated God's purpose as to their own lives, by refusing to be baptized.
Wikipedia Bible Project	When everyone heard this—even the tax collectors—they declared that God was right, having been baptized by John. But the Pharisees and the religious teachers dismissed God's purpose for them, refusing to be baptized by John.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All the people listening to him, even the tax collectors, had acknowledged the will of God in receiving the baptism of John, whereas the Pharisees and the teachers of the Law, in not letting themselves be baptized by him, ignored the will of God.
The Heritage Bible	And all the people and the tax collectors, having heard, justified God, being baptized of the baptism of John. And the Pharisees and lawyers set aside the will of God for themselves, not having been baptized under him.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	All the people who heard him, and the tax collectors too, acknowledged God's saving justice by accepting baptism from John; but by refusing baptism from him the Pharisees and the lawyers thwarted God's plan for them.
New RSV	.
Revised English Bible—1989	When they heard him, all the people, including the tax-collectors, acknowledged the goodness of God, for they had accepted John's baptism; but the Pharisees and lawyers, who had refused his baptism, rejected God's purpose for themselves.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the people who heard him, even the tax-collectors, by undergoing Yochanan's immersion acknowledged that God was right; but the <i>P'rushim</i> and the <i>Torah</i> -teachers, by not letting themselves be immersed by him, nullified for themselves God's plan.
exeGesés companion Bible	And all the people who hear him and the customs agents justify Elohim, being baptized with the baptism of Yahn: but the Pharisees and torahists set aside the counsel of Elohim against themselves

Hebraic Roots Bible	not being baptized by him. And all the people who heard, even the publicans, Elohim declared to be just for they had been baptized. But the Pharisees and the scribes rejected in themselves the will of Elohim because they were not immersed by him.
Israeli Authorized Version <i>The Scriptures</i> 1998	. And all the people, even the tax collectors, when they heard, declared Elohim righteous, having been immersed with the immersion of Yoḥanan. But the Pharisees and those learned in the Torah rejected the counsel of Elohim for themselves, not having been immersed by him.
Tree of Life Version	And when all the people heard, even the tax collectors, they affirmed God's justice, because they had been immersed with John's immersion. But the Pharisees and Torah lawyers, not having been immersed by John, declared God's purpose invalid for themselves.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Every The People Hearing {him} and The Tax Collectors justify the god Being Washed the washing [of] john The but Pharisees and The [Men] Legal the purpose [of] the god reject to themselves not Being Washed by him...
Awful Scroll Bible	Even all the people being heard and the tax-talliers, made righteous God, coming to be baptized the baptism of Grace-of-Jah Yet the Resolveds and the lawyers, put-away against themselves the advice of God, being came to be not baptized a baptizing by him.
Concordant Literal Version	And hearing, the entire people, even the tribute collectors, justify God, being baptized with the baptism of John." Yet the Pharisees and those learned in the law repudiate the counsel of God for themselves, not being baptized by him."
Orthodox Jewish Bible	(And when kol haAm [all the People] and the mochesim heard this, they acknowledged the Tzidkat Hashem [Righteousness of G-d], having been submitted to the tevilah of teshuva of Yochanan. But the Perushim and the Baalei HaTorah rejected the tachlis [purpose] of Hashem for their lives, refusing the tevilah of teshuva of Yochanan.)
Rotherham's Emphasized B.	And, all the people, when they heard, and the tax-collectors, justified God, having been immersed with the immersion of John; but, the Pharisees and the lawyers, had set aside, the counsel of God against themselves, not being immersed by him.
Third Millennium Bible	And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized by him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	All the people and the tax collectors who heard Jesus, acknowledged [the validity of] God's justice, having been baptized with the baptism of John. But the Pharisees and the lawyers [who were experts in the Mosaic Law] annulled and set aside God's purpose for themselves, not having been baptized by John.
An Understandable Version	And when all the people, together with the tax collectors, heard this they praised God for being so just, and were immersed with the immersion [preached] by John. But the Pharisees and the teachers of the Law of Moses, who would not be immersed by John, rejected God's purpose for themselves.
The Expanded Bible	(When the people, including the tax collectors, heard this, they all agreed that God's teaching was good [way was right/just], because they had been baptized by John. But the Pharisees and experts on the law refused to accept [rejected] God's plan [purpose] for themselves; they did not let John baptize them.)

Jonathan Mitchell NT

"And so all the people hearing [him] – as well as (or: even) the tax collectors (or: customs and toll agents; tax farmers/contractors) – [by] being immersed (or: baptized) showed (or: declared) that God is fair, equitable and just [through] John's immersion (baptism).

"Yet the Pharisees and the scholars of the Law, [by] not being immersed (or: baptized) under and by him, set aside (displaced; = disregarded or rejected) God's intent (design; purpose) [which He was offering] into (thus: for) themselves.

P. Kretzmann Commentary

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

But in spite of John's greatness, his ministry did not receive the recognition everywhere that it should have had. The popular judgment, indeed, had agreed with the estimate which Jesus had just given. The whole people, even the publicans, had, by submitting to the baptism of John, acknowledged the power of God in him. had endorsed him as a prophet. But the Pharisees and scribes had been found a sad exception.

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

The counsel of God with regard to the salvation of all men concerned also them, they were invited as well as the others. But they deliberately rejected and spurned this counsel of love; they refused to be baptized by John; they preferred the damnation brought upon them by their hardheartedness. This has always been the fate of the Gospel-message with regard to the majority of people. God calls out to the whole world, He invites all men without exception to become partakers of His grace and mercy in Jesus Christ the Savior. But they refuse to accept His love and the proffered hand of help; they prefer to continue in their life of sin and thus are condemned by their own fault.

Syndein/Thieme

(Now all the people having heard . . . even the tax collectors . . . acknowledged God's justice, having been baptized with John's baptism . . . however, the Pharisees and the 'experts in the Mosaic law' {nomikos} were thwarting/nullifying the council/purpose of God towards/for themselves . . . having not been baptized by him {John}.)

Translation for Translators

When they heard *what Jesus said* (OR, *what John preached*), all the people, including tax collectors, *whom many people despised*, agreed that God's way was right. By being baptized by John {By *letting* John baptize them}, *they had agreed that what God required people to do in order to be saved was right*. But the Pharisees and the men who taught the *Jewish laws* were not baptized by John {did not *let* John baptize them} because they rejected what God wanted them to do.

The Voice

The common people and tax collectors heard God's own wisdom in Jesus' assessment of John because they had been ritually cleansed through baptism by John. But the Pharisees and religious scholars hardened their hearts and turned their backs on God's purposes for them because they had refused John's baptism [Literally, immersed, to show repentance].

Bible Translations with Many Footnotes:

Disciples' Literal New T.

And all the people having heard *him*^[o], even the tax collectors, vindicated^[p] God, having been baptized *with* the baptism of John. But the Pharisees and the Law-experts rejected the purpose of God for themselves, not having been baptized by him.

[o] Luke 7:29 That is, John, as Jesus comments on the reception given John. Or, Him, making this Luke's comment about the reception given Jesus.

[p] Luke 7:29 That is, declared God right and just.

NET Bible®

(Now¹⁰² all the people who heard this, even the tax collectors,¹⁰³ acknowledged¹⁰⁴ God's justice, because they had been baptized¹⁰⁵ with John's baptism. However,

the Pharisees¹⁰⁶ and the experts in religious law¹⁰⁷ rejected God's purpose¹⁰⁸ for themselves, because they had not been baptized¹⁰⁹ by John.¹¹⁰⁾¹¹¹

^{102tn} Here καί (kai) has been translated as "now" to indicate the parenthetical nature of the comment by the author.

^{103sn} See the note on tax collectors in 3:12.

^{104tn} Or "vindicated God"; Grk "justified God." This could be expanded to "vindicated and responded to God." The point is that God's goodness and grace as evidenced in the invitation to John was justified and responded to by the group one might least expect, tax collector and sinners. They had more spiritual sensitivity than others. The contrastive response is clear from v. 30.

^{105tn} The participle βαπτισθέντες (baptisqente") has been translated as a causal adverbial participle.

^{106sn} See the note on Pharisees in 5:17.

^{57sn} 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.

^{107tn} That is, the experts in the interpretation of the Mosaic law (see also Luke 5:17, although the Greek term is not identical there, and Luke 10:25, where it is the same).

^{108tn} Or "plan."

^{109tn} The participle βαπτισθέντες (baptisqente") has been translated as a causal adverbial participle; it could also be translated as means ("for themselves, by not having been baptized"). This is similar to the translation found in the NRSV.

^{110tn} Grk "by him"; the referent (John the Baptist) has been specified in the translation for clarity.

^{111sn} Luke 7:29-30 forms something of an aside by the author. To indicate this, they have been placed in parentheses.

New American Bible (2011)
The Passion Translation
The Spoken English NT

Now, the whole population^x.-even the tax collectors-had admitted that God was just, because they'd been baptized with John's baptism. But the Pharisees and the law experts refused what God wanted for them, and weren't baptized by him.)^y

^x Lit. "people" (spiritual gift.).

^y I think this is an aside by Luke about how the people of Israel responded to John's ministry. To "admit that God is just" is to humble yourself and admit you've been wrong. Luke is saying that the Pharisees and the law experts weren't willing to join in the national movement of repentance.

Wilbur Pickering's New T.

(When all the people, including the tax collectors, heard this, they declared God to be just, having been baptized with John's baptism. But the Pharisees and the lawyers rejected the counsel of God for themselves, not having been baptized by him.)¹¹

(11) John's baptism was based on repentance, but self-righteous people would consider that they didn't need it.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And all the people having heard, and the tax collectors, they justified God [or, acknowledged God's righteousness], having been baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel [or, purpose] of God for themselves, not having been baptized by him.

Charles Thomson NT
Context Group Version
Disciples' Literal New T.
English Standard Version

Far Above All Translation Then when all the people had heard it, including the tax collectors, they pronounced God righteous, having been baptized with John's baptism. But the Pharisees and scholars in the law rejected God's counsel to them and were not baptized by him.

Green's Literal Translation
Literal New Testament .
AND ALL THE PEOPLE HAVING HEARD AND THE TAX GATHERERS JUSTIFIED GOD, HAVING BEING BAPTIZED [WITH] THE BAPTISM OF JOHN; BUT THE PHARISEES AND THE DOCTORS OF THE LAW THE COUNSEL OF GOD SET ASIDE AS TO THEMSELVES, NOT HAVING BEEN BAPTIZED BY HIM.

Modern English Version .
Modern Literal Version .
Modern KJV .
New American Standard B. .
New European Version When all the people and the tax collectors heard this, they acknowledged God's justice, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized by him.

New King James Version And when all the people heard Him, even the tax collectors justified [*declared the righteousness of*] God, having been baptized with the baptism of John. But the Pharisees and lawyers [*the experts in the law*] rejected the will of God for themselves, not having been baptized by him.

NT (Variant Readings) .
Niobi Study Bible .
Restored Holy Bible 6.0 .
Revised Young's Lit. Trans. And all the people having heard, and the tax-gatherers, declared God righteous, having been baptized with the baptism of John, but the Pharisees, and the lawyers, the counsel of God did put away for themselves, not having been baptized by 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: Certain people who heard and the tax collectors were baptized by John; but the Pharisees and lawyers did not see any reason for that to happen.

Luke 7:29a			
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
πάς (πάς) [pronounced <i>pahs</i>]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ó) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; nomc	Strong's #2992

Luke 7:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῶ (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine singular, aorist active participle; nominative case	Strong's #191
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
telōnês (τελώνης) [pronounced tel-OH-nace]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine plural noun; nominative case	Strong's #5057
dikaiōō (δικαίῳ) [pronounced dik-ah-YOH-oh]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	3 rd person plural, aorist active indicative	Strong's #1344
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: All of the people who heard and the tax collectors who acknowledged the justice of God [or, declare God righteous],...

A major concern of some of the followers of John was, is there a riff between John the Herald and Jesus (not everyone fully understood the relationship; and even many of Jesus' followers did not fully appreciate Who He was). Was there was some kind of daylight between the teachings of John and the teachings of Jesus? If there was, then that would be problematic for them. For the disciples of John, who were now with Jesus (or those who favored John's ministry, based upon what they heard of it) were pleased to hear what Jesus had to say about John. That Jesus spoke highly of John and that He was not critical of John was very important to many of the people who were listening to Jesus. After all, they had heard the strong negative things that Jesus said about the scribes and pharisees. Now that John's name was brought into the discussion, the people certainly were concerned about how Jesus would say about him.

There was not to be some sort of separation or distinction or tension between the disciples of John and the disciples of Jesus.

As an aside, which may help you to distinguish between the followers of John and Jesus. Jesus made it possible for someone to drop everything and follow Him. There would be food, there would be basic provisions (but not a roof over their heads). With John, that was nearly impossible. He had a serious following, but he was out in the desert-wilderness; he wasn't going anywhere, but remaining with him in the desert-wilderness required a great deal of dedication. As a result of the logistics, many people came to hear John speak, were moved by what he

had to say; and then they were baptized. But a much smaller percentage remained with him for any amount of time. Furthermore, we do not really know how long John’s ministry lasted. It would not surprise me if John taught and baptized for 6 months or less.

Most of those who went to see John would pack up some provisions and make a trek into the uninhabited region where John was, and they would come to him and be baptized. However, because they were far from civilization, they would eventually return home—possibly that same day even (depending upon the provisions which they brought). A small number would have decided to remain with John and assist him in his ministry.

Luke 7:29a (When all the people heard this, and the tax collectors too, they declared God just,... (ESV)

The verb used here is the 3rd person plural, aorist active indicative of δικαιοῶ (δικαίῳ) [pronounced *dik-ah-YOH-oh*]; and it means, *to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate*. The 3rd person plural refers to the people hearing this, which includes the tax collectors. The aorist tense refers to that moment in time, when their souls aligned with the words that they had heard from John and the words that they are hearing now spoken by Jesus. The active voice means, they are the ones who *declare, determine, acknowledge, make, show or regard as, vindicate as righteous the God*. They are associating God’s righteousness with Jesus; and with the words spoken here by Jesus.

Translations of Luke 7:29a:

This phrase is a moderately difficult phrase to translate, even though the words and form are not difficult:

Analytical Literal Translation	And all the people having heard, and the tax collectors, they justified God [or, acknowledged God's righteousness],...
English Standard Version	When all the people heard this, and the tax collectors too, they declared God just,...
Concordant Literal Version	And hearing, the entire people, even the tribute collectors, justify God,...
An Understandable Version	And when all the people, together with the tax collectors, heard this they praised God for being so just,...
Updated Bible Version:	And all the people when they heard, and the publicans, justified God,...
World English Bible	When all the people and the tax collectors heard this, they declared God to be just,...
Kukis nearly literal translation	All of the people who heard and the tax collectors who acknowledged the justice of God [or, declare God righteous],...

This appears to be a description of the people there. It would seem likely that many of these people would have gone to see John.

By hearing these words of Jesus (vv. 24–28), the people there are helped to bridge the gap between John’s ministry and Jesus’. John announced the Messiah; and Jesus is the Messiah. Vv. 29–30 are parenthetical; they are not the words of Jesus.

Luke 7:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>baptizing, washing, immersing; doing a ceremonial ablution, being baptized</i>	masculine plural, aorist passive participle; nominative case	Strong’s #907

Luke 7:29b			
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
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	<i>baptism (real or figurative); immersion</i>	neuter singular noun; accusative case	Strong's #908
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491

Translation: ...were baptized with the baptism of John.

All of those people who were there, they had been baptized by John. They recognized the **justice of God**, suggesting that they understood that John's ministry was of God. By their baptism, they vindicate God.

We do not have an enumeration of groups, as one might expect (like tax collectors and prostitutes, or whatever). Perhaps, the people who stood out were the tax collectors who had previously gone to hear John speak and to be baptized by him.

Luke 7:29 *All of the people who heard and the tax collectors who acknowledged the justice of God [or, declare God righteous], were baptized with the baptism of John.* (Kukis moderately literal translation)

Translations of Luke 7:29:

This verse makes more sense when all of it is put together:

Breakthrough Version	<i>And all the ethnic group and the tax collectors who heard showed that God was right when they were submerged with John's submersion.</i>
Charles Thomson	<i>All the people indeed, even the publicans, when they heard, justified God by submitting to the baptism of John;...</i>
Context Group V.	<i>And all the people when they heard, and the tax-collectors, vindicated God, being immersed with the immersion of John.</i>
Far Above all Trans.	<i>Then when all the people had heard it, including the tax collectors, they pronounced God righteous, having been baptized with John's baptism.</i>
Kukis nearly literal trans.	<i>All of the people who heard and the tax collectors who acknowledged the justice of God [or, declare God righteous], were baptized with the baptism of John.</i>

Luke 7:29 *(When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John,...* (ESV)

We are actually setting up a contrast between two sets of people. The first set of people are those who had been baptized by John declared God righteous in what He has done. These are people in this crowd listening to Jesus speak of John.

As an aside, are you aware that Jesus did not baptize any of His followers?

Then there is this other group who are there.

Luke 7:30a			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
kaí (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
nomikos (νομικός) [pronounced nom-ik-OSS]	<i>lawyer; about (concerning) the law; according (or pertaining) to law, legal (ceremonially); an expert in the (Mosaic) law</i>	masculine plural adjective; nominative case	Strong's #3544
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
boulê (βουλή) [pronounced boo-LAY]	<i>counsel, advice; purpose, volition, will</i>	feminine singular noun; accusative case	Strong's #1012
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
atheteô (ἀθετέω) [pronounced ath-eht-EH-oh]	<i>to set aside; that is, to disesteem, to neutralize, to violate; to cast off, to despise, to disannul, to frustrate, to bring to nought, to reject</i>	3 rd person plural, aorist active indicative	Strong's #114
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

Luke 7:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heautou (ἑαυτοῦ) [pronounced <i>heh-ow-TOO</i>]	<i>ourselves, himself, herself, itself, themselves; oneself, his, her; their; one another</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 st person masculine plural, accusative case	Strong's #1438

Translation: *And the pharisees and the experts in the [Mosaic] law rejected the will of God for themselves...*

But there were two other groups who were there—the pharisees and lawyers. Now, these were not lawyers in the sense that we understand lawyers. They were experts in the **Mosaic Law**. This was their field of study. However, we may reasonably assume that, their actual field of expertise was more affected by the commentaries and additional laws provided by the Jewish experts over the years. They were *experts* at keeping the Mosaic Law, as per the legalistic traditions of Judaism.

Fundamentally, the religious types and the law experts rejected God's will. They did not apply it to themselves. They did not recognize that John was from God. They did not think that a cleansing was necessary; or that repentance was necessary (repentance meaning, *a change of mind about dead works*). They believed that they already understood and followed the Law.

Similarly, they rejected the authority and teaching of Jesus Christ, even though, He was actually teaching the Mosaic Law. If they were truly experts in the Mosaic Law, rather than in Jewish traditions, they should have been able to recognize that Jesus was teaching the Law. Jesus was very much acting within the will of God. In fact, He is singularly the only man in human history to keep the Mosaic Law for the entirety of His life.

Given that Jesus both accurately taught the Law and lived it; He is the last Person Who should have received scrutiny and the disapprobation of the religious crowd. Jesus did exactly what these religious types thought everyone should be doing (in principle, anyway).

Luke 7:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>baptizing, washing, immersing; doing a ceremonial ablution, being baptized</i>	masculine plural, aorist passive participle; nominative case	Strong's #907
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>baptizing, washing, immersing; doing a ceremonial ablution, being baptized</i>	masculine plural, aorist passive participle; nominative case	Strong's #907
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive	Strong's #5259

Luke 7:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him; same	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...and they had not been baptized by him.

The pharisees and law experts saw no reason to be baptized by John. They went to hear him not to learn anything or to be guided by God the Holy Spirit, but to deal with whatever needed to be dealt with, if it turns out that this John character is a problem for them.

John was not the teacher that Jesus was, but he did not teach anything that was outside of the law of God. He was not teaching heresy; he was not contradicting the Mosaic Law. However, he was speaking accurately of the coming Messiah; and this baptism of his was a new thing.

Luke 7:30 *And the pharisees and the experts in the [Mosaic] law rejected the will of God for themselves and they had not been baptized by him.* (Kukis moderately literal translation)

Translations of Luke 7:30:

Kukis mostly literal translation	<i>And the pharisees and the experts in the [Mosaic] law rejected the will of God for themselves and they had not been baptized by him.</i>
Urim-Thummim Version	<i>But the Pharisees and lawyers rejected the counsel of Elohim against themselves, being not baptized by him.</i>
Weymouth New Testament	<i>But the Pharisees and expounders of the Law have frustrated God's purpose as to their own lives, by refusing to be baptized.</i>
Wikipedia Bible Project	<i>But the Pharisees and the religious teachers dismissed God's purpose for them, refusing to be baptized by John.</i>
<i>The Scriptures</i> 1998	<i>But the Pharisees and those learned in the Torah rejected the counsel of Elohim for themselves, not having been immersed by him.</i>
The Voice	<i>But the Pharisees and religious scholars hardened their hearts and turned their backs on God's purposes for them because they had refused John's baptism [Literally, immersed, to show repentance].</i>

Their rejection of Jesus is a rejection of God, despite their lofty titles and religious standing of those who rejected Him.

I had earlier mentioned having a reading Bible, and one of the very good choices is *the Voice*.

Now let's put these two verses together, which speaks of these disparate groups of people.

Luke 7:29–30 *All of the people who heard and the tax collectors who acknowledged the justice of God [or, declare God righteous], were baptized with the baptism of John. And the pharisees and the experts in the [Mosaic] law rejected the will of God for themselves and they had not been baptized by him.* (Kukis moderately literal translation)

I think that the Translation for Translators does an excellent job with this approach: *When they heard what Jesus said (OR, what John preached), all the people, including tax collectors, whom many people despised, agreed that God's way was right. By being baptized by John {By letting John baptize them}, they had agreed that what God*

required people to do in order to be saved was right. But the Pharisees and the men who taught the Jewish laws were not baptized by John {did not let John baptize them} because they rejected what God wanted them to do.

Now, putting both verses together, we get this:

Analytical-Literal Translation And all the people having heard, and the tax collectors, they justified God [or, acknowledged God's righteousness], having been baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel [or, purpose] of God for themselves, not having been baptized by him.

Far Above All Translation Then when all the people had heard it, including the tax collectors, they pronounced God righteous, having been baptized with John's baptism. But the Pharisees and scholars in the law rejected God's counsel to them and were not baptized by him.

New European Version When all the people and the tax collectors heard this, they acknowledged God's justice, having been baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized by him.

These verses are in contrast to one another. V. 29, by being baptized by John, those so-called common people vindicated the Person and character of God; they recognized and acknowledge God's righteousness. In contrast, the pharisees and so-called experts in the Mosaic Law reveal their own reject of God's will and guidance by rejecting John's baptism.

No Way to Win Their Hearts — Luke 7:31-35 (a graphic); from [Heartlight](#); accessed July 22, 2022.

Luke 7:29–30 All of the people who heard the teaching of Jesus, including the tax collectors, acknowledged the justice of God and they had been baptized with John's baptism; however, the pharisees and the experts in the Mosaic Law rejected the will of God for themselves and they refused his baptism. (Kukis paraphrase)



Disciples of John have been speaking to Jesus and they left to bring a report to John (who may have been in jail at the time). At their leaving, Jesus praised John for his short-lived ministry. Most of the folks there knew about John. Many had heard him speak and were baptized by him; others there heard him speak or heard about him speaking, but chose not to be baptized by him.

Specifically, there were people there—the pharisees and the lawyers—who did not like John the baptizer and they did not like Jesus. Jesus is going to address this.

What, therefore, will I compare the men of the generation this to? And who are they like? Resembling they are to children, the [ones] in the marketplace sitting and calling one another whom. He keeps saying, 'We played the flute for you and you [all] did not dance; we mourned and you [all] did not weep.'

Luke
7:31–32

Who, therefore, will I compare the men of this generation to? Who are they like? They resembled children, those in the marketplace sitting and calling to one another. One says, 'We played the flute for you but you [all] did not dance; we mourned and you [all] did not weep.'

Who, therefore, might I compare this men of this generation to? Who are they similar to? They resemble children, those in the marketplace, sitting around and calling to one another. One says, 'We played music for you, but you did not enjoy it. We mourned, but you did not commiserate with us.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	What, therefore, will I compare the men of the generation this to? And who are they like? Resembling they are to children, the [ones] in the marketplace sitting and calling one another whom. He keeps saying, 'We played the flute for you and you [all] did not dance; we mourned and you [all] did not weep.'
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	To what, therefore, shall I compare this generation? and to what are they like? They are like children, that sit in the market-place, and call to their fellows and say: We have piped to you, and ye did not dance; we have howled to you, and ye did not weep.
Original Aramaic NT	"It is like boys sitting in the street and calling their friends and saying, 'We sang to you and you did not dance, and we howled to you and you did not cry.'" "For Yohannan The Baptizer came not eating bread neither drinking wine, and you were saying, 'He has a demon.' "
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	To whom, therefore, shall I liken the men of this generation? and to what are they like? They are like boys who sit in the street, and call to their friends and say, We have sung to you but you did not dance; and we have wailed to you and you did not weep.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	What comparison am I to make of the men of this generation? what are they like? They are like children who are seated in the market-place, crying out to one another, and saying, We made music for you, but you did not take part in the dance; we gave cries of sorrow, but you were not sad.
Bible in Worldwide English	Jesus asked, What will I say that the people of today are like? What are they like? They are like children who sit in the market. They call to other children. They say, "We played music for you, but you did not dance. We cried, but you did not cry."
Easy English	Jesus continued to teach. He said, 'I will talk to you about the people that are alive today. I will tell you what they are like. 32 They are like children who are sitting in the market place. They are playing games. They shout to other children, "We made happy music on a flute for you, but you did not dance. Then we sang a sad song but you did not cry."
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	"What shall I say about the people of this time? What can I compare them to? What are they like? They are like children sitting in the marketplace. One group of children calls to the other children and says, 'We played flute music for you, but you did not dance; we sang a sad song,

<p>God's Word™</p>	<p style="text-align: center;">but you did not cry.'</p> <p>“How can I describe the people who are living now? What are they like? They are like children who sit in the marketplace and shout to each other, ‘We played music for you, but you didn’t dance. We sang a funeral song, but you didn’t cry.’</p>
<p>Good News Bible (TEV) <i>The Message</i></p>	<p>.</p> <p>“How can I account for the people of this generation? They’re like spoiled children complaining to their parents, ‘We wanted to skip rope and you were always too tired; we wanted to talk but you were always too busy.’</p>
<p>NIRV New Life Version</p>	<p>.</p> <p>Jesus Speaks Against the People of This Day Then the Lord said, “What are the people of this day like? They are like children playing in front of stores. They call to their friends, ‘We have played music for you, but you did not dance. We have had sorrow for you, but you did not have sorrow.’</p>
<p>New Simplified Bible</p>	<p>.</p>
<p>Thought-for-thought translations; dynamic translations; paraphrases:</p>	
<p>College Press Bible Study Contemporary English V.</p>	<p>.</p> <p>Jesus went on to say: “What are you people like? What kind of people are you? You are like children sitting in the market and shouting to each other, “We played the flute, but you would not dance! We sang a funeral song, but you would not cry!” “What can I say about such men?” Jesus asked. “With what shall I compare them? They are like a group of children who complain to their friends, ‘You don’t like it if we play “wedding” and you don’t like it if we play “funeral”!’ <i>You don’t like it if we play “wedding” and you don’t like it if we play “funeral,”</i> literally, “We played the flute for you and you didn’t dance; we sang a dirge and you didn’t weep.”</p>
<p>The Living Bible</p>	<p>.</p>
<p>New Berkeley Version New Century Version New Living Translation</p>	<p>.</p> <p>“To what can I compare the people of this generation?” Jesus asked. “How can I describe them? They are like children playing a game in the public square. They complain to their friends, ‘We played wedding songs, and you didn’t dance, so we played funeral songs, and you didn’t weep.’</p>
<p>The Passion Translation</p>	<p>Jesus continued, saying, “How could I describe the people of this generation? Can’t you see? You’re like children playing games on the playground, complaining to friends, ‘You don’t like it when we want to play Wedding. And you don’t like it when we want to play Funeral. Why will you neither dance nor mourn?’ Christ and John the Baptist both offered people the “wedding,” yet the Pharisees didn’t want to dance. They both offered a funeral to the old, dead ways of religion, yet the Pharisees refused to attend. Grace offered them salvation, but they rejected it.</p>
<p>Unlocked Dynamic Bible</p>	<p>Then Jesus also said, “What are you people living in this time period like? I will tell you: You are like children playing games in an open area. They call out to each other, saying, “We played happy music for you on the flute, but you did not dance! Then we sang sad funeral songs for you, but you did not cry!”</p>
<p>William's New Testament</p>	<p>So to what can I compare the men of this age, and what are they like? They are like little children sitting in the market-place and calling to their fellows in the game: “We played the wedding march for you, but you did not dance. We sang the funeral dirge, but you did not mourn.’</p>

Partially literal and partially paraphrased translations:

American English Bible	[So, Jesus said this to them]: 'To what can I compare this generation... Yes, what are they really like? They're like children that play in the markets And then shout at each other and say: <i>We played the flute, but you didn't dance... We wailed, but you didn't cry.</i>
Beck's American Translation Breakthrough Version	. So what will I liken the people of this generation to? And what are they like? They are like young children, the ones sitting in a marketplace and hollering to each other, who say, 'We played the flute for you, and you did not dance. We wailed, and you did not cry.'
Common English Bible	"To what will I compare the people of this generation?" Jesus asked. "What are they like? They are like children sitting in the marketplace calling out to each other, 'We played the flute for you and you didn't dance. We sang a funeral song and you didn't cry.'
International Standard V	Jesus continued, [The Gk. lacks Jesus continued] "To what may I compare the people living today? [Lit. people of this generation] They are like little children who sit in the marketplace and shout to each other, 'A wedding song we played for you, the dance you simply scorned. A woeful dirge we chanted, too, but then you did not mourn.'
Len Gane Paraphrase	"And the Lord said, 'To what then can I compare the people of this generation and to what are they like? ""They are like children sitting in the marketplace and calling to one another and saying, 'We have played the flute for you, and you have not danced; we have mourned for you, and you have not wept.'
A. Campbell's Living Oracles New Advent (Knox) Bible	. And the Lord said, To what, then, shall I compare the men of this generation? What are they like? They put me in mind of those children who call out to their companions as they sit in the market-place and say, You would not dance when we piped to you, you would not mourn when we wept to you.
NT for Everyone	'What picture can I use', Jesus continued, 'for the people of this generation? What are they like? They're like children sitting in the square and calling this old riddle to each other: We piped for you and you didn't dance; we wailed for you and you didn't cry!
20 th Century New Testament	"To what then," Jesus continued, "shall I compare the people of the present generation? What are they like? They are like some little children who are sitting in the market-place and calling out to one another--'We have played the flute for you, but you have not danced; We have wailed, but you have not wept!'

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	The Lord said, "What shall I compare the men of this generation to, what are they like? They are like children sitting in the marketplace, saying to each other, "I played happy music for you and you didn't dance; we played sad music for you, and you didn't weep.
Evangelical Heritage V.	.

Ferrar-Fenton Bible	"To what, therefore," He added, "shall I liken the men of this generation? They are like children sitting in a market-place, and shouting out to one another, and saying, ' We piped to you, and you did not dance; we wailed, and you did not weep.'
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	An Unresponsive Generation "To what then should I compare the people of this generation, and what are they like? They are like children sitting in the marketplace and calling to each other: We played the flute for you, but you didn't dance; we sang a lament, but you didn't weep!.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	<i>[And he said]</i> , To what then shall I compare the men of this generation? and what are they like? They are like little children sitting in the market, and they call to each other, saying, We have played on pipes to you, and you have not danced; we have mourned to you, and you have not lamented.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	"To what then shall I compare the men of the present generation, and what do they resemble? They are like children sitting in the public square and calling out to one another, 'We have played the flute to you, and you have not danced: we have sung dirges, and you have not shown sorrow.'
Wikipedia Bible Project	"What shall I compare these people to—what are they like?" asked Jesus. "They're like children sitting in the market, telling each other, 'we played the flute for you and you didn't dance; we sang sad songs and you didn't cry.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	What comparison can I use for this people? What are they like? They are like children sitting in the marketplace, about whom their companions complain: 'We piped you a tune and you wouldn't dance; we sang funeral songs and you wouldn't cry.'
The Heritage Bible	And the Lord said, To what therefore shall I liken the men of this generation, and to what are they like? They are like children sitting in the marketplace, and calling one to another, and saying, We piped to you, and you absolutely did not dance; we mourned to you, and you absolutely did not sob.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	'What comparison, then, can I find for the people of this generation? What are they like? They are like children shouting to one another while they sit in the market place: We played the pipes for you, and you wouldn't dance; we sang dirges, and you wouldn't cry.
New RSV	.
Revised English Bible–1989	"How can I describe the people of this generation? What are they like? They are like children sitting in the market-place and calling to each other, We piped for you and you would not dance. We lamented, and you would not mourn.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Therefore,” said the Lord, “how can I describe the people of this generation? What are they like? They are like children sitting in the marketplaces, calling to one another, ‘We made happy music, but you wouldn’t dance! We made sad music, but you wouldn’t cry!’
exeGesés companion Bible	And Adonay says, So to what liken I humanity of this generation? And to what liken they? They are likened to children sitting in the market and calling one to another, and wording, We flute to you, and you dance not; we lament to you, and you weep not:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...what? so [I] will make (like) the men [of] the generation this and what? [They] are Like Like [They] are children (young) the [things] in market sitting and [They] call one another Which* says~ [We] play (flute) [for] you* and not [You*] dance [We] wail and not [You*] cry...
Awful Scroll Bible	Furthermore the lord said, "What then will I compare, they of the aspects-of-men of this-same generation, even what are they likened to? (")They are likened to children, themselves sitting-down from-within a market place, and calling-to one another, even speaking out, 'We played the flute for yous and yourselves danced not swirlingly, a dancing swirlingly, we lamented for yous, and yous bewailed not a bewailing!'
Concordant Literal Version	To whom, then, shall I be likening the men of this generation, and to whom are they like? Like are they to little boys and girls sitting in the market and shouting to one another and saying, 'We flute to you and you do not dance! We wail to you and you do not lament!'"
Orthodox Jewish Bible	Therefore, to what will I compare the people of hador hazeh (this generation) and what are they like? They are like yeladim sitting in the marketplace and calling out to one another; and they say, We played the chalil (flute) for you and you did not dance; we sang a kina (lament, funeral dirge) and you did not weep.
Rotherham’s Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“To what then shall I compare the people of this generation [who set aside God’s plan], and what are they like? They are like children sitting in the market place and calling to one another, and saying, ‘We played the flute for you [pretending to be at a wedding], and you did not dance; we sang a dirge [pretending to be at a funeral], and you did not weep [so nothing we did appealed to you].’
An Understandable Version	“What then should I compare the people of this generation with?” [Jesus asked]. “And what are they like? They are like children sitting in the open shopping market, calling to one another, saying, ‘We [pretended we] were making music [at a wedding] but you did not dance; we [pretended we] were wailing [at a funeral] but you did not cry [along with us].’

- The Expanded Bible Then Jesus said, “What shall I say about [^LTo what, therefore, shall I compare] the people of this time [^Lgeneration]? What are they like? They are like children sitting in the marketplace, calling to one another and saying,
 ‘We played music [^Lthe pipe/flute] for you, but you did not dance; we sang a sad song [funeral song; dirge], but you did not cry [weep].’
 [^CThe religious leaders wanted John to “dance” (lighten up his severe message) and wanted Jesus to “mourn” (follow their restrictive lifestyle).]
- Jonathan Mitchell NT "So to whom, therefore, shall I compare the people (humans) of this generation, and what are they like?
 "They are like little boys (or: children; boys and girls) who are habitually sitting in a marketplace and are constantly shouting (or: calling out) to one another, who are repeatedly saying, 'We play the flute (or: pipe a tune) for you guys, and yet you are not dancing; we sing funeral songs (or: wail), and yet you do not cry (= they would play neither games of festivals nor of funerals).'
- P. Kretzmann Commentary **Verses 31-35**
 Parable of the children in the marketplace:
 And the Lord said, Whereunto, then, shall I liken the men of this generation? and to what are they like?
 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
 The Lord here scores the inconsistency of the Jewish people as a whole, and especially of their leaders, by comparing their actions to those of capricious, peevish children, whom no game will suit that their playmates propose. If these play on the flute, they refuse to dance to the tune; if they sing a mournful song to them, they refuse to simulate sorrow. In the language which Jesus spoke, there is a fine play on words in this passage, which brings out the emphasis of His thought very beautifully.
- Syndein/Thieme
 Translation for Translators .
Then Jesus also said, " Many of you people have heard what John and I have taught. ◀I will illustrate what you are like./Do you know what many of you people who have heard what John and I have taught are like?▶ [RHQ] You are like children who are playing games in an open area. Some of them are calling to the others, saying, 'We (exc) played happy music for you on the flute, but you did not dance! Then we sang sad funeral songs for you, but you did not cry!'
- The Voice **Jesus:** The people of this generation—what are they like? To what can they be compared? *I'll tell you:* they're like spoiled kids sitting in the marketplace *playing games*, calling out,
 We played the pipes for you,
 but you didn't dance to our tune!
 We cried like mourners,
 but you didn't cry with us!

Bible Translations with Many Footnotes:

- Disciples' Literal New T. But This Generation Rejects Both The One Preparing And He Who Came
 "To what then will I liken the people of this generation, and to what are they like? They are like children sitting in the marketplace and calling to one another, who say 'We played the flute for you and you did not dance. We lamented^[q] and you did not weep'.
 [q] Or, sang a funeral song. John and Jesus did not respond to them as they expected. See Mt 11:18.

NET Bible®

“To what then should I compare the people¹¹² of this generation, and what are they like? They are like children sitting in the marketplace and calling out to one another,¹¹³

‘We played the flute for you, yet you did not dance;¹¹⁴
we wailed in mourning,¹¹⁵ yet you did not weep.’

^{112tn} Grk “men,” but this is a generic use of ἄνθρωπος (anqrwpo). The comparison that follows in vv. 32-34 describes “this generation,” not Jesus and John.

^{113tn} Grk “They are like children sitting...and calling out...who say.”

^{114sn} ‘We played the flute for you, yet you did not dance...’ The children of this generation were making the complaint (see vv. 33-34) that others were not playing the game according to the way they played the music. John and Jesus did not follow “their tune.” Jesus’ complaint was that this generation wanted things their way, not God’s.

^{115tn} The verb ἐθρήνησαμεν (eqrhnhhsamen) refers to the loud wailing and lamenting used to mourn the dead in public in 1st century Jewish culture.

New American Bible (2011)

* “Then to what shall I compare the people of this generation? What are they like? [[7:31–35] Mt 11:16–19.] They are like children who sit in the marketplace and call to one another,

‘We played the flute for you, but you did not dance.

We sang a dirge, but you did not weep.’

* [7:31–35] See note on Mt 11:16–19.

* [11:16–19] See Lk 7:31–35. The meaning of the parable (Mt 11:16–17) and its explanation (Mt 11:18–19b) is much disputed. A plausible view is that the children of the parable are two groups, one of which proposes different entertainments to the other that will not agree with either proposal. The first represents John, Jesus, and their disciples; the second those who reject John for his asceticism and Jesus for his table association with those despised by the religiously observant. Mt 11:19c (her works) forms an inclusion with Mt 11:2 (“the works of the Messiah”). The original form of the saying is better preserved in Lk 7:35 “...wisdom is vindicated by all her children.” There John and Jesus are the children of Wisdom; here the works of Jesus the Messiah are those of divine Wisdom, of which he is the embodiment. Some important textual witnesses, however, have essentially the same reading as in Luke.

The Passion Translation
The Spoken English NT

“So, what can I compare the people of this generation^z to? What are they like? They’re like children sitting around in the marketplace. They shout over to each other. They say, ‘We played the flute for you, but you didn’t dance! We wailed for you, but you didn’t cry!’

^z Generation: This is a very multi-faceted word in the NT. It can mean the adults alive right now, or the Jewish people as an ethnic group, or a certain kind or type of person. I think Jesus most often uses it to talk about a certain type of people who have no true loyalty to God. See “Bible Words.”

Wilbur Pickering’s New T.

Inconsistency of the Pharisees

“To what then shall I compare the men of this generation, and to what are they similar? They are like children sitting in the marketplace and calling to one another, saying, ‘We played the flute for you, and you did not dance; we mourned to you, and you did not cry’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"To what then will I compare the people of this generation? And to what are they similar to?

"They are similar to young children, the ones sitting in a market-place and calling to one another and saying, 'We played a flute for you_p, and you_p did not dance; we mourned for you_p, and you_p did not weep!"

Charles Thomson NT	All the people indeed, even the publicans, when they heard, justified God by submitting to the baptism of John; but the Pharisees and the teachers of the law made null, with regard to themselves, the counsel of God, by not submitting to be baptized by him; therefore the Lord said, To what shall I compare the men of this generation, and to what are they like? They are like children who sit in the market place and call to one another, and say, We have played on the pipe for you, and you have not danced: we have sung for you songs of woe, and you have not wept. Vv. 29–30 are included for context.
Context Group Version Disciples' Literal New T. English Standard Version Far Above All Translation Green's Literal Translation Literal New Testament Modern English Version	. . . . . . . Then the Lord said, "To what then shall I compare the men of this generation, and what are they like? They are like children sitting in the marketplace, calling to each other, saying: 'We played the flute for you, and you did not dance; we mourned to you, and you did not weep.'
Modern Literal Version	Then* to what shall be similar to the men of this generation, and to what are they similar? They are similar to children who are sitting in the marketplace and are shouting to one another and saying, We piped to you* and you* did not dance; we mourned for you* and you* did not weep.
Modern KJV New American Standard B.	. "To what then shall I compare the men of this generation, and what are they like? They are like children who sit in the market place and call to one another, and they say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'
New European Version	And the Lord said: Unto whom shall I liken the men of this generation, and to what are they like? They are like children that sit in the marketplace and call to each other, who say: We piped to you, and you did not dance; we wailed, and you did not weep.
New King James Version NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	. . . . And the Lord said, 'To what, then, shall I liken the men of this generation? and to what are they like? They are like to children, to those sitting in a market-place, and calling one to another, and saying, We piped to you, and you did not dance, we mourned to you, and you did not weep!
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 then begins to set up an analogy, saying, "Who are the men of this generation similar to?" And then He compares them to spoiled children who cannot be entertained or gotten to in any way.

Luke 7:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; dative, locative, instrumental case	Strong's #5101
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two words occur together twice in this chapter. Do they have a combined meaning?			
homoiôð (ὁμοιόω) [pronounced <i>hom-oy-OH-oh</i>]	<i>to be made like; to liken, to compare; to illustrate by comparisons; to become similar</i>	1 st person singular, future active indicative	Strong's #3666
tous (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine plural noun; accusative case	Strong's #444
tês (τῆς) [pronounced <i>tayç</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
genea (γενεά) [pronounced <i>ghen-eh-AH</i>]	<i>age, generation, nation, [period of] time</i>	feminine plural noun; genitive/ablative case	Strong's #1074
tautês (ταύτης) [pronounced <i>TAO-tace</i>]	<i>this, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: *Who, therefore, will I compare the men of this generation to?*

Jesus is going to draw a larger point, beyond His commemoration of the ministry of John the Herald. Those observing and listening to Jesus, but without any positive volition, also heard John. John and Jesus were both very different in personality and in their sermons. But, the religious types reacted in the same way to both men. They did not like John; they did not like Jesus. They were interested in undermining their ministries, but they were not interested in listening to them and considering the truth of their words.

Jesus will point this out using a parable. He asks, “Who could I compare the men of this generation to?” He is specifically speaking of the religious types, who were represented in His audience. Recall that there were two general groups of people in His audience—those who were positive to the teachings of Jesus and those who were negative (and the negative ones were there to find more reasons for being negative toward Jesus).

Luke 7:31b			
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
τί (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; dative, locative, instrumental case	Strong's #5101
εἰσι (εἰσί) [pronounced <i>i-SEE</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
ὅμοιος (ὅμοιος) [pronounced <i>HOM-oy-oss</i>]	<i>like, similar, resembling; like: i.e. resembling; like: i.e. corresponding to a thing</i>	masculine plural adjective; nominative case	Strong's #3664

Translation: *Who are they like?*

Jesus asks the same question again; *who are they like?* My thinking is, Jesus wanted those in the audience to listen to what He was saying and to think about this analogy. So, by asking the question twice, everyone listening focuses in on this comparison.

Perhaps the idea was, there were men listening who, when Jesus talked about John, became bored. Perhaps even, they started talking to one another while Jesus was speaking (I think this is the case, based upon what Jesus says).

One pharisee leans into another and comments, “Speaking of John—now that guy was a real whack job!” Then one of his buddies leaned back, saying, “No kidding. Grab me a handful of honey, right?”

Those who are there are all familiar with John the Herald (*John the Baptizer*). But these two different groups—the positive and the negative ones—have two very different opinions about him.

Luke 7:31 *Who, therefore, will I compare the men of this generation to? Who are they like?* (Kukis moderately literal translation)

There are men of this generation who have both rejected the ministry of John the Herald and of Jesus the Messiah. Jesus is going to present an analogy to better explain the mental attitudes of those people who rejected both messengers.

Luke 7:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅμοιος (ὅμοιος) [pronounced <i>HOM-oy-oss</i>]	<i>like, similar, resembling; like: i.e. resembling; like: i.e. corresponding to a thing</i>	masculine plural adjective; nominative case	Strong's #3664

Luke 7:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisi (εἰσὶ) [pronounced <i>i-SEE</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
paidion (παιδίον) [pronounced <i>pi-DEE-on</i>]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec</i>	neuter plural noun, dative, locative, instrumental case	Strong's #3813

Translation: They resembled children,...

Jesus presents this in a very neutral way, so as not to violate the privacy of those in the audience who needed to hear Him.

"These people are like children," Jesus says, referring to the pharisees and law experts in the back, who are exchanging a few comments to one another while He is speaking (that is an assumption which I have made). This is, by the way, what one might expect, of undisciplined children, that, while a public speaker is speaking, they are exchanging their thoughts with one another at the same time.

Luke 7:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toyce</i>]	<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
en (ἐν) [pronounced <i>en</i>]	<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
agora (ἀγορά) [pronounced <i>ag-or-AH</i>]	<i>town square (as a place of public resort); market (-place), street</i>	feminine singular noun; dative, locative, instrumental case	Strong's #58
kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i>]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	neuter plural, present (deponent) middle or passive participle; dative, locative or instrumental case	Strong's #2521
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
prosp̄hōneō (προσφωνέω) [pronounced <i>pros-fo-NEH-oh</i>]	<i>calling to, addressing (by calling); calling to one's self, those summoning</i>	masculine plural, present active participle; dative, locative, instrumental case	Strong's #4377

Also, the verb form 3rd person plural, present active indicative is listed (I don't know why).

Luke 7:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; dative, locative, instrumental case	Strong's #240
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739

Translation: ...those in the marketplace sitting and calling to one another.

Jesus paints a picture for them. He says, "They are like the kids in the marketplace." Now, they are just hanging out, apart from their parents, essentially doing whatever they want to do, which is, mostly to disapprove of what everyone else is doing.

Those kids in the market place are just sitting around—not working, not with any sort of a schedule. And they are calling out to one another. Do you see how this characterization might resonate with the people there and with the pharisees? The pharisees and law experts might be making snide comments and references to one another, because they do not like John or Jesus.

Similarly, just as children without responsibilities think that they know it all; so do the pharisees and lawyers. However, at this point, the pharisees and lawyers do not realize that Jesus is talking about them.

Luke 7:32c			
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 rd person singular, present active indicative	Strong's #3004
auleō (αὐλέω) [pronounced ow-LEH-oh]	<i>to play on the flute, to pipe</i>	1 st person plural, aorist active indicative	Strong's #832
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Luke 7:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orcheomai (ὀρχέομαι) [pronounced or-KHEH- om-ī]	<i>to dance</i>	2 nd person plural, aorist (deponent) middle indicative	Strong's #3738

Translation: *One says, 'We played the flute for you but you [all] did not dance;...*

There is no pleasing or relating to these undisciplined, unsupervised children. Someone might play some music for them; but they are unimpressed; they think it's stupid. *Dancing to the music being played* simply indicates that they listened to the music and appreciated it; which these children did not.

The NET Bible: *'We played the flute for you, yet you did not dance...'* The children of this generation were making the complaint (see vv. 33-34) that others were not playing the game according to the way they played the music. John and Jesus did not follow "their tune." Jesus' complaint was that this generation wanted things their way, not God's.⁴²

Luke 7:32d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thrêneō (θρηνέω) [pronounced tray-NEH- oh]	<i>to mourn, to lament; of singers of dirges, [to wail]; to bewail, to deplore</i>	1 st person plural, aorist active indicative	Strong's #2354
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
klaiō (κλαίω) [pronounced KLAH- yoh]	<i>to bewail, to weep [aloud], to sob, to wail aloud</i>	2 nd person plural, aorist active indicative	Strong's #2799

Translation: *...we mourned and you [all] did not weep.'*

These undisciplined kids are separate in all ways from those around them. They have no emotions. The people near them have suffered tragedy; but the kids could care less. "You're sad? So what!" they remark.

Luke 7:32 *They resembled children, those in the marketplace sitting and calling to one another. One says, 'We played the flute for you but you [all] did not dance; we mourned and you [all] did not weep.'* (Kukis moderately literal translation)

There are two sets of children, one set of them calling out to the other set. Those who are calling out are the ones who played the flute and also mourned. These are God's messengers; these are John the herald and Jesus. John tried to communicate truth in one way; Jesus tried to communicate truth in another. The scribes and pharisees simply reject the truth—they are represented by the second group of children, the children who cannot be pleased, no matter what. When the first group of children play happy music, the second group are not happy; when they play sad music, the second group feels nothing. So it does not matter the package in which it is wrapped. If there is truth, the scribes and pharisees reject it. The two types of music being played represent John

⁴² From <https://bible.org/netbible/index.htm?luk7.htm> (footnote); accessed November 11, 2019.

the Herald and Jesus. They are the different types of music, neither of which is appreciated by the second group of children.

The volition of the scribes and pharisees is negative. There is no way to reach them.

From the Passion Translation: Christ and John the Baptist both offered people the “wedding,” yet the Pharisees didn’t want to dance. They both offered a funeral to the old, dead ways of religion, yet the Pharisees refused to attend. Grace offered them salvation, but they rejected it.⁴³

There are some folks that you just cannot please.

Luke 7:32 They are like children sitting in the marketplace and calling to one another, “We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.” (ESV)

Application: One minor application is, God uses all types in His plan. There are far too many pastors who seem like they were cut from the same cloth. This was not God’s plan for pastors (or any Christian worker) to have their personality shaped by a seminary.

Application: As an aside, all pastor-teachers have different personalities. If a pastor seems like he is a cookie-cutter from the “preacher” mold, that is not a good thing. John and Jesus were dramatically different people (despite being related). The key is, *is this person teaching the truth*. You may like him personally and you may not. Your personal feelings about a minister are never the issue. You may think your pastor is too rich; you may not like the way that he dresses; or there may be some personality quirks of his that you do not like. Those things are unimportant.

Luke 7:31–32 Who, therefore, will I compare the men of this generation to? Who are they like? They resembled children, those in the marketplace sitting and calling to one another. One says, ‘We played the flute for you but you [all] did not dance; we mourned and you [all] did not weep.’ (Kukis moderately literal translation)

This analogy is quite interesting—perhaps even to the pharisees and law experts. “Just where is He going with this?” they may be asking themselves. Throughout, I have made some interpretations, so we know where Jesus is going. But, those hearing Him heard only these words so far.

“You are comparing us to children in the marketplace? Music is being played, yet we don’t dance to it? What exactly are You saying to us?” We get this because we spend some time with it. Those hearing this analogy for the first time—particularly those to whom this was directed—may take some time before they understand what Jesus has just said to them.

Parables are like that. People rarely have an immediate reaction to a parable because it takes some time to sort out what the parable means. If you read vv. 31–32 above, and set aside the interpretation I have been giving so far—you are going to recognize that, as if this time, anyone hearing only these words so far does not get what is being said.

While they are trying to figure this out, Jesus explains further (and this may be more for the benefit of those who are positive as opposed to those who are negative).

Luke 7:31–32 Who, therefore, might I compare this men of this generation to? Who are they similar to? They resemble children, those in the marketplace, sitting around and calling to one another. One says, ‘We played music for you, but you did not enjoy it. We mourned, but you did not commiserate with us.’ (Kukis paraphrase)

⁴³ From <https://www.biblegateway.com/passage/?search=Luke+7&version=TPT> (footnote); accessed November 11, 2019.

Now Jesus explains the analogy to them all. The first two verses are translated fairly consistently; but there are many variations of v. 35. Because of v. 35, there are many translations listed below.

For has come John the Baptizer not eating bread and not drinking wine, and you [all] keep saying, 'A demon he has.' Has come the Son of Man, eating and drinking, and you [all] keep saying, 'Behold, a man a glutton and a drunkard; [and] a friend of tax collectors and sinners.' And is justified wisdom from all the children of hers."

Luke
7:33–35

For John the Baptizer has come, not eating bread and not drinking wine, and you [all] keep on saying, 'He has a demon.' [Yet] the Son of Man has come, [both] eating and drinking; and you [all] keep on saying, 'Listen, [this] man [is] a glutton and a drunkard; [He is] the friend of tax collectors and sinners.' Wisdom is justified by her children."

For when John the Herald came, and he was not living on a normal diet; nor did he drink wine. Nevertheless, you kept on alleging, 'He has a demon.' But then, when the Son of Man began teaching, and both ate and drank, you spoke negatively about Him, alleging, 'Listen, this Man is a glutton, He is a drunkard; and he hangs out with tax collectors and sinners.' Wisdom is justified by her children."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	For has come John the Baptizer not eating bread and not drinking wine, and you [all] keep saying, 'A demon he has.' Has come the Son of Man, eating and drinking, and you [all] keep saying, 'Behold, a man a glutton and a drunkard; [and] a friend of tax collectors and sinners.' And is justified wisdom from all the children of hers."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	For John the Baptizer came, not eating bread, and not drinking wine; and ye say: He hath a demon. The Son of man came, eating and drinking; and ye say: Behold, a gluttonous man, and a wine drinker, and one fond of publicans and sinners. But wisdom is justified by all her children.
Original Aramaic NT	"For Yohannan The Baptizer came not eating bread neither drinking wine, and you were saying, 'He has a demon.' " "The Son of Man came eating and drinking and you were saying, 'Behold, a man a glutton and a drinker of wine and a friend of Tax Collectors and of sinners.' " "And wisdom is justified by all its works*."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	For John the Baptist came, neither eating bread nor drinking wine; and you say, He is insane. The Son of man came, eating and drinking; and you say, Behold, a glutton and a winebibber, and a friend of publicans and sinners! And yet wisdom is justified by all its works.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For John the Baptist came, taking no food or drink, and you say, He has an evil spirit. The Son of man came feasting, and you say, Here is a lover of food and wine, a friend of tax-farmers and sinners. But wisdom is judged to be right by all her children.
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Bible in Worldwide English	John the Baptizer came. He does not eat bread or drink wine. You say, "He has a bad spirit in him." The Son of Man came. He eats and drinks. You say, "This man eats and drinks too much! He is a friend of tax collectors and bad people!" A man is proved wise by what he has done.
Easy English	You are like those children. When John the Baptist came, he often did not eat food for a time. He never drank wine. So you say that John has a bad spirit in him. Then I, the Son of Man, came. I both eat and I drink. So you say about me, "Look at this man! He eats too much and he drinks too much. He is a friend of bad people and men who take taxes on behalf of the government." But God is wise and good. Wise people understand and they show that God is right.'
	John and Jesus were very different. But they were both living as God wanted them to live. The Pharisees thought of themselves as wise. But they would not accept either John or Jesus.
Easy-to-Read Version–2001	John the Baptizer came and did not eat {like other people} or drink wine. And you say, 'He has a demon inside him.' The Son of Man came eating {like other people} and drinking wine. And you say, 'Look at him! He eats too much and drinks too much wine! He is a friend of the tax collectors and other bad people!' But wisdom is shown to be right by the things it does."
Easy-to-Read Version–2006	John the Baptizer came and did not eat the usual food or drink wine. And you say, 'He has a demon inside him.' The Son of Man came eating and drinking. And you say, 'Look at him! He eats too much and drinks too much wine! He is a friend of tax collectors and other sinners!' But wisdom is shown to be right by those who accept it."
God's Word™	John the Baptizer has come neither eating bread nor drinking wine, and you say, 'There's a demon in him!' The Son of Man has come eating and drinking, and you say, 'Look at him! He's a glutton and a drunk, a friend of tax collectors and sinners!' "Yet, wisdom is proved right by all its results."
Good News Bible (TEV)	John the Baptist came, and he fasted and drank no wine, and you said, 'He has a demon in him!' The Son of Man came, and he ate and drank, and you said, 'Look at this man! He is a glutton and wine drinker, a friend of tax collectors and other outcasts!' God's wisdom, however, is shown to be true by all who accept it."
The Message	John the Baptizer came fasting and you called him crazy. The Son of Man came feasting and you called him a lush. Opinion polls don't count for much, do they? The proof of the pudding is in the eating."
NIRV	That is how it has been with John the Baptist. When he came to you, he didn't eat bread or drink wine. And you say, 'He has a demon.' But when the Son of Man came, he ate and drank as you do. And you say, 'This fellow is always eating and drinking far too much. He's a friend of tax collectors and sinners.' All who follow wisdom prove that wisdom is right."
New Life Version	John the Baptist did not come eating bread or drinking wine and you say, 'He has a demon.' The Son of Man came eating and drinking and you say, 'See! He likes food and wine. He is a friend of men who gather taxes and of sinners!' Wisdom is shown to be right by those who are wise."
New Simplified Bible	.

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

College Press Bible Study Contemporary English V.	.
The Living Bible	John the Baptist did not go around eating and drinking, and you said, "John has a demon in him!" But because the Son of Man goes around eating and drinking, you say, "Jesus eats and drinks too much! He is even a friend of tax collectors and sinners." Yet Wisdom is shown to be right by what its followers do. For John the Baptist used to go without food and never took a drop of liquor all his life, and you said, 'He must be crazy!' ^{ff} But I eat my food and drink my wine, and

you say, 'What a glutton Jesus is! And he drinks! And has the lowest sort of friends!'^[g] But I am sure you can always justify your inconsistencies."^[h]

[f] Luke 7:33 *He must be crazy*, literally, "He has a demon."

[g] Luke 7:34 *has the lowest sort of friends*, literally, "is a friend of tax gatherers and sinners."

[h] Luke 7:35 *But I am sure you can always justify your inconsistencies*, literally, "But wisdom is justified of all her children."

New Berkeley Version
New Century Version
New Living Translation

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.
For John the Baptist didn't spend his time eating bread or drinking wine, and you say, 'He's possessed by a demon.' The Son of Man,^[f] on the other hand, feasts and drinks, and you say, 'He's a glutton and a drunkard, and a friend of tax collectors and other sinners!' But wisdom is shown to be right by the lives of those who follow it.^[g]"

[f] 7:34 "Son of Man" is a title Jesus used for himself.

[g] 7:35 Or But wisdom is justified by all her children.

The Passion Translation

"When the prophet John came fasting and refused to drink wine, you said, 'He's crazy! There's a demon in him.' Yet when the Son of Man came and went to feasts and drank wine, you said, 'Look at this man! He is nothing but a glutton and a drunkard. He spends all his time with tax collectors and other notorious sinners.'
"Nevertheless, I say to you, the wisdom of God[o] will be proven true by the expressions of godliness in everyone who follows me."

Unlocked Dynamic Bible

Similarly, when John came to you and did not eat ordinary food or drink wine, you rejected him and said, 'A demon is controlling him!' But when the Son of Man came to you and he ate ordinary food and drank wine as others do, then you rejected him and said, 'Look! This man eats too much food and drinks too much wine, and he associates with tax collectors and other sinners!' But Yahweh's wisdom is proved right by those who follow it.

William's New Testament

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Partially literal and partially paraphrased translations:

American English Bible

'For when John the Baptist arrived,
He didn't feast or drink any wine...
Yet, you said that he had a demon!
But when the Son of Man arrived
Willing to eat and drink wine,
You called him an alcoholic and glutton...
A friend to tax collectors and sinners!
But, wisdom is proven righteous by her children.'

Beck's American Translation

.

Breakthrough Version

You see, John the Submerger has come, not eating bread, nor drinking wine, and you say, 'He has a demon.' The Human Son has come eating and drinking, and you say, 'Look, a man who is an excessive eater, a wine drinker, and a friend of tax collectors and sinful people.' And the insight was shown to be right from all her children.

Common English Bible

John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' Yet the Human One^[c] came eating and drinking, and you say, 'Look, a glutton and a drunk, a friend of tax collectors and sinners.' But wisdom is proved to be right by all her descendants."

International Standard V

Because John the Baptist has come neither eating bread nor drinking wine, yet you say, 'He has a demon!' The Son of Man has come eating and drinking, and you say, 'Look! He's [The Gk. lacks He's] a glutton and a drunk, a friend of tax collectors and sinners!' Wisdom is vindicated by all [Other mss. lack all] her children."

Len Gane Paraphrase	"For John the Baptist came neither eating bread or drinking wine, yet you said he has a devil. "The Son of Man comes eating and drinking and you say, 'Behold a gluttonous man and a wino, a friend of tax collectors and sinners.' "But wisdom is justified by all her children."
A. Campbell's Living Oracles	For John the Immerser is come, abstaining from bread and wine, an associate of publicans and sinners; and you say, He has a demon. The Son of Man is come, using both; and you say, He is a lover of banquets, and wine, an associate of publicans and sinners. But wisdom is justified by all her children.
New Advent (Knox) Bible	When John came, he would neither eat nor drink, and you say, He is possessed. When the Son of Man came, he ate and drank with you, and of him you say, Here is a glutton; he loves wine; he is a friend of publicans and sinners. But wisdom is vindicated by all her children.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	“FOR JOHN THE BAPTIZER HAS COME EATING NO BREAD AND DRINKING NO WINE, AND YOU SAY, ‘HE HAS A DEMON!’ “THE SON OF MANKIND HAS COME EATING AND DRINKING, AND YOU SAY, ‘BEHOLD, A GLUTTONOUS PERSON AND A ALCOHOLIC, A FRIEND OF TAX COLLECTORS AND SINNERS !’ “YET WISDOM IS VINDICATED BY ALL HER CHILDREN.”
Christian Standard Bible	.
Conservapedia Translation	For John the Baptist came, neither eating bread or drinking wine, and you said, 'He is possessed.' But now the Son of man has come, eating and drinking, and you say, 'He is a gluttonous man, and a drunkard, a friend of tax collectors and sinners.' The fruits of wisdom are enough to prove it is right.
Evangelical Heritage V.	For John the Baptist has come without eating bread or drinking wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Look, a man who is a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is declared right by all her children.”
Ferrar-Fenton Bible	For John the Baptizer came neither eating bread nor drinking wine; and you say, 'A demon possesses him!' The Son of Man is come eating and drinking; and you say, 'Look at Him!—an eater, and a drinker of wine; a friend of tax-collectors and profligates!' Wisdom, however, will be justified by all her children."
Free Bible Version	When John the Baptist came he didn't eat bread or drink wine, but you say he's demon-possessed. Now the Son of man is here, and eats and drinks with people, but you say, 'Look, he spends his time eating too much food and drinking too much wine*. Plus he's a friend of tax collectors and sinners.' However, God's wise ways are proved right by all who follow him!"
God's Truth (Tyndale)	For John Baptist came, neither eating bread nor drinking wine, and you say: he has the devil. The son of man is come and eats and drinks, and you say: behold a man which is a glutton, and a drinker of wine, a friend of publicans and sinners. Yet is wisdom justified of all her children.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	<i>For John the Baptist came neither eating bread nor drinking wine; and you say, he has an evil spirit. The Son of Man has come eating and drinking; and you say, Look</i>

a gluttonous man and a wino, a friend of tax collectors and sinners! But Wisdom (Sophia) is rendered righteous of all her children.

Weymouth New Testament	For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!' The Son of Man has come eating and drinking, and you say, 'Look, there is a man who is overfond of eating and drinking--he is a friend of tax-gatherers and notorious sinners!' But wisdom is justified by all who are truly wise."
Wikipedia Bible Project	John the Baptist came and he didn't worry about eating bread and drinking wine, and you say he was demon-possessed. The Son of man came, eating and drinking with people, and you say 'look he spends time feasting and drinking wine, a friend of tax collectors and sinners.' Wisdom is proved right by all her children!

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Remember John: he didn't eat bread or drink wine, and you said: 'He has an evil spirit.' Next came the Son of Man, eating and drinking, and you say: 'Look, a glutton for food and wine, a friend of tax collectors and sinners.' But the children of Wisdom always recognize her work."
The Heritage Bible	Because John the Baptist has come not eating bread nor drinking wine, and you say, He has a demon. The Son of Man has come eating and drinking, and you say, Behold a glutton, and a wine drinker, a friend of tax collectors and sinners! And wisdom was justified from all her children.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	'For John the Baptist has come, not eating bread, not drinking wine, and you say, "He is possessed." The Son of man has come, eating and drinking, and you say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners." Yet wisdom is justified by all her children.'
New RSV	.
Revised English Bible–1989	"For John the Baptist came, neither eating bread nor drinking wine, and you say, 'He is possessed.' The Son of Man came, eating and drinking, and you say, 'Look at him! A glutton and a drinker, a friend of tax-collectors and sinners!' And yet God's wisdom is proved right by all who are her children."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For Yochanan has come not eating bread and not drinking wine; and you say, 'He has a demon!' The Son of Man has come eating and drinking; and you say, 'Aha! A glutton and a drunkard! A friend of tax-collectors and sinners!' Well, the proof of wisdom is in all the kinds of people it produces."
exeGesés companion Bible	...for Yahn the Baptizer comes, neither eating bread nor drinking wine; and you word, He has a demon: the Son of humanity comes eating and drinking; and you word, Behold, a human glutton and a winebibber a friend of customs agents and sinners! - and wisdom is justified of all her children.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	"For Yoḥanan the Immerser came neither eating bread nor drinking wine, and you say, 'He has a demon.' "The Son of Adam has come eating and drinking, and you say, 'Look, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!'

“And wisdom is declared right by all her children.”

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...has come for John The Washer not Eating bread neither Drinking wine and [You*] say demon [He] has has come The Son [of] the man Eating and Drinking and [You*] say look! Man {is} Eater and Wine Drinker [Man] Liked [of] tax collectors and [of] [men] offending and is justified The Wisdom from all the children [of] her...
Awful Scroll Bible	(")For Grace-of-Jah the baptiser, has himself came even-not eating bread and-drinking -not wine, and you confirm, 'He holds a demon!' (")The son of the Aspects-of-man, has himself came eating and drinking, and you confirm, 'Be yourself looked, a glutton of he of the aspects-of-man and a wine-drinker, a friend of tax-talliers, and they missing-the-mark!' (")Although wisdom is came about evinced of all its children."
Concordant Literal Version	For come has John the baptist, neither eating bread nor drinking wine, and you are saying, 'A demon has he!'" Come has the Son of Mankind, eating and drinking, and you are saying, "'Lo! a man gluttonous and a tippler, a friend of tribute collectors and sinners!'" And justified was Wisdom by all her children."
Orthodox Jewish Bible	For Yochanan of the tevilah of teshuva has come not eating lechem nor drinking yayin, and you say, He has a shed (demon)! The Ben HaAdam [Moshiach, DANIEL 7:13-14] has come eating and drinking, and you say, Hinei, a man who is a zolel (glutton) and a shikkor (drunkard), a re'a (friend) of mochesim and chote'im. Yet chochmah is justified by all of her yeladim.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For John the Baptist has come neither eating bread nor drinking wine, and you say, 'He has a demon!' The Son of Man has come eating and drinking, and you say, 'Look, a man who is a glutton and a [heavy] wine-drinker, a friend of tax collectors and sinners [including non-observant Jews].' Yet wisdom is vindicated and shown to be right by all her children [by the lifestyle, moral character, and good deeds of her followers]."
An Understandable Version	For when John the Immerser came, he did not eat bread or drink wine [on festive occasions] and you said, 'He is dominated by an evil spirit.' [Then] the Son of man came eating and drinking [at festive occasions] and you said, 'Look, he is a glutton and a drunkard, and a friend of tax collectors and worldly people.' It proves that [God's] wise counsel is right in the eyes of all of her children [i.e., in the eyes of people known for their wisdom]."
The Expanded Bible	[^L For] John the Baptist came and did not eat bread or drink wine, and you say, 'He ·has [is possessed by] a demon in him.' The Son of Man came eating and drinking, and you say, 'Look at him! ·He eats too much and drinks too much wine [^L A glutton and a drunkard], and he is a friend of tax collectors and sinners!' But wisdom is ·proved to be right [vindicated] by ·what it does [or the behavior of her followers; ^L all her/its children; ^C Wisdom is personified as a woman (Prov. 8), her "children" being those who respond favorably to the message of John and Jesus]."
Jonathan Mitchell NT	"You see, John the immerser (or: Baptist) has come neither habitually eating bread nor normally drinking wine (= living the life of an ascetic), and yet you men are constantly saying, 'He continues presently having (or: constantly possesses) a demon (Hellenistic concept and term: = animistic influence).'

"[While] the Son of the Man (Mankind's son; = Adam's son, or, the eschatological Messianic figure) has come constantly eating and habitually drinking (= living the life of a normal person), and you men are constantly saying, 'Look, and think of that! A person (man) [who is] a glutton and a drunkard (person normally drinking too much wine); a friend of (one fond of, or, liking) tax collectors and outcasts (failures; sinners; irreligious folks who do not adhere to the conduct prescribed by custom and religious law)!"

"And yet (or: = For all that, or, All the same), Wisdom is shown to be fair, equitable and just (or: is vindicated and declared right) from all Her children (= offspring)!"

P. Kretzmann Commentary

For John the Baptist came, neither eating bread nor drinking wine; and ye say, He hath a devil.

Just as in the case of these children, no one can please the Jews, neither John nor Christ. John preached the baptism unto repentance and led a strict and austere life, and their verdict was: He is possessed of a demon; he is not in his right mind; why listen to him?

The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

When Jesus came, He introduced no such peculiarities, but lived and acted like other people, only with a kindly sympathy for all men. And this behavior they distorted into a frightful caricature; calling Him a glutton, a drunkard, a companion of publicans and sinners. Thus the Jews contradicted themselves to their own condemnation.

But wisdom is justified of all her children.

But Jesus reminds them of a proverbial saying: Wisdom is justified of all her own children. There is no disagreement between this passage and that Matt. 11:19. By a slight change in vocalization the Aramaic word used by Jesus may mean either "works" or "children." Both renderings are inspired and accepted by God. The personal, divine Wisdom, Christ, Prov. 8:1-36, was obliged to justify Himself against the judicial verdict of those who should have been His children by faith, but who refused to accept Him. His work stood the test of God's judgment in spite of their unbelief

Syndein/Thieme

Translation for Translators

Similarly, you people are dissatisfied with both John the Baptizer and me! When John came and preached to you, he did not eat ordinary food [SYN] or drink wine, like most people do. But you rejected him, saying, 'A demon is controlling him!' In contrast, I, the one who came from heaven, eat the same food and drink wine as others do. But you reject me, saying, 'Look! This man eats too much food and drinks too much wine, and he associates with tax collectors and other sinners!' But those who are truly God's children [PRS] realize that what John and I do is truly wise."

The Voice

Jesus: You can't win with this generation. John the Baptist comes along, fasting and abstaining from wine, and you say, "This guy is demon-possessed!" The Son of Man comes along, feasting and drinking wine, and you say, "This guy is a glutton and a drunk, a friend of scoundrels and tax collectors!" Well, wisdom's true children know wisdom when they hear it.

Bible Translations with Many Footnotes:

Disciples' Literal New T.
NET Bible®

For John the Baptist has come¹¹⁶ eating no bread and drinking no wine,¹¹⁷ and you say, 'He has a demon!'¹¹⁸ The Son of Man has come eating and drinking, and you say, 'Look at him,¹¹⁹ a glutton and a drunk, a friend of tax collectors and sinners!'¹²⁰ But wisdom is vindicated¹²¹ by all her children."¹²²

^{116tn} The perfect tenses in both this verse and the next do more than mere aorists would. They not only summarize, but suggest the characteristics of each ministry were still in existence at the time of speaking.

^{117tn} Grk “neither eating bread nor drinking wine,” but this is somewhat awkward in contemporary English.

^{118sn} John the Baptist was too separatist and ascetic for some, and so he was accused of not being directed by God, but by a demon.

^{119tn} Grk “Behold a man.”

^{120sn} Neither were they happy with Jesus (the Son of Man), even though he was the opposite of John and associated freely with people like tax collectors and sinners. Either way, God’s messengers were subject to complaint.

^{121tn} Or “shown to be right.” This is the same verb translated “acknowledged... justice” in v. 29, with a similar sense – including the notion of response. Wisdom’s children are those who respond to God through John and Jesus.

^{122tn} Or “by all those who follow her” (cf. CEV, NLT). Note that the parallel in Matt 11:19 reads “by her deeds.”

New American Bible (2011)
The Passion Translation
The Spoken English NT

After all, John has come and hasn’t been eating bread or drinking wine, and you say, ‘He has a demon!’ The Human One has come, and is eating and drinking, and you say, ‘Look! This man eats too much, drinks, and likes tax collectors and sinners!’ Well,^{aa} wisdom is proven right all her children.”

^{aa.} Lit. “And.” I think this is Jesus’ response to his (and John’s) critics, in the form of a well-known proverb.

Wilbur Pickering’s New T.

Because John the Baptizer came neither eating bread nor drinking wine, and you say, ‘He has a demon!’ The Son of Man has come eating and drinking, and you say, ‘Just look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Still, by all her children wisdom is justified.”¹²
(12) In other words, the Pharisees were not children of ‘wisdom’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"For John the Baptist came neither eating bread nor drinking wine, and you_p say, 'He has a demon!'
"The Son of Humanity came eating and drinking, and you_p say, 'Look! A man, a glutton, and a drunkard, a friend of tax collectors and sinners!'
"And wisdom was justified [*or, vindicated*] by all her children."

Charles Thomson NT
Context Group Version

For John the Immerser has come eating no bread nor drinking wine; and you (pl) say, He has an unseen entity. The Son of man has come eating and drinking; and you (pl) say, Look, a gluttonous man, and a drunkard, a confidant of tax-collectors and disgracers [of God]! And wisdom is vindicated of all her children.

Disciples’ Literal New T.

For John the Baptist has come not eating bread nor drinking wine, and you say ‘He has a demon’. The Son of Man has come eating and drinking, and you say ‘Behold— a man who is a glutton and drunkard[r], a friend of tax-collectors and sinners’. And wisdom was vindicated[s] by all her children”.

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.

For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard [Or *wine-drinker*], a friend of tax

collectors and sinners [i.e. irreligious Jews]!’ Yet wisdom is vindicated by all her children.”

- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young’s Lit. Trans. .

‘For John the Baptist came neither eating bread nor drinking wine, and you say, He has a demon; the Son of Man came eating and drinking, and you say, Lo, a man, a glutton, and a wine drinker, a friend of tax-gatherers and sinners; and the wisdom was justified from all her children.’

- 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 the analogy, pointing out how the pharisees and lawyers complained about both John and Jesus, even though the complaints were for antithetical reasons. Jesus concludes by saying, “Wisdom is justified by her children.”

Luke 7:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter	3 rd person singular, perfect active indicative	Strong’s #2064
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong’s #1063
Iôannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	Jehovah is a gracious giver; transliterated, John	proper singular masculine noun; nominative case	Strong’s #2491
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
Baptistês (Βαπτιστής) [pronounced bap-tis-TACE]	baptizer, baptist; one who administers the rite of baptism	masculine singular noun; nominative case	Strong’s #910
mê (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong’s #3361
esthiô (ἐσθίω) [pronounced es-THEE-oh]	eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming	masculine singular, present active participle; nominative case	Strong’s #2068

Luke 7:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
pinô/ριô/ροô (πίνω/πίω/πρώ) [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, present active participle; nominative case	Strong's #4095
oinos (οἶνος) [pronounced OY-noss]	<i>wine; metaphorically the fiery wine [of God's wrath]</i>	masculine singular noun; accusative case	Strong's #3631

Translation: For John the Baptizer has come, not eating bread and not drinking wine,...

Jesus has been speaking publically about John the Herald (vv. 24–35⁴⁴), and praising his ministry. Meanwhile, the pharisees quietly make snide remarks to one another. So Jesus gives them an analogy, about children in the marketplace, undisciplined and unsupervised, who cannot be pleased. They have the smarmy teenage negativity oozing from them. Well, so do the pharisees and the law experts.

Jesus now explains exactly what He means; and how these men are like children.

He goes back to John, pointing out that when John came—actually, began his public ministry—he had a weird diet and he did not drink wine. Likely this is because he was out in the desert-wilderness and he lived on whatever was provided for him by nature. He did not even bake bread. He also did not partake in wine. He was a teetotaler, which means, for those of you 40 years younger than me, someone who does not drink any wine (or alcohol) at all.

In case you are wondering about this—John simply has no idea how to make alcohol. He might even have enough stuff in the desert-wilderness to make alcohol, but he is apparently unaware (many times, this would a skill taught by one's parents, once the child is old enough).

Luke 7:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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>	2 nd person plural, present active indicative	Strong's #3004

⁴⁴ This includes the reactions of some to John.

Luke 7:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
daimonion (δαίμόνιον) [pronounced die-MON-ee-on]	<i>demon, demonic being, demon spirit; also the divine power, deity, divinity; a spirit, a being inferior to God, superior to men; evil spirits or the messengers and ministers of the devil</i>	neuter singular noun, accusative case	Strong's #1140
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192

Translation: ...and you [all] keep on saying, 'He has a demon.'

The pharisees and the law experts and the scribes decided, "Well, this man is goofy, living out in the desert-wilderness, having that weird diet. Obviously, he is possessed by a demon." Now, they alleged this against John, despite the fact that he was lucid, he was not self destructive, and he had a great message which was cohesive and understandable.

Luke 7:33 For John the Baptizer has come, not eating bread and not drinking wine, and you [all] keep on saying, 'He has a demon.' (Kukis moderately literal translation)

Jesus is explaining the parable, where he compares the experts in the Law and the pharisees to children in the marketplace who could not be pleased.

Luke 7:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	3 rd person singular, perfect active indicative	Strong's #2064
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
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
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444

Luke 7:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esthiô (ἐσθίω) [pronounced es- THEE -oh]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; nominative case	Strong's #2068
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
pinô/riô/roô (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, present active participle; nominative case	Strong's #4095

Translation: [Yet] the Son of Man has come, [both] eating and drinking;...

When Jesus uses the term **Son of Man**, He is referring to Himself. Jesus is very human. So, Jesus eats regular meals and he takes a glass of wine every now and again (which was not at all unusual in the ancient world). His eating and drinking habits are very different from John's. However, the same people who complained about what John ate and drank, also complained about what Jesus ate and drank—even though their complaints were antithetical.

Luke 7:34b			
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
légô (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>	2 nd person plural, present active indicative	Strong's #3004
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 nd person singular, aorist active imperative	Strong's #2400
anthrôpos (ἄνθρωπος) [pronounced ANTH -row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
phâgos (φάγος) [pronounced FAHG -oss]	<i>gluttonous, a glutton; one who eats too much</i>	masculine singular noun; nominative case	Strong's #5314
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 7:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oinopotês (οἰνοπότης) [pronounced oy-nop- OT-ace]	<i>a drunkard, an alchy, alcoholic, winebibber, given to wine, a wino</i>	masculine singular noun, nominative case	Strong's #3630

Translation: ...and you [all] keep on saying, 'Listen, [this] man [is] a glutton and a drunkard;...

Jesus' behavior is quite the opposite of John's; and yet, the pharisees and law experts complain about his behavior as well. "Listen," they tell anyone who will listen, "This man is just a glutton and an alcoholic."

John and Jesus exhibited opposite behaviors; and yet, the pharisees and law experts complained about their behaviors. It did not matter what either man did; they were simply wrong from the beginning. If Jesus does X, then he is wrong for doing that. If John does not-X, then he is wrong for doing that. This is what the pharisees used as ammo to criticize both men.

These people pick out what they see as character defects and hold these up as serious problems; but that is not what they really oppose, when it comes to John and to Jesus. They have a problem with what these men are teaching. As we have already seen, the pharisees and lawyers were very unsuccessful when it came to arguing points of doctrine with the Lord.

Illustration: We see these kinds of complaints in politics all of the time. One group makes up stories about a politician whom they do not like; or they exaggerate characteristics of that person. What was associated with President George Bush all of the time was a lack of intelligence (which simply was not the case; but he did speak with a southern accent). So, he was made fun of incessantly for his lack of intelligence. Now, these exact same people who made a very big deal out of contrasting President Obama's brilliance with Bush's lack of intelligence (neither of which was necessarily true)—these same people elected Joe Biden as president, whose lack of intelligence, when compared to others of his profession, is legendary. My point here is, these people made up their minds based upon the D or the R next to the person's name. Their so-called criticisms (of Bush) were not real, as they overlooked the same things in the candidate and later president (Biden) whom they chose.

Illustration: We see this with both political parties. One party attacked President Obama for him spending a great deal of time out on the golf course; and the other party defended him. And then both parties switched positions when it came to President Trump golfing. Essentially the same thing was done with the excessive budgets of both presidents (budgets which actually originate in Congress).

Now, back to the legalistic complaints about Jesus:

Luke 7:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine plural adjective; nominative case	Strong's #5384
telônhês (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

Luke 7:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartōlos (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 plural adjective, genitive/ablative case	Strong's #268

Translation: ...[He is] the friend of tax collectors and sinners.'

"The problem is this," exclaim the pharisees and law experts, "Jesus is hanging out with the wrong crowd and they are having parties where they eat too much and drink too much."

Illustration: Now, I do not want to deify our (previous) president Trump (I began writing this in 2018; but now it is 2022); but let me give you another illustration of this. CNN and MSNBC planned out each broadcast day with this general approach: whatever President Trump says or does on that day, that is wrong; and then, they gather a panel of experts who agree (either 3 out of 4 agree or 4 out of 4 agree). So, one day President Trump sounds menacing towards the North Korean dictator; and these panels are gathered and they all worry about how Trump is going to start WWII, and that he cannot say this sort of thing about Kim Jong-un. Then, President Trump spoke of Kim Jong-un in glowing terms and how they might be able to come to an agreement; and suddenly, these exact same panelists are meeting and saying, "He just cannot say this about Kim Jong-un. That man is a tyrant and a murderous dictator!" So, it never matters to much of the media what President Trump says—they have predetermined that it is wrong, it is way wrong. No matter what, whatever former President Trump said, it was always presented as the exact opposite of what the President should have said (according to the media). Yet, had President Trump said the exact opposite thing, the media would have complained anyway.

Personality Types and Christianity:

There is another point that can be made from what Jesus is saying, even though this is not exactly the point that Jesus is making. It is this: believers come in all shapes and sizes, with all personalities. Whatever your personality is, is not an issue (unless you classify your personality is one who is always in a state of sin, such as, being under the influence of mind-altering substances).

With regards to your personality, you might be happy and bouncy; you might appear to be in a dour mood all of the time, you might be a detail person, you might enjoy looking at the bigger picture. God's plan is large enough to include all personality types. If there are things in your personality which are sinful, I am not speaking about that. But, whatever your personalty happens to be, that is fine. You do not have to change what is not sinful about your personal traits.

I remember as a young believer interacting with some people from Campus Crusade, and the guys seemed to have a certain personality type. They were *very* nice, very vanilla, and, when talking to an attractive gal at Campus Crusade, they would often move in close and seem extremely sincere and caring. Don't misunderstand me, there are some really good things about Campus Crusade for Christ (I assume that it is still around); but when believers go in for personality imitation, that is problematic, and it has nothing to do with spirituality.

This occurs at some churches—particularly at small churches—where the dominant person has a certain type of personality, and people try to imitate it, thinking that made them a little more spiritual. However, changing your personality is more aligned with psychosis than with spiritual growth. I recall going to one church, and the pastor's wife had a moderately strong personality; and many of the women actually imitated her voice and speaking

inflections—not in a mocking way, but in such a way as to imitate her as an example of great spirituality. They all sounded just like her.

So often today, when listening to Christian radio, you can tell a preacher is speaking, even if he has not said anything about God. There is something about his voice (and I do not mean that you are somehow being convicted of truth). This should not be the case. On the other hand, political radio hosts have a myriad of personalities. I have heard people that I like and people that I did not like—even though they may be saying roughly the same things. Pastors could learn something from this (I am talking about personality here; I am not talking about putting politics into a message).

Let's approach this topic from a different perspective: I went to Berachah Church for many years and was first taught by R. B. Thieme, Jr. He had many detractors, and I went out of my way to read critical material about him. When I first began listening to him, I sent away for a couple of booklets which were critical of his ministry. As many years have gone by and now we have the internet, there are even websites dedicated to blasting Bob. What I have found is, almost every person who speaks critically of Bob by name cannot help but talk about his personality (and, no doubt about it, Bob had a personality). Now, I read about the doctrinal differences, but, it was very hard for me to take criticisms seriously if the personality criticisms are emphasized.

Christians come in all sizes and shapes, with all manner of personalities; and with different sin natures. This is true of missionaries, pastor-teachers, evangelists, deacons, and the so-called laity. Now, you are not called upon by God to have specific feelings towards all believers or towards a majority of believers. We are to love all believers with agape love, meaning, we treat them the way that we would want them to treat us; we give them the same respect we believe we ought to be afforded; and we do not sin against them—not even in our minds. But their personality type should never be an issue to us.

Luke 7:34 [Yet] the Son of Man has come, [both] eating and drinking; and you [all] keep on saying, 'Listen, [this] man [is] a glutton and a drunkard; [He is] the friend of tax collectors and sinners.' (Kukis moderately literal translation)

The complaints leveled against the personalities and actions of John the Baptizer and Jesus the Christ simply revealed an attitude of **negative volition**.

Luke 7:33–34..For John the Baptizer has come, not eating bread and not drinking wine, and you [all] keep on saying, 'He has a demon.' [Yet] the Son of Man has come, [both] eating and drinking; and you [all] keep on saying, 'Listen, [this] man [is] a glutton and a drunkard; [He is] the friend of tax collectors and sinners.' (Kukis mostly literal translation)

I want you to notice something about the complaints being made about Jesus and being made about John, His herald: the complaints lodged against them are meaningless. Really, the problem is, is they do not like what John has to say and they do not like what the Lord has to say. But, they do not attack the message, they attack the messengers with piddly, surface stuff that makes no difference to anyone. But they use this petty, superficial stuff as the basis of their problem with John and with Jesus. These things which people are saying against John and Jesus are fake excuses and nothing more.

Illustration: Let me give you an example from current politics (this illustration may or may not register with you). At the time when I began to write this, there were a plethora of Democrats complaining the President Trump is guilty of a quid pro quo; that he pressured the head of Ukraine by using American dollars. He wasn't; we have the transcript of the call; and the leader of Ukraine verified that there was no quid pro quo. However, what President Trump asked to be investigated is Hunter Biden who got a very good paying position on a board for a Ukraine energy company which was the result of a quid pro quo. There is not hardly an elected democrat anywhere saying, "You know, both men are accused of the same thing. Let's investigate both of them." You see what I mean? The very thing which is presented as an horrendous problem with one person, is not really a

problem when it involves someone that they like. For them, the perceived problem was not really a problem; it just provided an excuse to attack the person that they do not like.

Luke 7:35			
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
dikaioō (δικαιόω) [pronounced <i>dik-ah-YOH-oh</i>]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	3 rd person singular, aorist passive indicative	Strong's #1344
sophia (σοφία) [pronounced <i>sohf-EE-ah</i>]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; nominative case	Strong's #4678
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
pantōn (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
teknon (τέκνον) [pronounced <i>TEK-non</i>]	<i>child, daughter, son; metaphorically, citizens; those produced</i>	neuter plural noun; genitive/ablative case	Strong's #5043
autēs (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

The Scrivener Textus Receptus has these words in a different order: απο των τεκνων αυτης παντων

There are apparently some manuscripts lacking *all*.

Translation: *Wisdom is justified by her children.*"

Luke 7:35 (KJV) (a graphic); from [KJV Bible Verses](#); accessed July 22, 2022.

V. 35 is one of those verses where the translator is caught between giving it a literal translation—which is fairly straightforward—or translating it in such a way as to help explain what Jesus means.

Luke 7:35 **Yet wisdom is justified by all her children.**" (ESV)

What does Jesus mean here? True wisdom—the teaching of Bible doctrine which is applied to one's life—will produce good people and good results. Good production comes from wisdom; and the legalism of the pharisees is bad production.

Here, wisdom is personified by a woman; as it is in that great chapter of the Bible, Proverbs 8.

Luke 7:35 **Wisdom is justified by her children.**" (Kukis mostly literal translation)



Using Simple Vocabulary Translations and Paraphrases to Understand Luke 7:35:

Here are some translations which focus more on deciphering the meaning of this verse:

Easy-to-Read Version–2001	But wisdom is shown to be right by the things it does."
Easy-to-Read Version–2006	But wisdom is shown to be right by those who accept it."
God's Word™	"Yet, wisdom is proved right by all its results."
Unlocked Dynamic Bible	But Yahweh's wisdom is proved right by those who follow it.
Free Bible Version	However, God's wise ways are proved right by all who follow him!"

I believe that every believer ought to have a reading Bible (or several). This should be a translation which often paraphrases or tries to explain the idea behind what is said. The Contemporary English Version does this (or those translations which I listed above). Now and again, their interpretation may be wrong; but, in other instances, they may help you to better understand what is being taught.

The idea of Luke 7:35 is this: you look at the results of wisdom, and you can agree that it is wisdom.

Luke 7:35 **Wisdom is justified by her children.**" (Kukis moderately literal translation)

Luke 7:33–35 **For John the Baptizer has come, not eating bread and not drinking wine, and you [all] keep on saying, 'He has a demon.' [Yet] the Son of Man has come, [both] eating and drinking; and you [all] keep on saying, 'Listen, [this] man [is] a glutton and a drunkard; [He is] the friend of tax collectors and sinners.' Wisdom is justified by her children.**" (Kukis moderately literal translation)

Luke 7:33–35 **For when John the Herald came, and he was not living on a normal diet; nor did he drink wine. Nevertheless, you kept on alleging, 'He has a demon.' But then, when the Son of Man began teaching, and both ate and drank, you spoke negatively about Him, alleging, 'Listen, this Man is a glutton, He is a drunkard; and he hangs out with tax collectors and sinners.' Wisdom is justified by her children.**" (Kukis paraphrase)

Luke 7:29–35 Summarized:

Now let's see this entire passage:

Jesus has been speaking to the people out in the open air. There are people with Him who are interested in the truth; and there are people there who have no interest in what Jesus has to say. They are simply looking to find something which they can pick apart and criticize.

Jesus has some more things to say, but Luke inserts some additional information:

Luke 7:29–30 (When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John, but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

Some of the people there had been baptized by John—the tax collectors are named specifically.

The pharisees and lawyers who are there had not been baptized by John, thus rejecting God's will.

Now Jesus continues speaking:

Luke 7:31–32 "To what then shall I compare the people of this generation, and what are they like? They are like children sitting in the marketplace and calling to one another, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'

Jesus begins speaking about two groups of children. One group plays the flute for them, but the second group were not interested. They did not dance. The first group played a sad song for the second group, but they did not get into it. They did not cry or tear up.

Now Jesus explains that the pharisees and lawyers are this second group of children, who refused to be entertained by the first group.

Luke 7:33–35 For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by all her children." (ESV; capitalized)

Jesus now explains: "When John the baptizer came eating no bread and drinking no wine, you all complained, saying that He had a demon. However, now I am here and I am eating and drinking among the people, yet you claim that I am a glutton and a drunkard. You are not satisfied with anything that God tells you."

Jesus, because He is teaching wisdom, it will produce good things; and they will all see this.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Takes Dinner at Simon the Pharisee's Home (with the Sinful Woman)

Compare to Matthew 26:6-13 Mark 14:3-9 John 11:2 12:1–8 [these are similar incidents]

The passages cited above took place much later in the Lord's ministry. There are a few similarities in the accounts. But these are different accounts.

Forgiven Much; Loves Much (Luke 7:36–50) (a graphic); from **U of T Saint George**; accessed July 22, 2022.

This graphic gives us a heads up as to what is going to take place in this next section.



Before examining these final verses of Luke 7, let me point out that there is a very similar incident recounted in Matthew 26:6-13 Mark 14:3-9 (which incident is alluded to in John 11:2). There are some similarities—both involve scented alabaster oils and a woman. Also, both incidents take place in the home of a man named Simon. However, in the incident before us, Simon is a pharisee; in the other, Simon is a leper. Here, the unnamed woman moisturizes the feet with this oil; in the other passages, the oil is used upon His head. Here, the woman is not named; there, it is Mary, sister of Martha. Here, the parable of the two debtors is given; there, a different parable. Here, we have an incident occurring early in the Lord's ministry; there, later in His ministry.

Jesus is going to go to this dinner party. There are pharisees and lawyers carefully watching Him, hoping to find a reason to hate Him; a reason that they can articulate and convince others.

<p>And was asking one Him the pharisee that He might eat with him. And entering into the house of the pharisee, He reclined [to eat].</p>	<p>Luke 7:36</p>	<p>A certain pharisee was asking Him that He might eat with him. Having entered into the pharisee's house, He reclined [at the table to eat].</p>
<p>A certain pharisee kept on asking Jesus to eat with him. Jesus accepted and went. Having entered into the pharisee's house, He reclined at the table to eat.</p>		

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And was asking one Him the pharisee that He might eat with him. And entering into the house of the pharisee, He reclined [to eat].**
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) .
- V. Alexander's Aramaic T. .
- James Murdock's Syriac NT **And one of the Pharisees came, and asked him to eat with him. And he entered the house of the Pharisee, and reclined.**
- Original Aramaic NT **But one of the Pharisees came asking him to eat with him and he entered the Pharisee's house and he reclined.**
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) **Then one of the Pharisees came and asked him to eat with him. And he entered the house of that Pharisee and reclined as a guest.**

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And one of the Pharisees made a request that he would take a meal with him. And he went into the Pharisee's house and took his seat at the table.
Bible in Worldwide English	One of the Pharisees asked Jesus to come and eat with him. So Jesus went into the Pharisees house and sat down to eat.
Easy English	A woman pours expensive oil on Jesus One of the Pharisees asked Jesus to eat a meal with him. So Jesus went to the Pharisee's house and sat down to eat.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Simon the Pharisee One of the Pharisees asked Jesus to eat with him. Jesus went into the Pharisee's house and took a place at the table.
<i>God's Word™</i>	A Sinful Woman Receives Forgiveness One of the Pharisees invited Jesus to eat with him. Jesus went to the Pharisee's house and was eating at the table.
Good News Bible (TEV)	Jesus at the Home of Simon the Pharisee A Pharisee invited Jesus to have dinner with him, and Jesus went to his house and sat down to eat.
<i>The Message</i>	Anointing His Feet One of the Pharisees asked him over for a meal. He went to the Pharisee's house and sat down at the dinner table.
NIRV	A Sinful Woman Pours Perfume on Jesus One of the Pharisees invited Jesus to have dinner with him. So he went to the Pharisee's house. He took his place at the table.
New Life Version	A Woman Puts Special Perfume on the Feet of Jesus One of the proud religious law-keepers wanted Jesus to eat with him. Jesus went to his house and sat down to eat.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
College Press Bible Study Contemporary English V.	.
The Living Bible	A Pharisee invited Jesus to have dinner with him. So Jesus went to the Pharisee's home and got ready to eat. One of the Pharisees asked Jesus to come to his home for lunch and Jesus accepted the invitation. A portion of v. 36 is tacked onto the next passage.
New Berkeley Version	.
New Century Version	.
New Living Translation	Jesus Anointed by a Sinful Woman One of the Pharisees asked Jesus to have dinner with him, so Jesus went to his home and sat down to eat [Or and reclined.].
The Passion Translation	Extravagant Worship Afterward, a Jewish religious leader named Simon [The name Simon is supplied from v. 40.] asked Jesus to his home for dinner. Jesus accepted the invitation. When he went to Simon's home, he took his place at the table.
Unlocked Dynamic Bible	.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, one of the Pharisees invited [Jesus] to dine with him, so he went to the Pharisee's house and reclined at his table.
Beck's American Translation	.

Breakthrough Version	A certain one of the Separatists was asking Him that He might eat with him. And when He went into the Separatist's house, He reclined back.
Common English Bible	Forgiveness and gratitude One of the Pharisees invited Jesus to eat with him. After he entered the Pharisee's home, he took his place at the table.
International Standard V	Jesus Forgives a Sinful Woman Now one of the Pharisees invited Jesus [Lit. him] to eat with him. So he went to the Pharisee's home and took his place at the table.
Len Gane Paraphrase	One of the Pharisees asked him to eat with him, so he went into the Pharisee's house and sat down to eat.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	One of the Pharisees invited him to a meal; so he went into the Pharisee's house and took his place at table.
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	NOW ONE OF THE PHARISEES WAS REQUESTING HIM TO DINE WITH HIM, AND HE ENTERED THE PHARISEE'S HOUSE AND RECLINED AT THE EATING TABLE.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	The Sinful Woman and the Pharisee. One of the Pharisees asking Him to dine with him, He entered the house of that Pharisee, and reclined for the meal.
Free Bible Version	.
God's Truth (Tyndale)	.
Holman Christian Standard	Much Forgiveness, Much Love Then one of the Pharisees invited Him to eat with him. He entered the Pharisee's house and reclined at the table.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	Jesus Anointed by a Sinful Woman When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	Now one of the Pharisees repeatedly invited Him to a meal at his house; so He entered the house and reclined at the table.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	One of the Pharisees asked Jesus to share his meal, so he went to the Pharisee's home and as usual reclined on the sofa to eat.
The Heritage Bible	And a certain one of the Pharisees asked him that he eat with him, and going into the Pharisee's house, he reclined to eat.
New American Bible (2002)	.
New American Bible (2011)	<i>The Pardon of the Sinful Woman.*</i>

° A Pharisee invited him to dine with him, and he entered the Pharisee's house and reclined at table.*

* [7:36–50] In this story of the pardoning of the sinful woman Luke presents two different reactions to the ministry of Jesus. A Pharisee, suspecting Jesus to be a prophet, invites Jesus to a festive banquet in his house, but the Pharisee's self-righteousness leads to little forgiveness by God and consequently little love shown toward Jesus. The sinful woman, on the other hand, manifests a faith in God (Lk 7:50) that has led her to seek forgiveness for her sins, and because so much was forgiven, she now overwhelms Jesus with her display of love; cf. the similar contrast in attitudes in Lk 18:9–14. The whole episode is a powerful lesson on the relation between forgiveness and love.

* [7:36] **Reclined at table:** the normal posture of guests at a banquet. Other oriental banquet customs alluded to in this story include the reception by the host with a kiss (Lk 7:45), washing the feet of the guests (Lk 7:44), and the anointing of the guests' heads (Lk 7:46).

o. [7:36] 11:37; 14:1.

New English Bible–1970 .

New Jerusalem Bible .

New RSV .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

One of the *P'rushim* invited Yeshua to eat with him, and he went into the home of the *Parush* and took his place at the table.

exeGesés companion Bible

A WOMAN SINNER ANOINTS YAH SHUA

And one of the Pharisees asks him to eat with him: and he enters the house of the Pharisee and reclines:...

Hebraic Roots Bible .

Israeli Authorized Version .

The Scriptures 1998 .

Tree of Life Version

An Unwelcome Woman Finds Favor

Now one of the Pharisees was asking *Yeshua* if He would eat with him. Upon entering the Pharisee's home, He reclined at the table.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...asked but Someone him [of] the pharisees that [He] may eat with him and Entering to the house [of] the pharisee [He] is reclined...

Awful Scroll Bible

Moreover, a certain of the Resolveds retains to ask him, in order that he may be ate with him. Even be went-toward into the Resolved's house, he became reclined-upon.

Concordant Literal Version

Now a certain one of the Pharisees asked Him, that He may be eating with him. And entering into the Pharisee's house, He reclined."

Orthodox Jewish Bible

Now a certain one of the Perushim was requesting Rebbe Melech HaMoshiach at tish, and, he, having entered into the bais of the Parush, reclined to eat.

Rotherham's Emphasized B. .

Third Millennium Bible

And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house and sat down to meat.

Expanded/Embellished Bibles:

The Amplified Bible

The Anointing in Galilee

	One of the Pharisees asked Jesus to eat with him, and He went into the Pharisee's house [in the region of Galilee] and reclined <i>at the table</i> .
An Understandable Version	Then one of the Pharisees invited Jesus to have a meal with him. So, He went to the Pharisee's house and reclined at the [<i>dinner</i>] table. [<i>Note: Matt. 23:6</i>].
The Expanded Bible	A Woman Washes Jesus' Feet One of the Pharisees asked [invited] Jesus to eat with him, so Jesus went into the Pharisee's house and sat at the table [^L reclined; ^C at a formal meal guests would recline at a low table with their feet stretched out behind them].
Jonathan Mitchell NT	Now a certain man of the Pharisees had been making a request of Him, to the end that He would eat with him. So eventually, after entering into the Pharisee's house, He lay down on a couch [to eat].
P. Kretzmann Commentary	Verses 36-38 The First Anointing of Jesus. The anointing: And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. Jesus was the friend of publicans and sinners, hut not in the derogatory sense in which His enemies used the word. The true nature of His relations to the, classes of people that were held in such contempt by the self-righteous Pharisees is shown in this story. One of the Pharisees invited Jesus to take dinner with him, and Jesus accepted, going into the house and reclining at the table. There is no mention of the preliminary usages and customs by which a host among the Jews honored his guest.
Syndein/Thieme	{Jesus' Anointing} Now one of the Pharisees kept on asking Jesus for the purpose that He would have dinner with him. And, having 'gone in' {eiserchomai} into the Pharisee's house, He reclined/'leaned against the table' {anaklino} {this is how they ate in these days - lying down propped up on one elbow}.
Translation for Translators	Jesus told why he appreciated the sinful woman pouring perfume on his feet. <i>Luke 7:36-50</i> One day one of the Pharisees named Simon invited Jesus to eat a meal with him. So Jesus went to the man's house and reclined to eat.
The Voice	Once a Pharisee named Simon invited Jesus to be a guest for a meal. A portion of v. 36 will be placed with the next passage.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. <i>Jesus' Anointing</i> Now one of the Pharisees ¹²³ asked Jesus ¹²⁴ to have dinner with him, so ¹²⁵ he went into the Pharisee's house and took his place at the table. ¹²⁶ ^{123sn} See the note on Pharisees in 5:17. ^{124tn} Grk "him"; the referent (Jesus) has been specified in the translation for clarity. ^{125tn} Here καί (kai) has been translated as "so" to indicate that Jesus' action was the result of the Pharisee's invitation. ^{126tn} Grk "and reclined at table," as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away.
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	Jesus Forgives a Woman for her Sins One of the Pharisees asked Jesus to have a meal with him. And he went to the Pharisee's house and had dinner. ^{bb} ^{bb.} Lit. "lay down to eat."

Wilbur Pickering's New T.

A lesson in forgiveness

Then one of the Pharisees invited Him to eat with Him,¹³ so He entered the Pharisee's house and reclined.

(13) This was not a friendly invitation.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now a certain one of the Pharisees was asking Him that He would eat with him. And having gone into the house of the Pharisee, He reclined *[to eat]*.

Charles Thomson NT When one of the Pharisees asked him to eat with him, and he had gone to the Pharisee's house and placed himself at table, behold a woman in the city who was a sinner, when she knew that he was at table in the Pharisee's house, took an alabaster bottle of myrrh, and standing behind, at his feet, weeping, she first bathed his feet with her tears, and wiped them with the tresses of her hair. Then she kissed his feet and anointed them with the myrrh.. Vv. 37–38 are included for context.

Darby But one of the Pharisees begged him that he would eat with him. And entering into the house of the Pharisee he took his place at table;...

Disciples' Literal New T. **Jesus Is Anointed By a Sinful Woman. A Pharisee Objects**

And one of the Pharisees was asking Him to eat with him. And having entered into the house of the Pharisee, He laid-down *[to eat]*.

English Standard Version
Far Above All Translation
Green's Literal Translation
Literal New Testament

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. .
. .
AND ASKED ONE HIM OF THE PHARISEES THAT HE SHOULD EAT WITH HIM. AND HAVING ENTERED INTO THE HOUSE OF THE PHARISEE HE RECLINED [AT TABLE];...

Modern English Version **A Sinful Woman Forgiven**

One of the Pharisees asked Him to eat with him. So He went to the Pharisee's house and sat down for supper.

Modern Literal Version {Lk 7:36-50 Galilee; no parallel.}

Now someone from the Pharisees asked him, that* he might eat with him. And having entered into the Pharisee's house, he reclined *at a meal*.

Modern KJV
New American Standard B.

.
Now one of the Pharisees was requesting Him to dine *[Lit eat]* with him, and He entered the Pharisee's house and reclined *at the table*.

New European Version **Jesus at the home of Simon**

And one of the Pharisees requested him to eat with him. And he entered into the Pharisee's house and sat down to the meal.

New King James Version
NT (Variant Readings)
Niobi Study Bible
Restored Holy Bible 6.0

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. .
. .
[Parable of the Two Debtors].
And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down at table.

Revised Young's Lit. Trans. And a certain one of the Pharisees was asking him that he might eat with him, and having gone into the house of the Pharisee he reclined (at meat),...

Updated Bible Version 2.17
A Voice in the Wilderness
Webster's Translation
World English Bible
Young's Updated LT

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. .
. .
. .

The gist of this passage: One of the pharisees asks Jesus to come and eat at his house, so Jesus goes.

Luke 7:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erôtaô (ἐρωτάω) [pronounced air-o-TAW-oh]	to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray	3 rd person singular, imperfect active indicative	Strong's #2065
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that	masculine plural definite article; genitive and ablative cases	Strong's #3588
Pharisaios (Φαρισαῖος) [pronounced far-is-AH-yos]	a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee	masculine plural noun; nominative case	Strong's #5330
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443
phagô (φάγω) [pronounced FAG-oh]	to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume	3 rd person singular, aorist active subjunctive	Strong's #5315
meta (μετά) [pronounced meht-AH]	with, among, in the company of, in the midst of	preposition with the genitive/ablative case	Strong's #3326
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: A certain pharisee was asking Him that He might eat with him.

Let's consider the verb *to ask*. The imperfect tense indicates that the pharisee kept asking Jesus to come eat with him at his house. Had he simply asked and Jesus said, yes, the verb *ask* would be the aorist tense.

Based upon what follows, we may reasonably suppose that dinner takes place at the house of this particular pharisee.

Now, nothing positive or negative is indicated so far, apart from an apparent reticence of our Lord to come to his house (the imperfect tense suggests that He had been asked a number of times, but the Lord did not agree until

this particular time). Now, this interests me, and I am not sure what to make of it. Jesus does not strike me as being an indecisive person, so His eventual positive response is interesting.

There are reasons in this narrative to think that the pharisee had motives other than to find out for himself, *just Who is this Jesus Person?* Jesus will cite the pharisee's somewhat rude behavior later (rude for a host). If this pharisee was giving Jesus the benefit of the doubt; or if he was simply trying to understand Jesus better, then he would have been a more gracious host to the Lord. However, as this narrative progresses, it will become clear that the pharisee really did not see Jesus as a guest of honor. He treated Jesus more like he would treat someone who has crashed his party, which suggests that he saw Jesus as an interloper of sorts (which was the common view of the religious crowd, most of whom rejected Jesus).

It is likely that this pharisee wanted to observe Jesus more closely, under the maxim, *keep your friends close and your enemies closer*. He may have wanted to catch Jesus doing something wrong or saying something wrong.

Luke 7:36b			
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
eiserchomai (εἰσέρχομαι) [pronounced <i>ice-ER-khom-ahēe</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong's #1525
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]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
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
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	<i>a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine singular construct, genitive/ablative case	Strong's #5330
kataklinō (κατακλίνω) [pronounced <i>kat-ak-LEE-no</i>]	<i>to recline (at table to eat), to sit down to eat, to take a place at the table</i>	3 rd person singular, aorist passive indicative	Strong's #2625

Translation: Having entered into the pharisee's house, He reclined [at the table to eat].

Jesus eventually accepted the invitation, and we can at best speculate as to why He did not accept the invite from the beginning.

Since I have mentioned the tense of *invite*, allow me to mention the tenses of the other verbs: *went* is an aorist participle (which precedes the action of the main verb) and *reclined* is in the aorist tense. The aorist is generally a point in time tense (it is *not* equivalent to our past tense). Although it can have several applications; it simply means that Jesus entered the house and then He reclined at the table.

The NET Bible: Grk “and reclined at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.⁴⁵

One of the push-pulls of a translation is, *how literal should the translation be?* If Jesus was attending a dinner party today, then He would be said to *sit down at the table to eat*. We all understand that, but that is not what this passage says. People laid on their sides when they ate in the ancient world, so the verb says *He reclined [at the table]*. One translation would render this literally, causing some people today to read and think, *what does that mean?* Others translate this, *and he sat down to eat*, which is modernizing the text, but not being literal.

What was actually happening was, the guests would all be around a table, leaning apparently on one arm, their heads close to the low table and their feet furthest away from the table (which would make sense, as the dirtiest part of a person’s anatomy would be his feet, having walked through streets where all manner of waste might be found).

Luke 7:36 A certain pharisee was asking Him that He might eat with him. Having entered into the pharisee’s house, He reclined [at the table to eat]. (Kukis moderately literal translation)

A pharisee continued to ask the Lord to come to his home and have a meal there. Jesus accepted, went at the proper time and then reclined at the table (people did not use chairs to sit in for eating in that era).

Luke 7:36 A certain pharisee kept on asking Jesus to eat with him. Jesus accepted and went. Having entered into the pharisee’s house, He reclined at the table to eat. (Kukis paraphrase)

And behold a woman who was in the city, a sinner; and she was fully knowing that He reclined [for a meal] in the house of the pharisee. Bringing an alabaster box of perfume, and standing behind, near to the feet of His, weeping aloud, the tears [from which] she began to moisten the feet of His, and the hair of the head of this [woman] she wiped away [the moisture of her tears]. And she kept kissing the feet of His and she was anointing with the ointment.

Luke
7:37–38

And it was seen that [lit., *behold*] a woman who was in the city, a sinner, who knew [lit., *she was fully aware*] that Jesus [lit., *He*] was reclining [for a meal] in the house of a pharisee. She brought an alabaster perfume box, and she stood behind [Him] near to His feet. Weeping aloud, she began to moisten His feet with her tears, and [she used] the hair from her head to wipe away [her tears]. She kept kissing His feet and anointing [His feet] with the ointment.

It was observed that a woman from the city came to minister to Jesus. She was a sinner who had become aware that Jesus was at the house of this pharisee for a meal. She brought an alabaster perfume box to this house, and she entered in and then stood behind and to the side of the Lord’s feet. She wept aloud and began to moisten His feet with her tears, and she used the hair from her head to wipe away her tears. She kept kissing His feet and anointing His feet with her ointment.

⁴⁵ From <https://bible.org/netbible/index.htm?luk7.htm> (footnote); accessed November 11, 2019.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And behold a woman who was in the city, a sinner; and she was fully knowing that He reclined [for a meal] in the house of the pharisee. Bringing an alabaster box of perfume, and standing behind, near to the feet of His, weeping aloud, the tears [from which] she began to moisten the feet of His, and the hair of the head of this [woman] she wiped away [the moisture of her tears]. And she kept kissing the feet of His and she was anointing with the ointment.

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) .

V. Alexander's Aramaic T. .

James Murdock's Syriac NT And there was a woman in the city, who was a sinner; and when she learned that he reclined in the Pharisee's house, she took an alabaster box of perfume, and stood behind him, at his feet, and wept; and she began to bathe his feet with her tears, and to wipe them with the hair of her head; and she kissed his feet, and anointed [them] with the perfume.

Original Aramaic NT And a sinner woman who was in the city, when she knew that he was staying in the Pharisee's house, she took an alabaster vase of ointment. And she stood behind him at his feet, and she was weeping and she began washing his feet with her tears and wiping them with the hair of her head. And she was kissing his feet and anointing them with ointment.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) Now there was in that city a woman who was a sinner; and when she knew that he was a guest in the Pharisee's house, she took an alabaster cruse of perfume, And she stood behind him at his feet, weeping, and she began to wet his feet with her tears, and to wipe them with the hair of her head, and she kissed his feet, and anointed them with perfume.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .

Bible in Worldwide English In that city was a bad woman. When she knew that Jesus was eating at the Pharisees house, she came and brought a bottle of oil. It was oil that smelled very sweet and cost much money. She stood behind Jesus by his feet, and she was crying. She began to wash his feet with her tears and wiped them with her hair. Then she kissed his feet and put oil on them.

Easy English In that town was a woman who had done many wrong things. She heard that Jesus was eating a meal at the house of the Pharisee. So she took a small stone jar with oil in it, and she went there. The oil had a very nice smell. She went into the house and she stood behind Jesus. She was crying and she made his feet wet with her tears. Then she made his feet dry again with her hair and she kissed them. She then poured the oil out of the jar on to his feet.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 There was a sinful woman in that town. She knew that Jesus was eating at the Pharisee's house. So the woman brought some expensive perfume in an alabaster jar. She stood at Jesus' feet, crying. Then she began to wash his feet with her tears. She dried his feet with her hair. She kissed his feet many times and rubbed them with the perfume.

God's Word™ A woman who lived a sinful life in that city found out that Jesus was eating at the Pharisee's house. So she took a bottle of perfume and knelt at his feet. She was

crying and washed his feet with her tears. Then she dried his feet with her hair, kissed them over and over again, and poured the perfume on them.

Good News Bible (TEV)
The Message

.
Just then a woman of the village, the town harlot, having learned that Jesus was a guest in the home of the Pharisee, came with a bottle of very expensive perfume and stood at his feet, weeping, raining tears on his feet. Letting down her hair, she dried his feet, kissed them, and anointed them with the perfume.

NIRV
New Life Version

.
There was a woman in the city who was a sinner. She knew Jesus was eating in the house of the proud religious law-keeper. She brought a jar of special perfume. Then she stood behind Him by His feet and cried. Her tears wet His feet and she dried them with her hair. She kissed His feet and put the special perfume on them.

New Simplified Bible

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

College Press Bible Study
Contemporary English V.

.
When a sinful woman in that town found out that Jesus was there, she bought an expensive bottle of perfume. Then she came and stood behind Jesus. She cried and started washing his feet with her tears and drying them with her hair. The woman kissed his feet and poured the perfume on them.

The Living Bible

As they sat down to eat, a woman of the streets—a prostitute—heard he was there and brought an exquisite flask filled with expensive perfume. Going in, she knelt behind him at his feet, weeping, with her tears falling down upon his feet; and she wiped them off with her hair and kissed them and poured the perfume on them. A portion of v. 36 is included for context.

New Berkeley Version
New Century Version
New Living Translation

.
.
When a certain immoral woman from that city heard he was eating there, she brought a beautiful alabaster jar filled with expensive perfume. Then she knelt behind him at his feet, weeping. Her tears fell on his feet, and she wiped them off with her hair. Then she kept kissing his feet and putting perfume on them.

The Passion Translation

In the neighborhood there was an immoral woman of the streets, known to all to be a prostitute. When she heard about Jesus being in Simon's house, she took an exquisite flask made from alabaster, [This is a soft, cream-colored stone often used for jars and vases.] filled it with the most expensive perfume, went right into the home of the Jewish religious leader, and knelt at the feet of Jesus in front of all the guests. Broken and weeping, she covered his feet with the tears that fell from her face. She kept crying and drying his feet with her long hair. Over and over she kissed Jesus' feet. Then she opened her flask and anointed his feet[r] with her costly perfume as an act of worship.

Unlocked Dynamic Bible

There was also a woman in that city whom many people knew had been a prostitute. When she heard that Jesus was eating in the Pharisee's house, she went there, taking a stone jar that contained perfume. As Jesus was reclining to eat, the woman stood behind him at his feet. She was crying, and her tears fell on Jesus' feet. She continually wiped his feet with her hair, and kept kissing them and anointing them with the perfume.

William's New Testament

There was a woman in the town who was a social outcast, and when she learned that He was taking dinner at the Pharisee's house, she brought an alabaster bottle of perfume and took her stand behind Him at His feet, continually weeping. Then she began to wet His feet with her tears, but she continued to wipe them off with the hair of her head, and she kept right on kissing His feet with affection and anointing them with the perfume.

Partially literal and partially paraphrased translations:

American English Bible	But {Look!} a woman of the city (a known sinner) who had learned that [Jesus] was going to recline for a meal in the house of the Pharisee brought in an alabaster jar of perfumed ointment, and she reclined behind him at his feet and started weeping and wetting his feet with her tears, then wiping them dry with her hair, as she tenderly kissed his feet and greased them with the perfumed ointment.
Beck's American Translation Breakthrough Version	. And, look, a woman, someone who was sinful in the city. And when she correctly understood that He was in the Separatist's house lying back, after she retrieved an alabaster jar of perfume and stood behind Him alongside His feet crying, with the tears she began to be wetting His feet, with the hairs of her head she was wiping <i>them</i> dry, she was being very friendly to His feet, and was dabbing the perfume on <i>them</i> .
Common English Bible	Meanwhile, a woman from the city, a sinner, discovered that Jesus was dining in the Pharisee's house. She brought perfumed oil in a vase made of alabaster. Standing behind him at his feet and crying, she began to wet his feet with her tears. She wiped them with her hair, kissed them, and poured the oil on them.
International Standard V	There was a woman who was a notorious [The Gk. lacks notorious] sinner in that city. When she learned that Jesus [Lit. he] was eating at the Pharisee's home, she took an alabaster jar of perfume and knelt at his feet behind him. She was crying and began to wash his feet with her tears and dry them with her hair. [Lit. the hair of her head] Then she kissed his feet over and over again, anointing them constantly with the perfume.
Len Gane Paraphrase	And behold a woman from the city who was a sinner, when she knew that [Jesus] sat to eat in the Pharisee's house, brought an alabaster box of ointment. And stood at his feet behind him weeping. She started washing his feet with tears and wiping them with the hairs of her head. She kissed his feet and anointed [them] with the ointment.
A. Campbell's Living Oracles	And behold, a woman of the city who was a sinner, knowing that he eat at the house of the Pharisee, brought an alabaster box of balsam, and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the balsam.
New Advent (Knox) Bible	And there was then a sinful woman in the city, who, hearing that he was at table in the Pharisee's house, brought a pot of ointment with her, and took her place behind him at his feet, weeping; then she began washing his feet with her tears, and drying them with her hair, kissing his feet, and anointing them with the ointment.
NT for Everyone 20 th Century New Testament	. Just then a woman, who was an outcast in the town, having ascertained that Jesus was at table in the Pharisee's house, brought an alabaster jar of perfume, And placed herself behind Jesus, near his feet, weeping. Then she began to make his feet wet with her tears, and she dried them with the hair of her head, repeatedly kissing his feet and anointing them with the perfume.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Then a profligate woman of the town, on leaning that He was reclining in the Pharisee's house, came with an alabaster jar of perfume: and standing behind, she began to bathe His feet with her tears, and wiped them with the hair of her head; while she fervently kissed His feet, and soothed them with the perfume.

Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	Now there was a woman who was in the city, a sinner and when she knew that that Jesus was reclining at meat in the Pharisees house, she brought an alabaster vase of perfume, and standing behind, at his feet, weeping, she began to wet his feet with her tears, and to wipe them with her hair, while she tenderly kissed his feet, and poured the perfume over them.
NIV, ©2011	A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume. As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.
Riverside New Testament	Now there was a certain woman in the city, a sinner, and when she learned that he was at table in the Pharisee's house, she brought an alabaster jar of ointment and took her place behind, beside his feet, weeping. Her tears began to rain down on his feet, and with the hair of her head she wiped them off, and she passionately kissed his feet and anointed them with the ointment.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	And there was a woman in the town who was a notorious sinner. Having learnt that Jesus was at table in the Pharisee's house she brought a flask of perfume, and, standing behind close to His feet, weeping, began to wet His feet with her tears; and with her hair she wiped the tears away again, while she lovingly kissed His feet and poured the perfume over them.
Wikipedia Bible Project	.
Catholic Bibles (those having the imprimatur):	
Christian Community (1988)	And it happened that a woman of this town, who was known as a sinner, heard that he was in the Pharisee's house. She brought a precious jar of perfume 38.and stood behind him at his feet, weeping. She wet his feet with tears, she dried them with her hair and kissed his feet and poured the perfume on them.
The Heritage Bible	And behold, a woman in the city who was a sinner, having recognized that he reclined <i>to eat</i> in the Pharisee's house, having provided an alabaster vial of myrrh, And standing alongside his feet behind him weeping, began to shower his feet with tears, and she was wiping them dry with the hairs of her head, and kissing his feet again and again, and anointing them with the myrrh.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	One of the Pharisees invited him to a meal. When he arrived at the Pharisee's house and took his place at table, suddenly a woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. She waited behind him at his feet, weeping, and her tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment. V. 36 is included for context.
New RSV	And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.
Revised English Bible–1989	A woman who was living an immoral life in the town had learned that Jesus was a guest in the Pharisee's house and had brought oil of myrrh in a small flask. She

took her place behind him, by his feet, weeping. His feet were wet with her tears and she wiped them with her hair, kissing them and anointing them with the myrrh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A woman who lived in that town, a sinner, who was aware that he was eating in the home of the <i>Parush</i> , brought an alabaster box of very expensive perfume, stood behind Yeshua at his feet and wept until her tears began to wet his feet. Then she wiped his feet with her own hair, kissed his feet and poured the perfume on them.
exeGesés companion Bible	...and behold, a woman in the city - a sinner knowing that Yah Shua reposes in the house of the Pharisee: provides an alabaster of myrrh; and stands at his feet behind him weeping and begins to moisten his feet with tears; and squeezedries them with the hairs of her head and ardently kisses his feet and anoints them with the myrrh.
Hebraic Roots Bible Israeli Authorized Version	. And, behold, a woman in the city, which was a sinner, when she knew that Y'shuw`a sat at meat in the house of the Parush, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
<i>The Scriptures</i> 1998 Tree of Life Version	. And behold, a woman in the town who was a sinner, when she discovered that <i>Yeshua</i> was reclining at the Pharisee's home, brought an alabaster jar of perfume. As she stood behind Him at His feet, weeping, she began to drench His feet with tears and kept wiping them with her head of hair. Then she was kissing His feet and anointing them with perfume.

Weird English, 𐤀𐤂𐤅𐤃 English, Anachronistic English Translations:

Accurate New Testament	...and look! Woman Who was in the city Offending and Knowing for [He] lies in the house [of] the pharisee Providing vessel (stone) [of] ointment and Standing after against the feet [of] him Crying [with] the tears begins to shower the feet [of] him and [with] the hairs [of] the head [of] her [She] wiped {them} and [She] kissed the feet [of] him and [She] smeared {them} [with] the ointment...
Awful Scroll Bible	Indeed be yourself looked, a woman from-within the city, which-certain was she missing-the-mark, even being came to be knowledgeable-upon, certainly-of-what himself lies-upon from-within the Resolved's house, is being tended to an alabaster box of ointment, and being stood weeping behind him by his feet. Herself began to wet his feet with her tears, and keeps to wringing- it -away with the hairs of her head, and repeatedly kisses- his feet -along-down, and continues to grease- them -with the ointment.
Concordant Literal Version	And lo! a woman who was in the city was a sinner. And, recognizing that He is lying down at table in the Pharisee's house, fetching an alabaster vase of attar" and standing behind, beside the feet of Jesus, lamenting, she begins to rain tears on His feet, and with the hair of her head she wiped them off and fondly kissed His feet, and rubbed them with the attar."
Orthodox Jewish Bible	And an isha (woman) was in the shtetl, an isha chotet (a woman of sin), and, when she had daas that Rebbe, Melech HaMoshiach reclines at tish in the bais of the Parush, she brought an alabaster flask of costly perfume. She stood behind him, and then she began weeping at his feet, and with her tears she began to wash the feet of Rebbe, Melech HaMoshiach and she was drying

them with her hair, and she was kissing his feet and was anointing them with perfume.

Rotherham's Emphasized B. .
Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible

Now there was a woman in the city who was [known as] a ^[e]sinner; and ^[f]when she found out that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume; and standing behind Him at His feet, weeping, she began wetting His feet with her tears, and wiped them with the hair of her head, and [respectfully] kissed His feet [as an act signifying both affection and submission] and ^[g]anointed them with the perfume.

[e] Luke 7:37 I.e. an immoral woman or prostitute.

[f] Luke 7:37 When a Rabbi (teacher) was visiting in someone's home, it was acceptable for uninvited guests to come and listen to the conversation.

[g] Luke 7:38 There were apparently two anointings of Jesus. This one in the home of Simon the Pharisee (identified in v 40) in the area of Galilee by an unnamed woman, and the other in the home of Simon the Leper in Bethany, by Mary the sister of Martha and Lazarus. The anointing in Bethany preceded the triumphal entry into Jerusalem (Matt 26:6-13; Mark 14:3-9; John 12:1-8).

An Understandable Version

And when a sinful woman from the town learned that He was having dinner at the Pharisee's house, she brought an alabaster [*i.e., stone*] jar of liquid perfume, and stood behind Jesus, at His feet, crying. She began wetting His feet with her tears and wiping them dry with the hair of her head. Then she kissed His feet and poured the perfume on them.

The Expanded Bible

[^LAnd look/^Tbehold] A ·sinful [immoral] woman in the town learned that Jesus was eating at the Pharisee's house. So she brought an alabaster ·jar [vial; flask] of perfume and stood behind Jesus at his feet, ·crying [weeping]. She began to ·wash [wet; drench] his feet with her tears, and she ·dried [wiped] them with her hair, kissing them many times and ·rubbing [anointing] them with the perfume.

Jonathan Mitchell NT

Then – now look and consider this! – a woman who was certainly an outcast (a sinner; not in compliance with the cultural and religious rules) in the town, upon personally learning accurately that He is presently lying down [at a meal] within the Pharisee's house, is at once bringing an alabaster [container] of perfumed oil (aromatic juices distilled from trees) [which she had been] taking care of and attending to, so as to preserve [it], having acquired it as payment. And so, taking a stand behind [Him] – beside the feet of Jesus – [and] continuously weeping, she started to be progressively making His feet wet with the tears! So then she began wiping [them] off with [the] hair of her head, and continued tenderly kissing His feet while continuing to anoint [them] with the perfumed oil.

P. Kretzmann Commentary

And, "behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, Then a strange incident took place. A woman of the city, a notorious character, heard of Christ's presence in the house of the Pharisee. She had been deceived by the apparent pleasures of sin, she had received gall and wormwood instead of the expected honey, and now she was, in desperation, looking down into the abyss of a life of shame. But the news of Jesus, the Savior of sinners, whose kindness to the lowly and outcast was heralded far and wide, had brought her to the realization of her position; she now felt the full weight of her corruption and misery. So she bought an alabaster vase of costly ointment and, coming into the house, she stood at the feet of Jesus,...

and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

...weeping so bitterly in the full consciousness of her sinfulness that her tears washed the feet of Jesus, and she could try them off with her hair. And she kissed His feet again and again and anointed them with her precious salve. It was an exhibition of overwhelming sorrow, combined with an almost pitiful clinging to the Lord as the only one in whom she could put her trust. And the tears of her sorrow, as one commentator has it, became tears of ineffable joy that Jesus did not spurn her, that she had a Savior with a heart full of loving sympathy and boundless grace for even the worst of sinners.

Syndein/Thieme

And, behold {pay attention!} a woman {gune} of that town, who was a sinner {hamartolos}, having 'greater knowledge/'known accurately' {epiginosko} that Jesus was dining {anakeimai} at the Pharisee's house, she brought an alabaster flask of perfumed oil {alabastron muron - alabaster was thought to be the best container for ointments}. And, having stood at His feet behind Him, and having been weeping, she began to wet his feet with her tears {so Jesus is lying down on one elbow eating with His feet out behind him - she comes up from behind and sheds tears over his feet and cleans them - this is a picture of rebound - I John 1:9 - as was Jesus washing the feet of the disciplines before the Last Supper in John 13:1}.

She kept on wiping . . . {them} with the hair of her head,
and kept on kissing His feet,
and kept on anointing . . . {them} with the perfumed oil.

Translation for Translators

There was a woman in that city *who many people knew had been a prostitute* [EUP]. She heard that Jesus was eating in the Pharisee's house. So she went there, taking a stone jar that contained perfume. *As the people there were reclining to eat*, the woman stood behind Jesus, at his feet. As she was crying because she was sorry for her sins, her tears fell on Jesus' feet. Then she wiped his feet with her hair, and kissed his feet, and anointed them with the perfume.

The Voice

Picture this:

Just as Jesus enters the man's home and takes His place at the table, a woman from the city—notorious as a woman of ill repute—follows Him in. She has heard that Jesus will be at the Pharisee's home, so she comes in and approaches Him, carrying an alabaster flask of perfumed oil. Then she begins to cry, she kneels down so her tears fall on Jesus' feet, and she starts wiping His feet with her own hair. Then she actually kisses His feet, and she pours the perfumed oil on them. A portion of v. 36 is included for context.

Bible Translations with Many Footnotes:

Disciples' Literal New T.
NET Bible®

Then¹²⁷ when a woman of that town, who was a sinner, learned that Jesus¹²⁸ was dining¹²⁹ at the Pharisee's house, she brought an alabaster jar¹³⁰ of perfumed oil.¹³¹ As¹³² she stood¹³³ behind him at his feet, weeping, she began to wet his feet with her tears. She¹³⁴ wiped them with her hair,¹³⁵ kissed¹³⁶ them,¹³⁷ and anointed¹³⁸ them with the perfumed oil.

^{127tn} Grk "And behold." Here *kai* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative. The Greek word *idou* (*idou*) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

^{128tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

^{129tn} Grk "was reclining at table."

^{130sn} A jar made of alabaster stone was normally used for very precious substances like perfumes. It normally had a long neck which was sealed and had to be broken off so the contents could be used.

^{131tn} Μύρον (muron) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil (L&N 6.205). The same phrase occurs at the end of v. 38 and in v. 46.

^{sn} Nard or spikenard is a fragrant oil from the root and spike of the nard plant of northern India. This perfumed oil, if made of something like nard, would have been extremely expensive, costing up to a year's pay for an average laborer.

^{132tn} Grk "And standing." Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

^{133tn} Grk "standing"; the participle στ ἄσ (stasa) has been translated as a finite verb due to requirements of contemporary English style.

^{134tn} Grk "tears, and she." Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

^{135tn} Grk "with the hair of her head."

^{136tn} Grk "and kissed," but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{137tn} Grk "kissed his feet," but this has been replaced by the pronoun "them" in keeping with contemporary English style.

^{138sn} The series of verbs in this verse detail the woman's every move, much as if the onlookers were watching her every step. That she attended the meal is not so surprising, as teachers often ate an open meal where listeners were welcome, but for her to approach Jesus was unusual and took great nerve, especially given her reputation.

New American Bible (2011)
The Passion Translation
The Spoken English NT

There was a certain woman in that town who was a sinner. She learned that Jesus was eating dinner at the Pharisee's house. She brought an alabaster^{cc} bottle of scented oil, and stood behind Jesus at his feet. She was crying, and began to wet his feet with her tears. And she was wiping his feet dry with her hair, and kissing them, and putting the oil on them.

^{cc.} Alabaster: A pearly-white soft stone that can be carved or turned on a lathe to create beautiful bottles and vases

Wilbur Pickering's New T.

But then, a woman in the town who was a sinner, when she found out that He was reclining in the Pharisee's house, she brought an alabaster flask of perfume, and as she stood behind Him at His feet weeping,¹⁴ she began to wet His feet with her tears and kept wiping them with the hair of her head; and she kept kissing His feet and anointing them with the perfume.¹⁵

(14) He was reclining on a 'couch' with His head in toward the table, so His feet were 'available'.

(15) This is a moving picture. She was ashamed and distressed, because of what she was, but she desperately wanted to change, and she saw in Jesus the way out.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And look! A woman in the city, who was a sinner, {and} having known that He is reclining [to eat] in the house of the Pharisee, having brought an alabaster jar of ointment [or, perfume], and having stood behind [Him] beside His feet weeping, she began to be wetting His feet with her tears and was wiping [them] dry with the hairs of her head, and she kept affectionately kissing His feet and was anointing [them] with the ointment.

Charles Thomson NT
Context Group Version

And look, a woman who was in the city, a disgracer [of God]; and when she knew that he was reclining to eat in the Pharisee's house, she brought an alabaster jar of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

Disciples' Literal New T.	And behold— <i>there was a woman in the city who was a sinner. And having learned that He is reclining [to eat] at the house of the Pharisee, having brought an alabaster-jar of perfume [Or, fragrant oil], and having stood behind Him at His feet weeping— she began to wet His feet with the tears, and was wiping them with the hair of her head. And she was kissing His feet, and anointing them with the perfume.</i>
English Standard Version Far Above All Translation Green's Literal Translation Literal New Testament	. . . AND BEHOLD, A WOMAN IN THE CITY WHO WAS A SINNER, HAVING KNOWN THAT HE HAD RECLINED [AT TABLE] IN THE HOUSE OF THE PHARISEE, HAVING TAKEN AN ALABASTER FLASK OF OINTMENT, AND STANDING AT HIS FEET BEHIND WEeping, BEGAN TO BEDEW HIS FEET WITH TEARS, AND WITH THE HAIRS OF HEAD HER SHE WAS WIPING [THEM], AND WAS ARDENTLY KISSING HIS FEET, AND WAS ANOINTING [THEM] WITH THE OINTMENT.
Modern English Version Modern Literal Version	. And behold, a woman who was in the city, who was a sinner, when* she recognized that he is reclining <i>at a meal</i> in the Pharisee's house, she fetched an alabaster flask of perfume, and standing by his feet behind <i>him</i> , weeping, she began to rain on his feet with her tears and was wiping them with the hairs of her head and was kissing his feet, and was anointing them with the perfume.
Modern KJV New American Standard B.	. And there was a woman in the city who was a sinner [i.e. an immoral woman]; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, and standing behind <i>Him</i> at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume.
New European Version New King James Version	. And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil.
NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	. . . ...and lo, a woman in the city, who was a sinner, having known that he reclines (at meat) in the house of the Pharisee, having provided an alabaster box of ointment, and having stood behind, beside his feet, weeping, she began to wet his feet with the tears, and with the hairs of her head she was wiping, and was kissing his feet, and was anointing with the ointment.
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:	A woman, identified here as a sinner, came to Jesus with a box of ointment, which used to anoint His feet, using her hair and tears to wet His feet.

Luke 7:37a			
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
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 nd person singular, aorist active imperative	Strong's #2400
γυνή (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
ἣτις (ἣτις) [pronounced <i>HEYT-iss</i>]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
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 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ἐν (ἐν) [pronounced <i>en</i>]	<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
τῆ (τῆ) [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
πόλις (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative, instrumental case	Strong's #4172
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>	feminine singular, adjective, nominative case	Strong's #268

Translation: *And it was seen that [lit., behold] a woman who was in the city, a sinner,...*

When it says that this is a *woman of the city*, this should be taken as meaning nothing more than, she lived in this same city. Or, if this is a village, then she lived in the nearest city.

There is a woman of the city, here, defined as a sinner. Many have understood this word *sinner* to indicate a *prostitute*. The pharisee seems to imply as much in v. 39, cleverly saying, “If He were really a prophet, He would know that this woman is a sinner.”

The woman is described by the feminine singular adjective hamartōlos (ἁμαρτωλός) [pronounced *ham-ar-to-LOSS*], which means, *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*. This would be why many would understand this to indicate that this woman is a prostitute, as she would be stained by a certain vice or crime. Strong's #268.

John, in his gospel, possibly identifies this woman as Mary. John 11:2 **It was Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was ill.** (ESV; capitalized) There will be a **similar incident** which takes place near the end of the Lord's ministry, which involves Mary. So, it is possible that John's reference here was to John 12:1–8⁴⁶ rather than to Luke 7:36–50 (the passage that we are studying). That is a similar thing which took place, but clearly much later in the Lord's ministry (we will look at these **other passages** at the end of this chapter).

It is interesting that Luke does not identify her, and let me offer up a reason (assuming that this is Mary in **both incidents**). This is Mary from her *previous life*, as it were; and she plays a prominent part in Luke's gospel. Although Luke clearly believed this incident to be important to record, he may not have wanted to so identify Mary in his gospel. Do you want to be *known* by your worst sins? In this way, Luke protected her privacy, as his account would have been released while Mary and the rest of those mentioned in his gospel were still alive. By the time that John writes his gospel, most of the people named are dead.

In the alternative, this could be a different woman altogether; but, again, her privacy maintained by Luke by not specifically naming her.

Luke 7:37b			
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
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>	feminine singular, aorist active participle; nominative case	Strong's #1921
hōti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
katakeimai (κατάκειμαι) [pronounced <i>kat-AK-i-mahoe</i>]	<i>to lie down, to have lain down, to sit [at a meal], to recline</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2621
en (ἐν) [pronounced <i>en</i>]	<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
tê (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

⁴⁶ John's gospel is the least chronological of the gospels.

Luke 7:37b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikia (οἰκία) [pronounced oy-KEE-ah]	house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods	feminine singular noun; dative, locative, instrumental case	Strong's #3614
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine singular construct, genitive/ablative case	Strong's #5330

Translation: ...who knew [lit., she was fully aware] that Jesus [lit., He] was reclining [for a meal] in the house of a pharisee.

This woman became aware that Jesus was at a meal in the house of a pharisee.

This is possibly related to the pharisee asking, on several occasions, for Jesus to come to his home; and, eventually, the Lord agreed. These many requests and the final acceptance may have been how the woman found out.

Did the woman crash this dinner party? No doubt she did; but did she know her way around this house? In this narrative, that implication is not clearly made.

At least one translation suggests that she was walking by the house, and saw the Lord—perhaps going in, or perhaps through an opening. The Modern Literal Version reads *And behold, a woman who was in the city, who was a sinner, when* she recognized that he is reclining at a meal in the Pharisee's house, she fetched an alabaster flask of perfume, and standing by his feet behind him, weeping, she began to rain on his feet with her tears and was wiping them with the hairs of her head and was kissing his feet, and was anointing them with the perfume.*

I have used the ESV (capitalized) throughout, which uses the word *learned*. The MLV that I quoted above used the verb *recognized*. The latter translation seems to suggest she walks by a window, looks through it, and sees the Lord (and recognizes Him). There is a verb that means this: *blepō* (βλέπω) [pronounced BLEHP-oh], which means, *to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice*. Strong's #991. However, this is not the word used here. The word found here is the aorist active participle of *epiginōskō* (ἐπιγινώσκω) [pronounced ehp-ihg-in-OÇ-koh], which means, *fully knowing; becoming fully acquainted with, acknowledging; (ac-, have, take) know (-ledge, well)*. Strong's #1921. So this is something that this woman would have *found out or come to know*. This suggests that she knew, at some point in time, that Jesus was going to be at this dinner party, and so she went, not concerned about what might happen to her. She was going to see her Lord.

The woman came prepared.

Luke 7:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
komizô (κομίζω) [pronounced kom-ID-zoh]	<i>providing for; carrying off (as if from harm; generally obtain); bringing, receiving [back], recovering</i>	feminine singular, aorist active participle; nominative case	Strong's #2865
alabastron (ἀλάβαστρον) [pronounced al-AB-as-tron]	<i>a [stone] box, a perfume vase, a container [made of alabaster in which unguents are preserved]</i>	neuter singular noun; accusative case	Strong's #211
muron (μύρον) [pronounced MOO-ron]	<i>ointment, perfumed oil, myrrh</i>	neuter singular noun; genitive/ablative case	Strong's #3464

Translation: She brought an alabaster perfume box,...

She apparently comes to this house and she brings with her an alabaster or stone perfume box.

The United States, particularly with the beginning of the efficient use of energy and the age of production, we have enjoyed a plethora of modern conveniences. I have often posed the question, would you prefer to be King



Solomon, the richest man of his era, or a poor man in American, and any person with two cents rattling around in his brain would choose to live here in the United States today, even in poverty. Those in the ancient world had very little by way of material possessions or conveniences. Most of us have easy access to clean water and breathable air; and we have such a wide variety of things to help us pass the time in this life.

I compare today with other time in ancient history because this woman bringing the stone box with ointment would be bringing one of her few possessions. She calculated that there was no better time to use it.

Today, the average woman in the United States, might cover the better part of a vanity with creams, moisturizers and various kinds of makeup. This was possibly the only item of beauty or health care owned by this woman. Not only would this have been relatively expensive, but this is possibly the most expensive thing that this woman owns.

Alabaster Jar (a graphic); from [Life Community Church](#); accessed July 22, 2022.

Luke 7:37 And behold, a woman of the city, who was a sinner, when she learned that He was reclining at table in the Pharisee's house, brought an alabaster flask of ointment,... (ESV; capitalized)

Whether the woman heard through the grapevine or walked by the house and saw through an opening that Jesus is there, we do not know. Nevertheless, she ascertained the information necessary to find Jesus.

Minor question here: was she already in the house? Did she enter in with other guests, expecting the Lord to be there? My guess is, she heard that the Lord was going to be at such and such house for a dinner party, and she was going to be there, no matter what.

Luke 7:38a			
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
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	feminine singular, aorist active participle; nominative case	Strong's #2476
opisō (ὀπίσω) [pronounced <i>ohp-ISS-oh</i>]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694
para (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
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
πους (πούς) [pronounced <i>pooce</i>]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and she stood behind [Him] near to His feet.

This woman is near to Jesus, behind Him and to His side. She is close to His feet. People of that era reclined when they ate. The men are all laying on their sides. This is how she can be behind the Lord, and yet have easy access to His feet.

Luke 7:37–38a *And it was seen that [lit., behold] a woman who was in the city, a sinner, who knew [lit., she was fully aware] that Jesus [lit., He] was reclining [for a meal] in the house of a pharisee. She brought an alabaster perfume box, and she stood behind [Him] near to His feet.* (Kukis moderately literal translation)

This, by the way, is one of the fascinating aspects of the gospels. When woman like this comes to the Lord, she knows where He is and she is able to determine which one He is inside of the house. She appears to have entered the house, figured out where Jesus was, and she went right on over to Him. There does not appear to be any verbal interaction. She does not say (insofar as we know), “I would like to wash, lotion and perfume your feet.” Furthermore, she is crying; so that would likely preclude her from carrying on a conversation with the Lord at this time.

She knows Jesus; she knows where He is in general; and when entering the house, she knows which person to go over to.

Contrast that with the pharisees who needed Judas to point out which man is Jesus, when they wanted to seize Him.

Jesus and His Disciples Reclining at Table (a graphic); from [Lessons and Blessings](#); accessed December 30, 2022. Although this is apparently the Last Supper, after Judas has left; this helps us to see how people reclined at a meal in that era and how the woman could be behind Jesus washing and moistening His feet.



Luke 7:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klaiō (κλαίω) [pronounced KLAH-yoh]	<i>bewailing, those who weep [aloud], sobbing, wailing aloud</i>	feminine singular, present active participle; nominative case	Strong's #2799
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
dakru/dakruon (δάκρυ/δάκρυον) [pronounced DAHK-roo, DAHK-roo-on]	<i>a tear [that flows from the eye], tears</i>	neuter plural noun; dative, locative, instrumental case	Strong's #1144
archomai (ἄρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756
brechō (βρέχω) [pronounced BREAK-oh]	<i>to moisten, wet, water; to wash; to water with rain, to cause to rain, to pour the rain, to send down like rain</i>	present active infinitive	Strong's #1026
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228

Luke 7:38b

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 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Weeping aloud, she began to moisten His feet with her tears,...

She is there behind the Lord and weeping. She uses her tears and her hair to moisten His feet.

In the ancient world, people walked everywhere and their feet became caked dirt and whatever else might be found in the streets. Their feet were often dry and smelly.

Luke 7:38c

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
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
thrix/trichos (θρίξ/τριχός) [pronounced threeks, treekh-OSS]	<i>the hair of the head; the hair of animals</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2359
tês (τῆς) [pronounced tayç]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
kephalê (κεφαλή) [pronounced keh-f-ahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; genitive/ablative case	Strong's #2776
tês (τῆς) [pronounced tayç]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ekmassô (ἐκμάσσω) [pronounced ek-MASS-so]	<i>to wipe off, to wipe [dry, away]</i>	3 rd person singular; imperfect active indicative	Strong's #1591

Translation: ...and [she used] the hair from her head to wipe away [her tears].

She uses her own hair to wipe the Lord's feet. So, she has the oils from his alabaster box, which are used to moisten the Lord's feet, along with her tears, and she uses her hair to clean and moisten the Lord's feet.

Luke 7:38d			
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
kataphileō (καταφιλέω) [pronounced <i>kat-af-ee-LEH-oh</i>]	<i>to kiss much, kiss again and again, kiss tenderly</i>	3 rd person singular, imperfect active indicative	Strong's #2705
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced <i>poose</i>]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: *She kept kissing His feet...*

The Woman at Jesus' Feet in Luke 7:36-50 (a graphic); from [Broken Oracles](#); accessed July 22, 2022.

Throughout this process, the woman kept kissing the Lord's feet.

It should be clear at this point that she recognizes the Lord as being someone far more than simply an honored guest at a party.

Throughout the gospels, different people recognize the Person of the Lord in their own ways. This woman in her complete subservience to Jesus; Peter will simply state it outright in Luke 9:20. This is *how* Jesus chose to reveal Himself. He did not walk around and proclaim Himself to be the Messiah, David's Greater Son, God's Son, etc. Only on the rare occasion, did He do that. However, it was Jesus' choice to allow others to witness to His Person. This is far more powerful for those that He encounters to recognize Him for Who He is, than for Him to proclaim Himself every few days.



Luke 7:38e			
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
aleiphō (ἀλειπῶ) [pronounced <i>al-î-foh</i>]	<i>to anoint</i>	3 rd person singular, imperfect active indicative	Strong's #218
tô (τῷ) [pronounced <i>toe</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
muron (μύρον) [pronounced <i>MOO-ron</i>]	<i>ointment, perfumed oil, myrrh</i>	neuter singular noun; dative, locative, instrumental case	Strong's #3464

Translation: ...and anointing [His feet] with the ointment.

She used the expensive ointment that she brought to anoint the Lord's feet.

Luke 7:38b-e Weeping aloud, she began to moisten His feet with her tears, and [she used] the hair from her head to wipe away [her tears]. She kept kissing His feet and anointing [His feet] with the ointment. (Kukis moderately literal translation)

As I get older, one of the best feelings is to use some lotion on my own feet. Given the condition of the roads and streets through the ancient town where Jesus was, having one's feet washed and then coated with ointment would have been an exquisite pleasure.

Luke 7:37–38 And it was seen that [lit., *behold*] a woman who was in the city, a sinner, who knew [lit., *she was fully aware*] that Jesus [lit., *He*] was reclining [for a meal] in the house of a pharisee. She brought an alabaster perfume box, and she stood behind [Him] near to His feet. Weeping aloud, she began to moisten His feet with her tears, and [she used] the hair from her head to wipe away [her tears]. She kept kissing His feet and anointing [His feet] with the ointment. (Kukis moderately literal translation)

This however, is not the end of this narrative. The pharisee has an opinion here that he wants to share.

Luke 7:37–38 It was observed that a woman from the city came to minister to Jesus. She was a sinner who had become aware that Jesus was at the house of this pharisee for a meal. She brought an alabaster perfume box to this house, and she entered in and then stood behind and to the side of the Lord's feet. She wept aloud and began to moisten His feet with her tears, and she used the hair from her head to wipe away her tears. She kept kissing His feet and anointing His feet with her ointment. (Kukis paraphrase)

This is very much a set up for the rest of the chapter. There is quite the interchange between the host and his guest, followed by some great teaching by Jesus.

And having seen [this], the pharisee, the one having called Him [to supper], spoke in himself, saying, “This One, if He were a prophet, He would have continued knowing whomever and what the woman [is] who is touching [and *attaching herself to*] Him, for a sinner she is.”

Luke
7:39

And seeing [this], the pharisee who called Jesus [lit., *Him*] [to eat with him], thought to himself, saying, “If this [Man] was [really] a prophet, He would have know [immediately] who [this person is] and what sort of woman [she is], who is touching [and attaching herself to] Him, for she [is] a sinner.”

The pharisee who invited Jesus to eat with him sat back and watched all of this, and thought to himself, “If this Man were truly a prophet, He’d have known immediately what sort of woman this is who is touching Him and attaching herself to Him, for she is a degenerate.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And having seen [this], the pharisee, the one having called Him [to supper], spoke in himself, saying, “This One, if He were a prophet, He would have continued knowing whomever and what the woman [is] who is touching [and *attaching herself to*] Him, for a sinner she is.”
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) .
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT And when the Pharisee that invited him, saw it, he thought within himself, and said: If this man were a prophet, he would know who she is, and what is her reputation; for the woman that toucheth him, is a sinner.
- Original Aramaic NT But when that Pharisee who had invited him saw, he thought within himself and he said, "If this one were a Prophet, he would have known who she is and what her reputation is, for she is a sinner woman who touched him."
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) When the Pharisee who had invited him saw it, he reasoned in himself and said, If this man were a prophet, he would have known who she was and her reputation; for the woman who has touched him is a sinner.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English Now when the Pharisee in whose house he was saw it, he said to himself, This man, if he was a prophet, would be conscious what sort of woman this is who has put her hands on him, that she is a sinner.
- Bible in Worldwide English The Pharisee who had asked Jesus to his house saw this. He said to himself, If this man were a prophet of God, he would know what kind of woman is touching him. She is a bad woman.
- Easy English When the Pharisee saw this, he said to himself, ‘This man cannot be a prophet from God. If he were, he would know all about this woman. He would know that she is a very bad person. He would not let her touch him.’
- Easy-to-Read Version–2001 .
- Easy-to-Read Version–2006 When the Pharisee who asked Jesus to come to his house saw this, he thought to himself, “If this man were a prophet,[b] he would know that the woman who is touching him is a sinner!”
- God’s Word™ .

Good News Bible (TEV)	When the Pharisee saw this, he said to himself, "If this man really were a prophet, he would know who this woman is who is touching him; he would know what kind of sinful life she lives!"
<i>The Message</i>	When the Pharisee who had invited him saw this, he said to himself, "If this man was the prophet I thought he was, he would have known what kind of woman this is who is falling all over him." [The optative mood is better expressed by " <i>If this Man was the prophet I wish He was...</i> "]
NIRV New Life Version	.
New Simplified Bible	The proud religious law-keeper who had asked Jesus to eat with him saw this. He said to himself, "If this Man were One Who speaks for God, He would know who and what kind of a woman put her hands on Him. She is a sinner."

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

College Press Bible Study Contemporary English V.	.
The Living Bible	The Pharisee who had invited Jesus saw this and said to himself, "If this man really were a prophet, he would know what kind of woman is touching him! He would know that she is a sinner."
New Berkeley Version New Century Version New Living Translation The Passion Translation	When Jesus' host, a Pharisee, saw what was happening and who the woman was, he said to himself, "This proves that Jesus is no prophet, for if God had really sent him, he would know what kind of woman this one is!"
Unlocked Dynamic Bible William's New Testament	When Simon saw what was happening, he thought, "This man can't be a true prophet. If he were really a prophet, he would know what kind of sinful woman is touching him." Simon thought Jesus should have known the sinfulness of the woman, but Simon should have known the love of the one next to him, who was ready to forgive and restore. Religion focuses on the sinfulness of a person, but faith sees the glory of the one who forgives and heals.

Partially literal and partially paraphrased translations:

American English Bible	Well when the Pharisee who invited him saw this, he thought to himself: 'If this man was truly a Prophet, he'd know who it is and just what kind of woman is touching him... she's a sinner!'
Beck's American Translation Breakthrough Version	.
Common English Bible International Standard V Len Gane Paraphrase	When the Separatist who invited Him saw it, he talked in himself, saying "This man, if He was a preacher, should know who and what kind the woman is, someone who is touching Him, because she is sinful."
A. Campbell's Living Oracles	Now when the Pharisee who had invited him saw this, he spoke in himself saying, "This man, if he were a prophet, would have known who and what kind of woman this is who touches him, for she is a sinner." The Pharisee, who had invited him, observing this, said within himself, If this man were a prophet, he would have known who this woman is that touches him, and of what character, for she is a sinner.

New Advent (Knox) Bible	His host, the Pharisee, saw it, and thought to himself, If this man were a prophet, he would know who this woman is that is touching him, and what kind of woman, a sinner.
NT for Everyone	The Pharisee who had invited Jesus saw what was going on. 'If this fellow really was a prophet,' he said to himself, 'he'd know what sort of a woman this is who is touching him! She's a sinner!'
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	But the Pharisee who had invited Him, on seeing it, said to himself, "If this man were a prophet, He must have perceived who and what kind of a woman it is who touches Him; that, is fact, she is a profligate."
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	Noticing this, the Pharisee, His host, said to himself, "This man, if he were really a Prophet, would know who and what sort of person this woman is who is touching him--and would know that she is an immoral woman."
Wikipedia Bible Project	When the Pharisee who had invited Jesus saw this he said to himself, "If this man was a prophet he would know who this woman was who touched him, and what kind of person she was—a real sinner!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Pharisee who had invited Jesus was watching and thought, "If this man were a prophet, he would know what sort of person is touching him; isn't this woman a sinner?"
The Heritage Bible	And the Pharisee, the one having called him, seeing <i>it</i> , spoke in himself, saying, This one, if he were a prophet, is supposed to have known who and what type of woman <i>she is</i> who touches him, because she is a sinner.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	When the Pharisee who had invited him saw this, he said to himself, 'If this man were a prophet, he would know who this woman is and what sort of person it is who is touching him and what a bad name she has.'
New RSV	.
Revised English Bible—1989	When his host the Pharisee saw this he said to himself, "If this man were a real prophet, he would know who this woman is who is touching him, and what a bad character she is."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the <i>Parush</i> who had invited him saw what was going on, he said to himself, "If this man were really a prophet, he would have known who is touching him and what sort of woman she is, that she is a sinner."
exeGesés companion Bible	But the Pharisee who called him, sees, and speaks within himself, wording, This - if he is a prophet, knows who and what manner of woman this is who touches him - for she is a sinner.
Hebraic Roots Bible	And when that Pharisee who had invited Him saw that, he reasoned within himself and said that if this man was a prophet, He would realize who she is and what her reputation is. That woman, she is a sinner that who touched Him.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Seeing but {her} The Pharisee The [Man] Calling him says in himself Saying This if was Forecaster [He] knew ever Someone and What {is} The Woman Who touches him for Offending [She] is...
Awful Scroll Bible	But the Resolved, the one being called him, being perceived it, spoke from-within himself, confirming, "This-same, if he was an exposé-to-light-beforehand, might sustain to come to know who and but-what- a woman -then, which-certain herself is contacting him, certainly-of-who she is which misses-the-mark."
Concordant Literal Version	Now, perceiving it, the Pharisee who invites Him said in himself, saying, "This one, if he were a prophet, would have known who and what manner of woman it is who is touching him, seeing that she is a sinner."
Orthodox Jewish Bible	But when the Parush who had invited Rebbe, Melech HaMoshiach saw this, he said to himself, If this one were a navi, he would have had daas who and what sort of isha is touching him, because she is an isha chotet (woman of sin).
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now when [Simon] the Pharisee who had invited Him saw this, he said to himself, "If this Man were a prophet He would know who and what sort of woman this is who is touching Him, that she is a [notorious] sinner [an outcast, devoted to sin]."
An Understandable Version	Now when the Pharisee who had invited Jesus saw this, he said to himself, "If this man were a prophet, he would have known who touched him and what kind of a woman she was --- a sinner."
The Expanded Bible	When the Pharisee who asked Jesus to come to his house saw this, he thought to himself, "If Jesus [this person] were a prophet, he would know that the woman touching him is a sinner [who is touching him and what kind of woman she is—that she is a sinner]!"
Jonathan Mitchell NT	Now the Pharisee – the one inviting Him – upon seeing [this], continued laying the matter out, saying within himself, "If this man were The Prophet, he would have been realizing (or: recognizing) and coming to a personal knowledge of who, and of what sort, [is] the woman who is certainly continuing to touch Him – that she is (or: by habit continues being) an outcast (sinner; societal failure)!"
P. Kretzmann Commentary	Verse 39-40 The Pharisee's condemnation:

Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner.

The host had watched the entire proceeding with ill-concealed disgust. The very thought of Jesus' being touched by such a notorious character made him shudder. And therefore he passed the 'verdict in his heart that Jesus could not be a prophet. The tears of the woman were disagreeable to him, and the smell of the ointment filled him with loathing. Note: The same spirit of self-righteous repulsiveness is found in the modern Pharisees. They draw aside their silken skirts or their fur-lined overcoats, even when they are given the assurance that a former sinner has left the path of transgression, not knowing that their hearts are filled with a far worse, a much more dangerous disease, that of pride and conceit. But Jesus knew the thoughts of the Pharisee, and He soon gave him evidence that He was a prophet who knew the hearts of men.

Syndein/Thieme

But the Pharisee having invited Him saw this, he 'said to himself'/'spoke within himself saying', "If {ei} this man were a prophet - I wish He were, but He is NOT - {4th class condition - the Pharisee wishes He were, but does not now believe that He is}, He would have known {ginosko} who and what kind of woman {this is} . . . who is touching him . . . because she is a sinner."

{Note: There are 4 conditional If statements in the Konia Greek. This is now the rare 4th class condition. It means 'if it were true - I wish it was, but it is NOT'. It is identified by the Greek word 'ei' in the Protasis plus the optative (a desire) mood in the Protasis (it also is identified by 'oun' plus the optative mood in the Apodosis).

Translation for Translators

When the Pharisee who had invited Jesus saw that, he thought, " *Prophets know about other people's lives, so if Jesus were a prophet, he would have known who this woman is who is touching him, and what kind of a person she is. He would have known that she is a prostitute! [EUP]*"

The Voice

Simon (*thinking*): *Now I know this guy is a fraud. If He were a real prophet, He would have known this woman is a sinner and He would never let her get near Him, much less touch Him . . . or kiss Him!*

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®

Now when the Pharisee who had invited him saw this,¹³⁹ he said to himself, "If this man were a prophet,¹⁴⁰ he would know who and what kind of woman¹⁴¹ this is who is touching him, that she is a sinner."

¹³⁹in The word "this" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

¹⁴⁰in This is a good example of a second class (contrary to fact) Greek conditional sentence. The Pharisee said, in effect, "If this man were a prophet (but he is not)..."

¹⁴¹sn The Pharisees believed in a form of separationism that would have prevented them from any kind of association with such a sinful woman.

New American Bible (2011) The Passion Translation The Spoken English NT

When the Pharisee who had invited him saw that, he said to himself, "If this man were a prophet, he'd have known who she was, and what kind of woman was touching him-that she's a sinner."

Wilbur Pickering's New T.

Now as the Pharisee who had invited Him observed this, he was saying to himself, "If this man were a prophet, he would know who is touching him, including what sort of woman she is—because she is a sinner!"¹⁶

(16) Evidently the woman was well known to the locals.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But the Pharisee, the one having called [<i>or, having invited</i>] Him, having seen, spoke within himself, saying, "This one, if He were a prophet, would have known who and what sort of woman [<i>it is</i>] who is touching Him, that she is a sinner."
Charles Thomson NT Context Group Version	.
Disciples' Literal New T.	Now when the Pharisee that had summoned him saw it, he spoke to himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that touches him, that she's a disgracer [of God]. And having seen <i>it</i> , the Pharisee having invited Him spoke within himself, saying, "If this <i>One</i> were a prophet, He would know who and what-kind-of <i>person</i> the woman <i>is</i> who is touching Him— that she is a sinner".
English Standard Version Far Above All Translation Green's Literal Translation	.
Literal New Testament Modern English Version	But seeing, the Pharisee who invited Him spoke within himself, saying, This one, if he were a prophet, would have known who and what the woman who touches him <i>is</i> ; for she is a sinner.
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 the Pharisee who did call him, having seen, spake within himself, saying, 'This one, if he were a prophet, would have known who and of what kind is the woman who does touch him, that she is a sinner.'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."
Young's Updated LT	.

The gist of this passage: The Pharisee remarks to himself, "If this Man were a prophet, He would know what kind of woman this is."

Luke 7:39a			
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 7:39a			
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
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine singular construct, nominative case	Strong's #5330
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular, aorist active participle, nominative case	Strong's #2564
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
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 rd person singular, aorist active indicative	Strong's #2036
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
heautô (ἑαυτῷ) [pronounced heh-ow-TOH]	<i>his, his own; himself, to him, in him, by him</i>	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438

Translation: And seeing [this], the pharisee who called Jesus [lit., *Him*] [to eat with him], thought to himself,...

The pharisee who invited Jesus over for this meal is watching all of this with no little interest. He sees the woman moisturizing the Lord's feet and weeping at His feet.

The pharisee looks over the situation and he has some thoughts on this matter. Bear in mind that, for the most part, the religious Jews with authority often had little interest in learning from Jesus. Many of them were teachers—some of them having attended great ancient universities—so just how much this young man could teach them was immediately suspect in their own eyes.

Luke 7:39b

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
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
This is bracketed in my WH text. I have checked a couple of other manuscripts, and they lack this definite article.			
prophêtês (προφήτης) [pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, come to know, get a knowledge of perceive, feel; to become known; to understand, perceive, have knowledge of; to understand; Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person singular, imperfect active indicative	Strong's #1097
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 7:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
potapos (ποταπός) [pronounced <i>pot-ap-OSS</i>]	<i>whatever, of what possible sort, what (manner of), of what sort or quality (what manner of); from what country, nation or tribe</i>	feminine singular interrogative adjective; nominative case	Strong's #4217
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)
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
hêtis (ἥτις) [pronounced <i>HEYT-iss</i>]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
haptomai (ἅπτομαι) [pronounced <i>HAHP-toh-mai</i>]	<i>to touch; to attach oneself to, to fasten one's self to, adhere to, cling to; to have carnal intercourse with, to cohabit with</i>	3 rd person singular, present middle indicative	Strong's #680
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...saying, "If this [Man] was [really] a prophet, He would have know [immediately] who [this person is] and what sort of woman [she is], who is touching [and attaching herself to] Him,..."

It appears, by this statement, that Jesus knows what the pharisee is thinking.

Syndein/Thieme: There are 4 conditional If statements in the Konia Greek. This is now the rare 4th class condition. It means 'if it were true - I wish it was, but it is NOT'. It is identified by the Greek word 'ei' in the Protasis plus the optative (a desire) mood in the Protasis.⁴⁷

By using the 4th class condition—even in his thinking—this pharisee is indicating that he wishes Jesus were a prophet (or, *the Prophet*), but alas, He is not. This sounds as though the pharisee had really hoped that Jesus was the Messiah, but this little incident that he is observing indicates that Jesus is not (in the opinion of the pharisee). Although the optative mood could be associated with some disappointment (*if only this Man was the Messiah!*) But this could also mean feigned disappointment or it could be stated in such a way, that the pharisee is thinking, *I knew this from the beginning*. Had he been asked his opinion, the pharisee might have said, "I had wished this Man was the Prophet, but, alas, He is not."

The pharisee uses the phrase ποταπή ἡ γυνή. The first word is the feminine singular interrogative adjective; nominative case of potapos (ποταπός) [pronounced *pot-ap-OSS*], which means, *whatever, of what possible sort, what (manner of), of what sort or quality (what manner of)*. Strong's #4217. ἡ γυνή means, *the woman*. "Does He not know what sort of woman she is?" is what he asks himself.

⁴⁷ From http://syndein.com/Luke_7.html (v. 39); accessed November 12, 2019.

By his thoughts, this pharisee makes known the sort of person that he is. He does not have any faith in Jesus. In fact, he has come to a conclusion right at this point that Jesus is not any sort of a prophet. Here is this woman touching and attaching herself to Him, and Jesus does not even know what kind of woman that she really is (in the opinion of the pharisee). It may be that this pharisee comes to the conclusion that Jesus is no prophet based upon this incident alone.

Nevertheless, Jesus is able to look at this pharisee and perceive what he is thinking.

At this point, some have asked, *well, how does the pharisee know what kind of woman she is?* Not to stick up for the pharisee, but in a small town, often people know everyone else's business. Furthermore, there is nothing to indicate that this woman had a recent makeover, to hide the sort of person that she is. So, his knowledge of what sort of a woman she is, does not necessarily condemn the pharisee. It may have been obvious by the way that she looked. Or, she may have been well-known to the locals; but not necessarily to Jesus (Who did not live there).

Now, there is no reason to assume that she looked poorly or slutty or anything like that. There is no description of her which suggests that. Furthermore, given the circumstances, we would have expected her *not* to dress in any sort of provocative wear (for that era).

It would have occurred to me that, the pharisee would have assumed that contact with such a woman would make the Lord ceremonially unclean. One of the big deals to these pharisees is, *uncleanness*. They certainly would have avoided that at all costs.

But, what I find curious is, somehow, this woman has gotten entrance into this pharisee's home. Certainly, she could have simply walked through the front door and found Jesus (these houses were not large); but had she been there before?

Had the pharisee had an inappropriate relationship with this woman? We don't know, and there is not enough information in this chapter to tell us that she did. It is certainly possible that the pharisee knew much about this woman, yet without having carnal knowledge of her (which is the assumption that I am going to make).

Luke 7:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
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>	feminine singular, adjective, nominative case	Strong's #268
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...for she [is] a sinner."

I find this interesting that, the pharisee could have thought the word for *prostitute*, but he thinks instead, *she is a sinner* (or, *a degenerate*). He may have been so righteous as to not even be willing to think the word, *prostitute*. In fact, for thought language, the pharisee was quite delicate about this matter. The pharisee uses the word which

we have seen already: the feminine singular, adjective of the word hamartōlos (ἁμαρτωλός) [pronounced *ham-ar-to-LOSS*], which means, *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.* Strong's #268.

This thought in the pharisee's head clearly reveals his self-righteousness and his confusion. This woman is certainly a sinner; but he is too. He has a sin nature; **Adam's original sin** has been imputed to him, and he has committed personal sins. Even assuming that he has committed fewer sins than she still does not qualify him for some kind of reward or recognition.

Luke 7:39 **And seeing [this], the pharisee who called Jesus [lit., *Him*] [to eat with him], thought to himself, saying, "If this [Man] was [really] a prophet, He would have know [immediately] who [this person is] and what sort of woman [she is], who is touching [and attaching herself to] Him, for she [is] a sinner."** (Kukis moderately literal translation)

To the pharisee, this is proof certain that Jesus does not know who or what this woman is. He allows her to wash and moisten His feet; and He does not object. In public, a pharisee would have avoided contact with such a woman, in order to remain clean.

Luke 7:39 **The pharisee who invited Jesus to eat with him sat back and watched all of this, and thought to himself, "If this Man were truly a prophet, He'd have known immediately what sort of woman this is who is touching Him and attaching herself to Him, for she is a degenerate."** (Kukis paraphrase)

What is fascinating is, Jesus knows what this man is thinking and He responds to it in the next verse.

And answering, the Jesus said face to face with him, "Simon, I have for you something to say." And the [Simon], "Teacher, speak," he is saying.

Luke
7:40

Answering, Jesus said directly to him, "Simon, I have something to say to you." And [Simon] said, "Teacher, speak [up]."

Answering, Jesus said directly to him, "Simon, I have something to say to you." So Simon responded, "Teacher, speak up!"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And answering, the Jesus said face to face with him, "Simon, I have for you something to say." And the [Simon], "Teacher, speak," he is saying.**

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) .

V. Alexander's Aramaic T. .

James Murdock's Syriac NT **And Jesus answered, and said to him: Simon, I have something to say to thee. He said to him: Say it, Rabbi.**

Original Aramaic NT **But Yeshua answered and he said to him, "Shimeon, I have something to tell you." But he said to him, "Say it, Rabbi."**

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) **Jesus answered and said to him, Simon, I have something to tell you. He said to him, Say it, teacher. Jesus said to him.**

Significant differences: **The Aramaic has the words *and Yesha said to him* at the end of v. 40 (which I placed in the next section).**

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	Jesus said to him, Simon, I have something to say to you. And he said, Teacher, say it.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	In response, Jesus said to the Pharisee, “Simon, I have something to say to you.” Simon said, “Let me hear it, Teacher.”
God’s Word™	Jesus spoke up, “Simon, I have something to say to you.” Simon replied, “Teacher, you’re free to speak.”
Good News Bible (TEV) <i>The Message</i>	Jesus said to him, “Simon, I have something to tell you.” “Oh? Tell me.”
NIRV	.
New Life Version	.
New Simplified Bible	Jesus said to Simon: »I have something to tell you.« He replied: »What teacher?«

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

College Press Bible Study Contemporary English V.	Jesus said to the Pharisee, "Simon, I have something to say to you." "Teacher, what is it?" Simon replied.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Living Translation	Then Jesus answered his thoughts. “Simon,” he said to the Pharisee, “I have something to say to you.” “Go ahead, Teacher,” Simon replied.
The Passion Translation	Jesus said, “Simon, I have a word for you.” “Go ahead, Teacher. I want to hear it,” he answered.
Unlocked Dynamic Bible William’s New Testament	Then Jesus answered him, "Simon, I have something to say to you." "Teacher," said he, "go on and say it."

Partially literal and partially paraphrased translations:

American English Bible	Then Jesus said to him: 'Simon, I have something to tell you.' And [Simon] replied: 'Go ahead and tell it, Teacher!'
Beck’s American Translation Breakthrough Version	And when Jesus responded, He said to him, "Simon, I have something to say to you." He declares, "Teacher, say <i>it</i> ."
Common English Bible International Standard V	Jesus told him, “Simon, I have something to ask you.” “Teacher,” he replied, “ask it.”
Len Gane Paraphrase A. Campbell’s Living Oracles	Jesus replying said to him, "Simon, I have something to say to you." He said, "Master, [Go ahead and] speak."
New Advent (Knox) Bible	But Jesus answered him thus, Simon, I have a word for thy hearing. Tell it me, Master, he said.
NT for Everyone	'Simon,' replied Jesus, 'I have something to say to you.' 'Go ahead, Teacher,' he replied.

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

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Jesus knew what he was thinking, and said to him, "Simon, I have something to say to you." And he said, "Say it, then." Although the Conservapedia lists this as v. 40, he is taking some of v. 39 and inserting it here (that Jesus knows his thinking is implied by the previous verse; and by the word <i>answering</i> ⁴⁸).
Evangelical Heritage V. Ferrar-Fenton Bible	"Simon," said Jesus to him, "I have something to say to you." "Say on, Teacher," was his reply.
Free Bible Version	Jesus spoke up and said, "Simon, I have something to tell you." "Tell me, Teacher," he responded.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Thomas Haweis NT 1795	And Jesus addressing himself to him said, Simon, I have somewhat to say to thee. And he said, Master, speak freely.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Wikipedia Bible Project	"Simon, I need to tell you something," Jesus commented. "Go on, teacher," he replied.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Jesus spoke to the Pharisee and said, "Simon, I have something to ask you." He answered, "Speak, master." And Jesus said.
The Heritage Bible	.
New American Bible (2002)	Jesus said to him in reply, "Simon, I have something to say to you." "Tell me, teacher," he said.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Then Jesus took him up and said, 'Simon, I have something to say to you.' He replied, 'Say on, Master.'
New RSV	.
Revised English Bible—1989	Jesus took him up: "Simon," he said, "I have something to say to you." "What is it, Teacher?" he asked.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua answered, "Shim'on, I have something to say to you." "Say it, Rabbi," ...
exeGesés companion Bible	<u>YAH SHUA ON LENDERS</u> And Yah Shua answers him, saying, Shimon, I have somewhat to say to you. And he says, Doctor, say on.
Hebraic Roots Bible	.

⁴⁸ Which will be discussed in the exegesis.

Israeli Authorized Version <i>The Scriptures</i> 1998	.	And עשוהי answering, said to him, "Shim'on, I have somewhat to say to you." And he said, "Teacher, say it."
Tree of Life Version	.	

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...	...and Answering The Jesus says to him Simon [I] have [to] you something to say The [Man] but {says} Teacher say! {it} [He] says...
Awful Scroll Bible		Then Deliverance-of-Jah coming to be resolved-away, said with respects to him, "Simon, I hold something to be said to you." Thereupon he says, "Teacher be spoke it."
Concordant Literal Version		And answering, Jesus said to him, "Simon, I have something to say to you. Now he is averring, "Teacher, say it!"
Orthodox Jewish Bible		And in reply, Rebbe Melech HaMoshiach said to him, Shimon, I have something to say to you. And the Parush said, Speak, Rabbi.
Rotherham's Emphasized B.	.	
Third Millennium Bible	.	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>		Parable of Two Debtors Jesus, answering, said to the Pharisee, "Simon, I have something to say to you." And he replied, "Teacher, say it."
An Understandable Version		Then Jesus said to him, "Simon [See verse 43], I have something to say to you." And he replied, "Teacher, [go ahead and] say it."
The Expanded Bible		Jesus said to the Pharisee [L him], "Simon, I have something to say to you." Simon said, "Teacher, tell me."
Jonathan Mitchell NT		And so Jesus, giving a discerning and decided reply, said to him, "Simon, I am progressively having (or: I continue holding) something to say to you." So the man is then affirming, "Teacher, say [it]!"
P. Kretzmann Commentary		And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. He determined to give this haughty Pharisee a much-needed lesson, but in a kind and gentle way, with the object of convincing and gaining him. The host politely acquiesced when the Lord asked him whether He might tell him a certain matter, lay a certain case before him.
Syndein/Thieme		And Jesus 'had an answer for'/'gave a discerning answer from the ultimate source of Himself' {apokrinomai} saying {remember the Pharisee said nothing! He only had thoughts!} "Simon, I 'have and hold' {echo} something to say to you." He replied, "Say it, Teacher {didaskalos}."
Translation for Translators		Jesus said to him, "Simon, there is something I want to tell you (sg)." He replied, "Teacher, what is it?"
The Voice		Jesus (knowing what the Pharisee is thinking): Simon, I want to tell you a story. Simon: Tell me, Teacher.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	.	So ¹⁴² Jesus answered him, ¹⁴³ "Simon, I have something to say to you." He replied, ¹⁴⁴ "Say it, Teacher." ¹⁴² Here καί (kai) has been translated as "so" to indicate the connection with the preceding statement recording the Pharisee's thoughts.
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^{143tn} Grk “answering, said to him.” This is redundant in contemporary English and has been simplified to “answered him.”

^{sn} Jesus answered him. Note that as the Pharisee is denying to himself that Jesus is a prophet, Jesus is reading his thoughts.

^{144tn} Grk “he said.”

New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	Jesus responded to him and said, “Simon, I have something to say to you.” And he said, “Say it, Teacher.”
Wilbur Pickering’s New T.	So Jesus reacted by saying to him, “Simon, I have something to say to you”. And he said, “Teacher, say on”.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And answering, Jesus said to him, "Simon, I have something to say to you." Then he says, "Teacher, say <i>[it]</i> ."
Charles Thomson NT	Thereupon Jesus addressing him, said; Simon, I have something to say to thee. And he saith, Teacher, say it.
Context Group Version	.
Disciples’ Literal New T.	The One Forgiven Much Loves Much. Jesus Forgives Her Sins And having responded, Jesus said to him, “Simon, I have something to speak to you”. And the one says, “Teacher, speak”.
English Standard Version	.
Far Above All Translation	At this Jesus reacted and said to him, “Simon, I have something to say to you.” Then he said, “Teacher, say <i>it</i> .”
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Parable of Two Debtors And Jesus answered him, “Simon, I have something to say to you.” And he replied [Lit says], “Say it, Teacher.”
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 him, 'Simon, I have something to say to you;' and he said, 'Teacher, say on.'
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster’s Translation	And Jesus answering, said to him, Simon, I have somewhat to say to thee. And he saith, Master, speak.
World English Bible	.
Young’s Updated LT	.

The gist of this passage: Jesus tells His host that He has something to say to him. Simon, His host, asks him to say it.

Luke 7:40a			
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
αποκρίνομαι (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611

Translation: *Answering,...*

Now, bear in mind, Simon (the pharisee) has not spoken aloud, but Jesus is responding to what he was thinking. The word used here is *apokrinomai* (ἀποκρίνομαι) [pronounced *ahp-oh-KREE-noh-mai*], which means, *answering, a reply; speaking [after someone else]*. Strong's #611. So, it is reasonable to assume that Jesus knows what Simon the pharisee is thinking.

The pharisee will miss the irony in all of this. He has judged the Lord not a prophet because He does not send this woman away, yet, Jesus knows what the pharisee is thinking and He will respond to all of it.

It is clear that, from time to time, Jesus is able to read the thoughts of others. Now, speculating slightly, let me suggest that there are 3 possible explanations: (1) Jesus can simply look at a man's face and read him; (2) the Holy Spirit reveals this information to Jesus (as Jesus is a prophet); or (3) Jesus, applying the attributes of His deity (or being allowed access to these attributes) reads this man's thinking.

I would lean towards the first explanation. Jesus, being the man that He is, was probably very good at reading people and there are some people who are easy to read. The slight smile on the pharisee's face and his furtive glances toward the woman likely gave him away. Certainly, the Holy Spirit could have revealed this; but I don't know that this was necessary. Thirdly, I do not believe that, generally speaking, Jesus accessed His Deity very often, if at all. I believe that when Jesus did a healing, that this was from the empowering ministry of God the Holy Spirit. The reason for taking this stance is, Jesus test-drove the spiritual life for us believers in the Church Age. It would be cheating (that is, Jesus would be violating the Doctrine of Kenosis) if He constantly accessed His Deity in order to perform divine good.

Secondly, the most difficult thing which Jesus did—dying for our sins—had to take place completely and totally within His humanity. Deity cannot be confined to one place at one time; nor can Deity be associated in any way with sins. So if Jesus, in His humanity, took upon Himself our sins; anything else that He did during His public ministry would have been much easier.

Let me offer up this illustration as to how Jesus' divine attributes could be functioning (for instance in holding the universe together, as per Colossians 1:17), but without Him consciously causing them to function. You or I, when we start walking, we have in our minds (most of the time) some sort of destination, perhaps even an idea as to the time and effort which will be involved; but, in any case, we consciously cause ourselves to walk, even choosing the direction. But, what we do not do is, adjust our heart and blood flow in order to reflect this movement and what is required in order to walk from point A to point B. But our bodies do this without our volition being involved. Our mind actually sends signals all over the place telling the body's internal organs what to do. If you walk up 2 flights of stairs, there are going to be a number of things which take place within your body that you consciously did not will to happen, even though you obviously willed yourself to climb the stairs.

Although I do not claim to know the exact way in which the Lord placed His Deity on autopilot, functioning almost apart from His volition (I should say, *sovereignty*). Somehow, based upon how I read the Scriptures, Jesus does

not, for the most part, access His Deity during His life on earth. It is possible that He never accesses His Deity during His walk on this earth.

This is known as the doctrine of Kenosis, which we have covered in the past. This is found in [Luke 2 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Luke 7:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Iêsous (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 rd 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
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
Simôn (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, vocative	Strong's #4613
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	1 st person singular, present active indicative	Strong's #2192
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
tis (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; neuter singular adjective; accusative case	Strong's #5100
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>	aorist active infinitive	Strong's #2036

Translation: ...Jesus said directly to him, "Simon, I have something to say to you."

Jesus is going to speak to Simon about what he is thinking. Interestingly enough, Jesus is very polite toward His host, indicating that He had something to say to him. Now, Simon could have, knowing his own thoughts, said, “How about if we speak to this privately? We will just go to the next room.”

Simon, a pharisee, who has no doubt observed⁴⁹ Jesus acting and speaking on many occasions, knew that He could be quite harsh toward pharisees and other religious types.

It would not surprise me if Simon was thinking, “Hmm, whatever He is going to say to me, my trump card will be, ‘And You, Sir, are cavorting with a prostitute; so what kind of a Prophet are You?’ ” If this is what is on his mind, then Simon would certainly want this conversation to take place in public, given what I believe is an underlying animosity toward the Lord.

Jesus, on the other hand, is giving Simon the option of saying *no, maybe you can make Your point at another time; or, maybe You can speak to me privately on this point?* Instead, Simon believes that he is ready to interact with the Lord in front of his dinner party.

What Simon is ready to say would testify as to his lameness as a host.

Luke 7:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
didaskalos (διδάσκαλος) [pronounced <i>did-AS-kal-oss</i>]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
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>	2 nd person singular, aorist active imperative	Strong's #2036
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, present indicative	Strong's #5346

This is an odd place for this word to be. We would have expected it to come before the quote (which is how it is found in many other manuscripts). But, the word is actually somewhat humorously placed here. The placement is only significant insofar as, sometimes the order of the words can reveal the emphasis. However, since the Greeks did not have quotation marks and commas, their sentence structure was determined by the form of the words, not by the order they are found.

⁴⁹ Remember, Simon has asked Jesus to a meal at his home many times.

Luke 7:40c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>The Scrivener Textus Receptus has these words in a different and more logical order: ο G3588 TO SAY. δε G1161 AND HE φησιν G5346 [G5748] SAYS, διδασκαλε G1320 TEACHER, ειπε G2036 [G5628] SAY "IT". This reads: <i>And he says, "Teacher, speak."</i> The Westcott Hort text places the word <i>says</i> at the end of this sentence. It is possible that word ought to appear twice in v. 40c, giving us: <i>And he says, "Teacher, speak;" [and] He says...</i></p> <hr/> <p>The difference in the text here suggests that there is a textual problem of some sort, as we would expect v. 41 to begin with, <i>and Jesus answered...</i></p> <hr/> <p>The Aramaic has the words <i>and Yesha said to him</i> at the end of v. 40. These words are not found in the Scrivener Textus Receptus or in the Westcott Hort text—not at the end of v. 40 or at the beginning of v. 41. Many translations will begin v. 41 with, <i>and Jesus said.</i></p>			

Translation: *And [Simon] said, "Teacher, speak [up]."*

If you read the Greek exegesis (and many do not⁵⁰), you will see that there is a textual problem in this verse. That is not a very big deal; and most textual problems are not a big deal. The word *to declare, to speak, to say* is found in one place in the Westcott Hort text (which is what I follow, for the most part) and in a more logical place in the Scrivener Textus Receptus. Also, Jesus begins speaking in v. 41 without the words *and he said* as we would expect to find. For the most part, the errors and differences of manuscripts are pretty minor, and this is typical of manuscript problems. We rarely find a place where some radical theologian has changed things to suit his own personal theology (*maybe* that occurred at the end of the book of Mark).

What we do have in the Greek text are many instances like this verse, where we can pretty easily sort everything out, despite having an oddly placed word. Furthermore, most of these situations are not even noted by translators. In the exegesis of any verse, I at, some point in time, look at and record a portion of 100 translations. I do not recall a single one of them footnoting this verse and saying, "There is a textual problem here." It is so minor and the true text is fairly easy to ascertain, that no translator would give a passage like this even a mention. No matter which Greek text is used, pretty much the same translation would be the result.

In other words, you know more about this passage than almost any other person right now, and it is not as if you unearthed some great secret, hidden for centuries. It is obvious that there is a minor problem and most translators (all of them, insofar as I know) solved this problem without even mentioning it.

Luke 7:40c *And [Simon] said, "Teacher, speak [up]."* (Kukis moderately literal translation)

Simon, having a trump card to play if he needs to, tells the Lord to speak. This interaction between the two men is normal. Jesus was essentially asking permission to speak directly to the host about an unspecified matter. Based upon what is happening and the looks that Simon is giving, it is probably understood that all of this relates to the situation with the woman moisturizing the Lord's feet.

Did Simon realize that Jesus was going to speak to him about the woman? I suspect that he did; but I am assuming that Simon is looking over at Jesus with a disapproving look. Have you ever looked at someone, and without saying a word, indicated to that person that he ought to do something else? A tilt of the head, the raising of one side of the mouth, and/or a movement of the eyes can be all that is needed in order for the person to say (without words), "Look at that, check that out" (where there is a negative connotation to be taken). A parent will

⁵⁰ I place the exegesis into tables so that you may skip over them, if you so choose. This has its origins in an early complaint of someone who was reading the exegesis that I did. I made mention of the Greek so often that he believed it to interfere with his understanding of the passage.

sometimes have this sort of unspoken communication with his or her children; husbands and wives are able to sometimes communicate without speaking aloud.

So, it does not seem unreasonable that Simon the pharisee made such a motion to one or two of his colleagues in his house, indicating that they ought to look at Jesus and that woman (I am being speculative here). I believe that Simon's face and gestures told Jesus what was on his mind, even without Simon saying a word.

Luke 7:40c **And he answered, "Say it, Teacher."** (ESV)

The common word for *to say* or for *to answer* is not used here. Instead, we have this verb applied to Simon: *phêmi* (φημί) [pronounced *fay-MEE*], which means, *to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]*. Strong's #5346.

So, Simon is apparently watching the Lord with great interest and thinking about what we read here. When Jesus speaks to him directly, Simon makes his thinking known. This is somewhat of a change-it-up. We do not read, *And Simon said, "Teacher, reveal to us what is on Your mind."* The verbs are switched around, so it reads, **And Simon revealed his thinking, "Teacher, speak."** Simon is saying, "I cannot wait to have a conversation with You, Jesus. Whatever You say, I've got the trump card; so, say it." Do you see what I mean? Simon, engaging in a public conversation with Jesus in his home, because he has the ultimate trump card to play (that trump card being): "Do you see no problem interacting with that prostitute or encouraging her?"

Luke 7:40 **Answering, Jesus said directly to him, "Simon, I have something to say to you." And [Simon] said, "Teacher, speak [up]."** (Kukis moderately literal translation)

Simon appears to have moved closer to the Lord, as he checks out this woman and has his little private thought, and Jesus then speaks to him.

What Jesus will say will not only reveal what is on the Lord's mind, but He will reveal what Simon was thinking as well.

Luke 7:40 **Answering, Jesus said directly to him, "Simon, I have something to say to you." So Simon responded, "Teacher, speak up!"** (Kukis paraphrase)

The Parable of the Two Debtors (a graphic); from **Becoming Christians**; accessed July 22, 2022.

Jesus is going to teach by parable here. Interestingly enough, Simon will probably understand the parable, but not everyone there will understand what Jesus is saying.

Jesus will explain the situation that is taking place by using a parable. Many times, when speaking to a person who is antagonistic, a parable smashes them right in the face, but they do not really know it until they give it a lot of thought. 5 or 10 minutes later, they look up and say, "Oh, I see what you were saying..."



“Two debtors were [owing] to a creditor, a certain [one]. The one was owing denarius 500; and the other, 50. Not having from them to restore, both he forgave. Who, therefore, of them more loves him?”

Luke
7:41–42

“[There] were two debtors [who owed] a certain creditor. One owed 500 denarii; and the other, 50. Not having [the ability] from them to repay [him], he forgave both of them. Who, therefore, of them love him more?”

There were two debtors heavily in debt to a certain creditor. One of them owed 500 denarii and the other owed 50. Realizing that these two were unable to pay him, the creditor forgave both debts. Who, of the two, loves him the most?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) “Two debtors were [owing] to a creditor, a certain [one]. The one was owing denarius 500; and the other, 50. Not having from them to restore, both he forgave. Who, therefore, of them more loves him?”

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) .

V. Alexander’s Aramaic T. .

James Murdock’s Syriac NT Jesus said to him: There were two debtors to a certain creditor; the one owed him five hundred denarii, and the other fifty denarii. And as they had not the means of pay, he released them both. Which of them, therefore will love him most ? A portion of v. 40 is included for context.

Original Aramaic NT And Yeshua said to him, "One landowner had two debtors; one debtor owed him 500 denarii and the other 50 denarii."

"And because they had nothing to pay he forgave both of them. Which of them therefore will love him more?" A portion of v. 40 is included for context.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac) There were two men who were debtors to a creditor; one of them owed him five hundred pence, and the other one fifty pence. And because they had nothing to pay, he forgave them both. Which one of them will love him more?

Significant differences: The phrase *And Jesus said to him* (found at the end of v. 40 in the Aramaic) is not found in the Greek text, but probably should be. The problems at the end of v. 40 in the Greek text are discussed in detail at the end of v. 40 in both the Greek and English exegesis.

Limited Vocabulary Translations:

Bible in Basic English And he said, Two men were in debt to a certain man of business: one had a debt of five hundred pence, and the other of fifty. When they were unable to make payment, he made the two of them free of their debts. Which of them, now, will have the greater love for him?

Bible in Worldwide English Jesus said, There was a man who used to lend money to people. Two people owed him money. One man owed him five hundred pieces of silver money. The other owed him fifty pieces. They could not pay the money, so he let them both free. Now which one of them will love him more?

Easy English ‘Someone had lent two men some money. He had lent one of them 500 silver coins. He had lent the other one 50 coins. Neither of the men had enough money to pay him back. Then the man that had lent them the money forgave them. “You do not need to pay back my money,” he said to them both.’

A man would pay someone one silver coin if he worked for a day.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006

Jesus said, "There were two men. Both men owed money to the same banker. One man owed him 500 silver coins. The other man owed him 50 silver coins. The men had no money, so they could not pay their debt. But the banker told the men that they did not have to pay him. Which one of those two men will love him more?"

God's Word™

So Jesus said, "Two men owed a moneylender some money. One owed him five hundred silver coins, and the other owed him fifty. When they couldn't pay it back, he was kind enough to cancel their debts. Now, who do you think will love him the most?"

Good News Bible (TEV)

The Message

"Two men were in debt to a banker. One owed five hundred silver pieces, the other fifty. Neither of them could pay up, and so the banker canceled both debts. Which of the two would be more grateful?"

NIRV

"Two people owed money to a certain lender. One owed him 500 silver coins. The other owed him 50 silver coins. Neither of them had the money to pay him back. So he let them go without paying. Which of them will love him more?"

New Life Version

"There were two men who owed a certain man some money. The one man owed 500 pieces of silver money. The other man owed 50 pieces of silver money. Neither one of them had any money, so he told them they did not have to pay him back. Tell Me, which one would love him the most?"

New Simplified Bible

»A certain lender had two debtors. One owed five hundred shillings and the other fifty.

»They did not have money to pay the debt so he forgave them both. Which of them did he love the most?«

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

College Press Bible Study

Contemporary English V.

Jesus told him, "Two people were in debt to a moneylender. One of them owed him five hundred silver coins, and the other owed him fifty. Since neither of them could pay him back, the moneylender said that they didn't have to pay him anything. Which one of them will like him more?"

The Living Bible

Then Jesus told him this story: "A man loaned money to two people—\$5,000 to one and \$500 to the other. But neither of them could pay him back, so he kindly forgave them both, letting them keep the money! Which do you suppose loved him most after that?"

New Berkeley Version

New Century Version

New Living Translation

Then Jesus told him this story: "A man loaned money to two people—500 pieces of silver [A denarius was equivalent to a laborer's full day's wage.] to one and 50 pieces to the other. But neither of them could repay him, so he kindly forgave them both, canceling their debts. Who do you suppose loved him more after that?"

The Passion Translation

"It's a story about two men who were deeply in debt. One owed the bank one hundred thousand dollars,^[1] and the other only owed ten thousand dollars. When it was obvious that neither of them would be able to repay their debts, the kind banker graciously wrote off the debts and forgave them all that they owed. Tell me, Simon, which of the two debtors would be the most thankful? Which one would love the banker most?"

[t] The Greek text uses the monetary term denarius. The point is that one person owed more than a year's wages, the other much less.

Unlocked Dynamic Bible

William's New Testament "Two men were in debt to a money-lender. One owed him a hundred dollars, the other ten. Since they could not pay him, he graciously canceled the debts for both of them. Now which one of them will love him more?"

Partially literal and partially paraphrased translations:

American English Bible 'There were two men who each owed money to a certain lender; one was in debt for five hundred silver coins, and the other for fifty. Well, when neither could pay him back, he freely forgave them both. So, which one will love him more?'

Beck's American Translation .
Breakthrough Version "There were two people in debt to a certain lender. The one was owing five hundred denarii (\$25,000), the other fifty (\$2,500). Since they did not have a way to give it back, in an act of generosity, he forgave both of them. So which of them will love him more?"

Common English Bible "A certain lender had two debtors. One owed enough money to pay five hundred people for a day's work. [Or five hundred denaria] The other owed enough money for fifty. When they couldn't pay, the lender forgave the debts of them both. Which of them will love him more?"

International Standard V "Two men were in debt to a moneylender. One owed him 500 denarii, [A denarius was the usual day's wage for a laborer.] and the other 50. When they couldn't pay it back, he generously canceled the debts for both of them. Now which of them will love him more?"

Len Gane Paraphrase "There was a certain creditor who had two debtors. One owed five hundred denarii and the other fifty.
"When they had nothing to pay, he freely forgave them both. Now tell me, which of them will love him the most?"

A. Campbell's Living Oracles .
New Advent (Knox) Bible There was a creditor who had two debtors; one owed him five hundred pieces of silver, the other fifty; they had no means of paying him, and he gave them both their discharge. And now tell me, which of them loves him the more?

NT for Everyone 'Once upon a time there was a moneylender who had two debtors. The first owed him five hundred dinars; the second a tenth of that. Neither of them could pay him, and he let them both off. So which of them will love him more?'

20th Century New Testament But, addressing him, Jesus said: "Simon, I have something to say to you." "Pray do so, Teacher," Simon answered; and Jesus began:
"There were two people who were in debt to a money-lender; one owed fifty pounds, and the other five. As they were unable to pay, he forgave them both. Which of them, do you think, will love him the more?" V. 40 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .
Christian Standard Bible .
Conservapedia Translation Jesus said, "There was a creditor who had to debtors: one who owed five hundred dollars, and the other only fifty. But neither of them could pay, and so he forgave both their debts. So tell me, who will love the creditor more?"

Evangelical Heritage V. .
Ferrar-Fenton Bible "A money lender had two debtors one of whom owed five hundred denarii, [About sixty-two pounds] and the other fifty. [About six pounds] As neither of them, however, had anything with which to pay, he forgave them both. Tell Me, now, which of them would love him most."

Free Bible Version .
God's Truth (Tyndale) .
Jubilee Bible 2000 .

Montgomery NT	"There were once two men," said Jesus, "in debt to one money-lender. One owed him fifty pounds; the other five. "When they had nothing to pay he forgave them with such charm. "Tell me, then, which of these will love him most?"
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	A certain creditor had two debtors; one owed him five hundred denarii [\$70], and the other fifty [\$7]. And having nothing to pay, he gave [the debt] to both. Tell me, therefore, which of them will love him most?
Unlocked Literal Bible	.
Urim-Thummim Version	<i>There was a certain creditor that had two debtors: the one owed 500 denarii, and the other 50. And when they had nothing to pay, he frankly pardoned them both. Tell me therefore, which of them will love him the most?</i>
Weymouth New Testament	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	There were two debtors to a certain creditor; the one owed five hundred denarions, and the other fifty. And not having <i>anything with which</i> to repay, he graced them both. Therefore, which of them, <i>do you say</i> , will love him more?
New American Bible (2002)	.
New American Bible (2011)	"Two people were in debt to a certain creditor; one owed five hundred days' wages* and the other owed fifty. Since they were unable to repay the debt, he forgave it for both. Which of them will love him more?" * [7:41] Days' wages: one denarius is the normal daily wage of a laborer.
New English Bible—1970	.
New Jerusalem Bible	'There was once a creditor who had two men in his debt; one owed him five hundred denarii, the other fifty. They were unable to pay, so he let them both off. Which of them will love him more?'
New RSV	.
Revised English Bible—1989	"Two men were in debt to a moneylender: one owed him five hundred silver pieces, the other fifty. As they did not have the means to pay he cancelled both debts. Now, which will love him more?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"A certain creditor had two debtors; the one owed ten times as much as the other. When they were unable to pay him back, he canceled both their debts. Now which of them will love him more?"
exeGeses companion Bible	A lender has two debtors: the one is indebted five hundred denarion and the other fifty: and they having naught to give he grants them both charism. So say, which of them loves him most?
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...two Debtors were [to] lender someone The One [Man] owed denarii five hundred The but Another [Man] {owed} fifty [ones] not having {something} them to give [to] both [men] [He] grants (favor) Who? so [of] them [thing] more will love him...
Awful Scroll Bible	"There was a certain creditor of two loan-debtors; one remains to owe five hundred denarii and the other fifty. (")Yet they not holding to be extended-of it, himself forgave them both. Be it told Me therefore, which of them will dearly love him more?"
Concordant Literal Version	Two debtors paying usury were owing a certain creditor. The one owed five hundred denarii, yet the other fifty. Now, they having nothing to pay, he deals graciously with both. Which of them, then, will be loving him more?
Orthodox Jewish Bible	Two persons were debtors to a certain creditor; the one owed a choiv (debt) of chamesh meot (five hundred) denarii and the other a choiv (debt) of chamishim (fifty). Not being able to repay, the creditor graciously forgave both debts. Therefore which of them will have more ahavah for him?
Rotherham's Emphasized B. Third Millennium Bible	. "There was a certain creditor that had two debtors. The one owed five hundred pence, and the other fifty. And when they had nothing to pay, he freely forgave them both. Tell me therefore, which of them will love him most?"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. [Jesus then gave this parable]: "A certain moneylender had two men who owed him money; one owed him five hundred coins [Note: The total amount was 500 twelve-hour days of a farm laborer's pay, or about \$54,000 in 2005], and the other man [owed him] fifty coins [Note: About \$5,400 in 2005]. When these two men did not have [the money] to repay him, the moneylender canceled [the debts of] both of them. Now which of them will love him more?"
The Expanded Bible	Jesus said, "Two people owed money to the same banker [^L a certain moneylender/creditor]. One owed five hundred coins [^L denarii; ^C a denarius was equal to a day's wage for a laborer] and the other owed fifty. They had no money to pay what they owed, but the banker [^L he] told both of them they did not have to pay him [^L forgave both (debts)]. Which person [^L therefore] will love the banker [^L him] more?"
Jonathan Mitchell NT	"Two men continued being debtors to a certain creditor (moneylender). The one continued indebted, still owing five hundred denarii (silver coins; = 500 days' wages), yet the one in the different situation [owed] fifty (i.e., one owed ten times the amount of the other). "At their continuing to not having [anything with which] to pay [him] back, he gave grace to both (or: he deals graciously and favorably with both; or: = he freely cancelled the debts for both). Therefore, which of them will proceed to be loving him more?"
P. Kretzmann Commentary	Verses 41-46 The parable and its application: There was a certain creditor which had two debtors; the one owed five hundred pence and the other fifty. Two debtors were to one creditor; a fine bit of emphasis for the sake of the application of the parable: Simon and the woman, both debtors to the Lord. And when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will love him most? In the one case the debt was very large, five hundred denarii, almost eighty-five dollars; in the other very small, only one-tenth of that sum. Both were unable to pay,

both were excused from paying the debt. Now the question was: Which of the two debtors was under the greater obligation to the Lord, and whose love would therefore be the greater?

Syndein/Thieme

"A certain creditor {daneistes} had two debtors {chreopheiletes}. One owed him five hundred {pentakosioi} silver coins {denarion}, and the other fifty. Moreover, having and holding nothing to pay, he 'graciously forgave' {charizomai} the debts of both. Now which of them will love {agapao} him more?"

Translation for Translators

Jesus replied, "Two people owed some money to a man who *earned money by* lending it to others. One owed him five hundred silver coins, and the other owed him fifty silver coins. Neither of them was able to pay back *what he owed*, so the man *very kindly* said that they did not have to pay back anything. So, which of those two men will love that man more?"

The Voice

Jesus: Two men owed a certain lender a lot of money. One owed 100 weeks' wages, and the other owed 10 weeks' wages. Both men defaulted on their loans, but the lender forgave them both. Here's a question for you: which man will love the lender more?

Bible Translations with Many Footnotes:

Disciples' Literal New T.
NET Bible®

.
"A certain creditor¹⁴⁵ had two debtors; one owed him¹⁴⁶ five hundred silver coins,¹⁴⁷ and the other fifty. When they could not pay, he canceled¹⁴⁸ the debts of both. Now which of them will love him more?"

^{145sn} A creditor was a moneylender, whose business was to lend money to others at a fixed rate of interest.

^{146tn} The word "him" is not in the Greek text, but is implied.

^{147tn} Grk "five hundred denarii."

^{sn} The silver coins were denarii. The denarius was worth about a day's wage for a laborer; this would be an amount worth not quite two years' pay. The debts were significant: They represented two months' pay and one and three quarter years' pay (20 months) based on a six day work week.

^{148tn} The verb ἐχαρίσατο (ecarisato) could be translated as "forgave." Of course this pictures the forgiveness of God's grace, which is not earned but bestowed with faith (see v. 49).

New American Bible (2011)
The Passion Translation
The Spoken English NT

.
".
"There were once two people in debt to a certain lender. The one owed five hundred denarii, and the other owed fifty. Since neither one of them could pay him back, he forgave them. So which of them will love him more?"

Wilbur Pickering's New T.

"A certain creditor had two debtors. One owed five hundred denarii, and the other fifty. And when they had no way to repay, he freely forgave them both. Now tell me, which of them will love him more?"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"[There] were two debtors to a certain creditor. The one was owing five hundred denarii, but the other fifty [i.e., 500 and 50 days' wages, respectively].

"But when they did not have [anything] to pay back, he freely forgave both. So tell [Me], which of them will love him more?"

Context Group Version

A certain lender had two debtors: the one owed \$ 50, , {lit., 500 denarii} and the other \$ 5, . {lit., 50 denarii} When they did not have [that with which] to pay, he forgave them both. Which of them therefore will give allegiance to him most?

Disciples' Literal New T.

"There were two debtors to a certain lender. The one was owing five-hundred denarii [One denarius was a day's wage for a laborer.], and the other, fifty. They not having *the means to* pay, he forgave both. So which of them will love him more?"

English Standard Version

.

Far Above All Translation	“There were two debtors to a certain money-lender. One owed five hundred denaries, the other fifty. Since they did not have the means to repay, he waived the debt for both of them. Which of them, then,” – he said, – “will love him more?”
Green’s Literal Translation	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	“A moneylender had two debtors: one owed five hundred denarii [The denarius was equivalent to a day’s wages], and the other fifty. When they were unable to repay, he graciously forgave them both. So which of them will love him more?”
New European Version	.
New King James Version	“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	'Two debtors were to a certain creditor; the one was owing five hundred denaries, and the other fifty; and they not having wherewith to give back, he forgave both; which then of them, say you, will love him more?'
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: The question Jesus poses is, there are two debtors; one man owes nearly 2 years wages and the other, about 2 month’s wages. When their creditor forgives them both, which man is the most grateful?

Jesus often disarmed His adversaries with parables. He approached a doctrine by laying down a similar circumstance, for which everyone comes to the same conclusion.

This approach can be used in debate, or with those who have intractable ideas (like atheists or liberals). We may not be able to have some fundamental agreements, but often a parallel situation can help explain a principle (if not to a liberal, to an undecided person).

Application: I write this in 2018, when there is a great argument between Democrats and Republicans about building a wall along the border. President Trump and the Republicans (most of them), want a wall built on our southern border. Democrats oppose this (they have not in the recent past, but in this political climate, whatever Trump wants, they are against). The common parallel analogy given is, “You have locks on your doors and windows. Many of you have a 6' wooden fence around your house. Why don't we do this for the nation?” That is a parable showing the reasonableness of a fence.

Luke 7:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
duo (δύο) [pronounced DOO-oh]	two, both	Indeclinable adjective; primary numeral	Strong’s #1417

Luke 7:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chreôpheiletês (χρεωφειλέτης) [pronounced <i>khreh-o-fi-LET-ace</i>]	<i>a debtor, one with an obligation, one owing money, an indebted person</i>	masculine plural noun; nominative case	Strong's #5533
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 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
daneistês (δανειστής) [pronounced <i>dan-ice-TACE</i>]	<i>a money lender, creditor</i>	masculine singular noun; dative, locative, instrumental case	Strong's #1157
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; dative, locative, instrumental case	Strong's #5100

Translation: “[There] were two debtors [who owed] a certain creditor.

Jesus often illustrated doctrinal points using simple parallel circumstances which virtually everyone could understand and relate to.

What Jesus will say here will throw the pharisee off balance. He’s thinking about this woman—possibly a prostitute—and he thinks it quite rich that Jesus does not appear to recognize this fact (but was he aware that Jesus has read his mind?).

However, Jesus starts talking to him about two debtors and they both owe the same man some money. The pharisee gets this, although it seems like an odd approach to him. But, the pharisee goes along with it. His mind focuses on these two debtors, not really sure where Jesus is going with this story.

Luke 7:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
heís, mia, hen (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>	masculine singular, numeral adjective; accusative case	Strong's #1520
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced <i>of-Ī-low, of-Ī-LEH-oh</i>]	<i>to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt</i>	3 rd person singular, imperfect active indicative	Strong's #3784

Luke 7:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dênarion (δηνάριον) [pronounced day-NAR-ee-on]	<i>containing ten, a day's wages, dime, penny, money, most often transliterated, denarius</i>	neuter plural noun; accusative case	Strong's #1220
pentakosioi (πεντακόσιοι) [pronounced pen-tak-OSS-ee-oy]	<i>five hundred</i>	neuter plural adjective; accusative case	Strong's #4001

Translation: One owed 500 denarii;...

Jesus specifies the debt. One of these persons owes 500 denarii, which is a significant debt in the ancient world. A denarius represents a day's wages, so here, the one who is in debt owes nearly 2 years wages.

Thayer: A Roman silver coin in NT time. It took its name from it being equal to ten "asses", a number after 217 B.C. increased to sixteen (about 3.898 grams or .1375 oz.). It was the principal silver coin of the Roman empire. From the parable of the labourers in the vineyard, it would seem that a denarius was then the ordinary pay for a day's wages. (Matt. 20:2-13).⁵¹

Therefore, 500 denarii represents nearly 2 years' work.

Luke 7:41c			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other</i>	masculine singular correlative pronoun; nominative case	Strong's #2087
pentêkonta (πεντήκοντα) [pronounced pen-TAY-kon-tah]	<i>fifty</i>	numeral; Indeclinable adjective	Strong's #4004

Translation: ...and the other, 50.

The second debtor was in better shape than the first, only owing about 2 month's wages.

Luke 7:41 "[There] were two debtors [who owed] a certain creditor. One owed 500 denarii; and the other, 50. (Kukis moderately literal translation)

⁵¹ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #1220.

Simon has temporarily set his trump card aside, and is listening carefully, having no idea where Jesus is going with the parable.

Luke 7:42a			
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
echō (ἔχω) [pronounced EH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2192
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield</i>	aorist active infinitive	Strong's #591
amphoterōs (ἀμφότερος) [pronounced am-FOT-er-os]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; dative, locative, instrumental case	Strong's #297
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ah-ee]	<i>to do something pleasant or agreeable (to one), to do a favour to, gratify; to show one's self gracious, kind, benevolent; to grant forgiveness, to pardon; to give graciously, give freely, bestow; to forgive; graciously to restore one to another; to preserve for one a person in peril; to show oneself gracious by forgiving wrongdoing, forgive, pardon</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #5483

Translation: Not having [the ability] from them to repay [him], he forgave both of them.

In some way, it became clear that neither man was able to repay the debt that they had accumulated. The creditor chooses to forgive both debts.

Luke 7:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tis (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
These two words occur together twice in this chapter. Do they have a combined meaning?			
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; accusative case	Strong's #4119
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, future active indicative	Strong's #25
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: *Who, therefore, of them love him more?*

Then Jesus asks the simple question, *which man is the most grateful?* The obvious answer is, the one who owed the most.

Luke 7:42 *Not having [the ability] from them to repay [him], he forgave both of them. Who, therefore, of them love him more?* (Kukis moderately literal translation)

This is a very short and to-the-point parable.

Luke 7:41–42 “[There] were two debtors [who owed] a certain creditor. One owed 500 denarii; and the other, 50. *Not having [the ability] from them to repay [him], he forgave both of them. Who, therefore, of them love him more?*” (Kukis moderately literal translation)

Luke 7:41–42 There were two debtors heavily in debt to a certain creditor. One of them owed 500 denarii and the other owed 50. Realizing that these two were unable to pay him, the creditor forgave both debts. *Who, of the two, loves him the most?*” (Kukis paraphrase)

Simon will answer Jesus' question before understanding what Jesus has just said to him.

Answering, Simon said, "I suppose that to whom the most he forgave." And the [Jesus] said to him, "Rightly you judged."

Luke
7:43

Answering, Simon said, "I suppose [the one] to whom he forgave the most." And Jesus [lit., *he*] said to him, "You have rightly judged [this matter]."

Answering, Simon said, "The one who was forgiven the greatest debt was probably the most grateful of the two." And Jesus said to him, "That would be the correct response, Simon."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Answering, Simon said, "I suppose that to whom the most he forgave." And the [Jesus] said to him, "Rightly you judged."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	Simon replied, and said: I suppose he to whom most was released. Jesus said to him: Thou hast judged correctly.
Original Aramaic NT	Shimeon answered and he said, "I suppose he who was forgiven most." Yeshua said to him, "You have judged correctly."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Simon answered and said, I think the one to whom he forgave more. Jesus said to him, You have judged truly.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Simon, in answer, said, It seems he whose debt was greater. And he said, Your decision is right.
Bible in Worldwide English Easy English	Simon answered, I would say the one he let off the most. Jesus said, You are right. Simon replied, 'I think that it is the man that needed to pay back the most money.' 'You are right,' Jesus said.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Simon answered, "I think it would be the one who owed him the most money." Jesus said to him, "You are right."
God's Word™	.
Good News Bible (TEV)	.
The Message	.
NIRV	Simon replied, "I suppose the one who owed the most money." "You are right," Jesus said.
New Life Version	Simon said, "I think it would be the one who owed the most." And Jesus said to him, "You have said the right thing."
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	Simon answered, "I suppose it would be the one who had owed more and didn't have to pay it back." "You are right," Jesus said.
The Living Bible	"I suppose the one who had owed him the most," Simon answered.

	"Correct," Jesus agreed.
New Berkeley Version	.
New Century Version	.
New Living Translation	Simon answered, "I suppose the one for whom he canceled the larger debt." "That's right," Jesus said
The Passion Translation	Simon answered, "I suppose it would be the one with the greatest debt forgiven." "You're right," Jesus agreed.
Unlocked Dynamic Bible	Simon replied, "I assume that the one who had owed him the most money will love him more." Jesus said to him, "You are correct."
William's New Testament	"I suppose," replied Simon, "the one to whom he forgave most." "You have judged rightly," Jesus rejoined.

Partially literal and partially paraphrased translations:

American English Bible	Then Simon answered: 'I guess it's the one for whom he forgave the most.' And [Jesus] said: 'You judged correctly.'
Beck's American Translation	.
Breakthrough Version	When Simon answered, he said, "I presume that <i>it would be the one</i> to whom he forgave more." He said to him, "You judged correctly."
Common English Bible	.
International Standard V	Simon answered, "I suppose the one who had the larger debt canceled." Jesus [Lit. He] told him, "You have answered correctly."
Len Gane Paraphrase	Simon answered and said, "I suppose the one whom he forgave the most." [Jesus] replied, "You have judged correctly."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	I suppose, Simon answered, that it is the one who had the greater debt discharged. And he said, Thou hast judged rightly.
NT for Everyone	'The one he let off the more, I suppose,' replied Simon. 'Quite right,' said Jesus.
20 th Century New Testament	"I suppose," answered Simon, "it will be the man to whom he forgave the greater debt." "You are right," said Jesus,...

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	Simon answered, "I suppose the man who had the larger debt, which was forgiven, will love him more." And Jesus said to him, "That's right."
Evangelical Heritage V.	.
Ferrar-Fenton Bible	"I presume," said Simon, in reply, "it would be the one to whom he had forgiven most. "You have rightly judged," He said to him.
Free Bible Version	"The one he forgave the most, I would think," Simon answered. "You're absolutely right," said Jesus.
God's Truth (Tyndale)	Simon answered and said: I suppose, that he to whom he forgave most. And he said unto him: You have truly judged.
Jubilee Bible 2000	.
Montgomery NT	"I take it," said Simon, "the one he forgave the most." The rest of this verse is place with the next verse (and paragraph).
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) .
 The Heritage Bible . And Simon answering, said, I take from *what you said* that the one whom he graced more. And he said to him, You judged correctly.
 New American Bible (2002) . Simon said in reply, "The one, I suppose, whose larger debt was forgiven." He said to him, "You have judged rightly."
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 . Simon replied, "I should think the one that was let off more." "You are right," said Jesus.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible . Shim'on answered, "I suppose the one for whom he canceled the larger debt." "Your judgment is right," Yeshua said to him.
 exeGesés companion Bible . Shimon answers, saying,
 I perceive him to whom he granted most charism.
 And he says to him,
 You judge straightforwardly.
 Hebraic Roots Bible .
 Israeli Authorized Version .
The Scriptures 1998 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New TestamentAnswering Simon says [I] accept for [to] whom the more [He] grants (favor) The [Man] but says [to] him properly [You] judge...
 Awful Scroll Bible . Simon coming about resolved-away, even said, "I take-hold-under, certainly-of-which to whom himself forgave of the more." Then he said to him, "You chose rightly a choosing."
 Concordant Literal Version . Now answering, Simon said, "I take it that it is he with whom he deals the more graciously. Now He said to him, "Correctly do you decide."
 Orthodox Jewish Bible . In reply, Shimon said, I suppose the one whom the creditor forgave more. And Rebbe Melech HaMoshiach said to him, Your judgment is gantze nachon.
 Rotherham's Emphasized B. .
 Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible . Simon answered, "The one, I take it, for whom he forgave more." Jesus said to him, "You have decided correctly."
 An Understandable Version . Simon answered, "The one who had the largest debt canceled, I suppose." Jesus said to him, "You are right."
 The Expanded Bible . Simon answered, "I think [suppose] it would be the one who owed him the most money [for whom he forgave the larger]." Jesus said to Simon, "You are right."

Jonathan Mitchell NT	So giving a considered answer, Simon said, "As I take it under consideration, I am supposing that [it would be] the one to whom he gives the more grace (or: = to whom he freely cancelled the greater debt)." Now He says to him, "You decide and judge correctly (or: uprightly; in a straight manner)."
P. Kretzmann Commentary	Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged. The answer was obvious, although the Pharisee answered somewhat cautiously that such was his opinion. Jesus accepted the answer gravely.
Syndein/Thieme	Simon 'had an answer for'/gave a discerning answer from the ultimate source of Himself {apokrinomai}, "I suppose/assume {hupolambano} the one who He 'graciously forgave' the most." Jesus said to him, "You have judged rightly {krino arthus}." {Note: This means that this woman, a very overt sinner, had a lot to forgive and that is what Jesus did - forgive her, her sins! Her treatment of Jesus indicted she is a believer.}
Translation for Translators	Simon replied, "I think that the one who owed the most money and did not have to pay it back <i>will love him more.</i> " Jesus said to him, "That is correct."
The Voice	Simon: Well, I guess it would be the one who was forgiven more. Jesus: Good answer.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. Simon answered, ¹⁴⁹ "I suppose the one who had the bigger debt canceled." ¹⁵⁰ Jesus ¹⁵¹ said to him, "You have judged rightly." ^{149th} Grk "answering, said." This is redundant in contemporary English and has been simplified to "answered." ^{150th} Grk "the one to whom he forgave more" (see v. 42). ^{151th} Grk "He"; the referent (Jesus) has been specified in the translation for clarity. Here δέ (de) has not been translated.
New American Bible (2011) The Passion Translation The Spoken English NT	. Simon answered, "I suppose the one that he forgave more." Jesus said to him, "You're right about that." ^{ee} ^{ee.} Lit. "You judged that right."
Wilbur Pickering's New T.	So Simon answered and said, "I suppose the one to whom he forgave more". And He said to him, "You have judged correctly".

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then answering, Simon said, "I suppose that [it is the one] to whom he freely forgave the greater [amount]." And He said to him, "You judged correctly."
Charles Thomson NT	.
Context Group Version	.
Disciples' Literal New T.	.
English Standard Version	Simon answered, "The one, I suppose, for whom he cancelled the larger debt." And he said to him, "You have judged rightly."
Far Above All Translation	Simon answered and said, "I suppose the one for whom he waived the greater debt." Then he said to him, "You have judged correctly."
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.	And Simon answering said, 'I suppose that to whom he forgave the more;' and he said to him, 'Rightly you did judge.'
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: Simon answers that, the one forgiven the more was probably the most appreciative; and Jesus tells him that he is right.

Luke 7:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (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
Simôn (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, nominative case	Strong's #4613
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 rd person singular, aorist active indicative	Strong's #2036
hupolambánô (ὑπολαμβάνω) [pronounced <i>hoop-ol-am-BAHN-noh</i>]	<i>to take up and continue a discourse or topic; to assume, to presume; to answer, to receive, to suppose</i>	1 st person singular, present active indicative	Strong's #5274
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
ho (ὃ) [pronounced <i>hoh</i>]	<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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pleiôn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; accusative case	Strong's #4119

Luke 7:43a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charizomai (χαρίζομαι) [pronounced <i>khar-ID-zohm-ahee</i>]	<i>to do something pleasant or agreeable (to one), to do a favour to, gratify; to show one's self gracious, kind, benevolent; to grant forgiveness, to pardon; to give graciously, give freely, bestow; to forgive; graciously to restore one to another; to preserve for one a person in peril; to show oneself gracious by forgiving wrongdoing, forgive, pardon</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #5483

Translation: Answering, Simon said, "I suppose [the one] to whom he forgave the most."

The verb used by Simon is the present active indicative of *hupolambánō* (ὑπολαμβάνω) [pronounced *hoop-ol-am-BAHN-noh*], which means, *to take up and continue a discourse or topic; to assume, to presume; to answer, to receive, to suppose*. Strong's #5274. By using this word, Simon is saying, *I know that there is some sort of trick here or some catch to this little story of Yours*. I don't think that Simon has yet put it all together yet in his own mind.

Many times, Jesus offers up some sort of contrast between two men, and Simon correctly presumes that the man who owes the most debt is the more thankful of the two, if their debts have been forgiven.

Simon is likely a very smart man, and he may realize that he is being set up, but he certainly does not know how. And he still has no clue as to how this relates to this woman—this possible prostitute.

Jesus now gives Simon positive feedback.⁵²

Luke 7:43b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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>	3 rd person singular, aorist active indicative	Strong's #2036
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

⁵² Can you tell that I used to be a teacher?

Luke 7:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
orthōs (ὀρθῶς) [pronounced or- THOCE]	<i>rightly, correctly, plainly, morally</i>	adverb	Strong's #3723
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, condemn, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	2 nd person singular, aorist active indicative	Strong's #2919

Translation: And Jesus [lit., he] said to him, “You have rightly judged [this matter].”

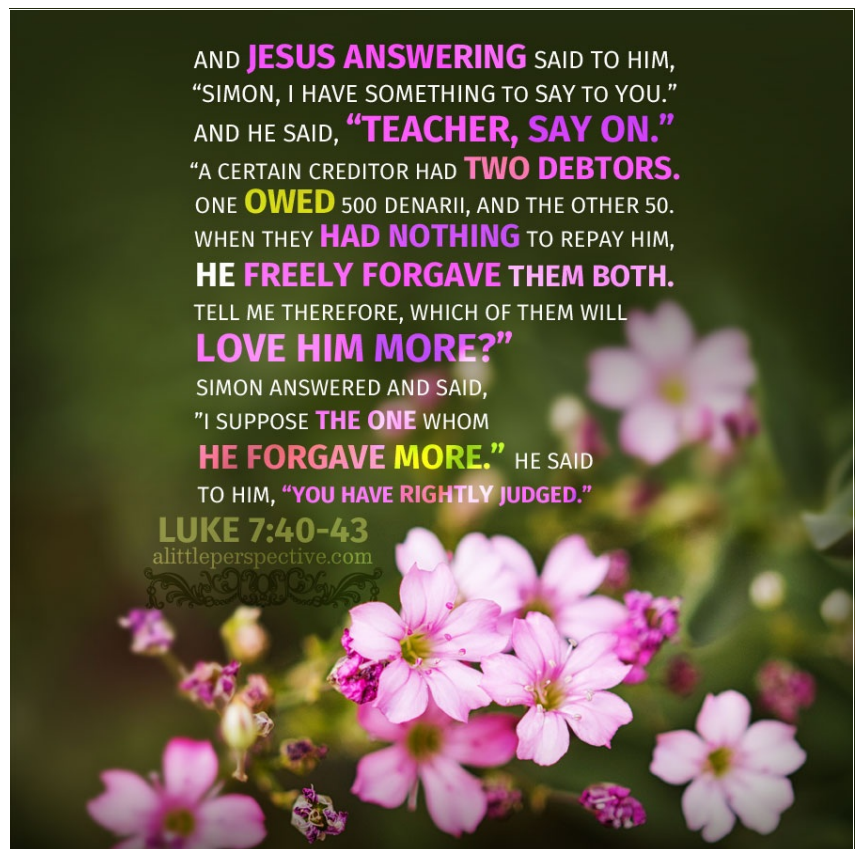
Jesus tells him, “That is exactly right; you made the right call here, Simon.”

No doubt, Simon is thinking, *what's the point?* This is how a parable works. In Simon's mind, he is thinking about when to drop the line, “You say You're a prophet; do you know what kind of woman this gal is?” The parable moves him away from this. If he is matching wits with Jesus, he has to focus upon what Jesus is saying, which at first seems far removed from Jesus having his feet moisturized by this woman of questionable character.

Luke 7:43 Answering, Simon said, “I suppose [the one] to whom he forgave the most.” And Jesus [lit., he] said to him, “You have rightly judged [this matter].” (Kukis moderately literal translation)

Simon, understanding that there is some kind of catch to this story—something that he has not yet quite caught himself, gives Jesus the answer he knows that Jesus expects.

Luke 7:43 Answering, Simon said, “The one who was forgiven the greatest debt was probably the most grateful of the two.” And Jesus said to him, “That would be the correct response, Simon.” (Kukis paraphrase)



Luke 7:40–43 (NKJV) (a graphic); from [A Little Perspective](#); accessed July 21, 2022.

Jesus has been repeatedly asked to attend a dinner at Simon the Pharisee’s home. After Jesus had laid out on His side before the low table, a woman entered and began to wash and moisturize the Lord’s feet (which would have been sticking out, away from the table).

Simon kept looking at Jesus and looking at the woman, and he thought to himself, "If this Man were a prophet, he would have known who and what sort of woman this is who is touching Him, for she is a sinner." (Luke 7:39b; ESV; capitalized)

And turning face to face with the woman, to Simon He declared: “You keep looking at this the woman. I entered of you into the house; water for Me upon [My] feet not you gave; and she with the tears she has moistened of Me the feet. And with the hair of hers she has wiped [off].

Luke
7:44

Jesus [lit., He], having turned towards the woman, declared to Simon, “You keep on looking at this woman. I entered into your house, [but] you did not give Me water [for My] feet. She, with [her own] tears, has moistened My feet. With her [own] hair, she has then wiped [them off].

Jesus, having turned towards the woman, then explained to Simon, “You keep looking at this woman. When I entered into your house, you did not give me water for my feet. On the other hand, she, with her own tears, has moistened My feet; and then, with her own hair, has wiped them off.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And turning face to face with the woman, to Simon He declared: “You keep looking at this the woman. I entered of you into the house; water for Me upon [My] feet not you gave; and she with the tears she has moistened of Me the feet. And with the hair of hers she has wiped [off].
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) .
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT And he turned to the woman, and said to Simon: Seest thou this woman? I entered thy house, and thou gavest [me] no water for my feet; but she hath bathed my feet with her tears, and wiped them with her hair.
- Original Aramaic NT And he turned to that woman and he said to Shimeon, "Do you see this woman? I entered your house, yet you gave no water for my feet and she has washed my feet with her tears and has wiped them with her hair."
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) And he turned to the woman, and said to Simon, Do you see this woman? I entered your house, you did not give me even water for my feet; but she has wet my feet with her tears, and wiped them with her hair.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And turning to the woman he said to Simon, You see this woman? I came into your house; you did not give me water for my feet: but she has been washing my feet with the drops from her eyes, and drying them with her hair.
- Bible in Worldwide English Then he turned towards the woman. He said to Simon, Do you see this woman? I came into your house. You did not give me water to wash my feet. But she has washed my feet with her tears and wiped them with her hair.

Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God's Word™	Jesus said to him, "You're right!" Then, turning to the woman, he said to Simon, "You see this woman, don't you? I came into your house. You didn't wash my feet. But she has washed my feet with her tears and dried them with her hair. A portion of v. 43 is included for context.
Good News Bible (TEV)	.
<i>The Message</i>	"That's right," said Jesus. Then turning to the woman, but speaking to Simon, he said, "Do you see this woman? I came to your home; you provided no water for my feet, but she rained tears on my feet and dried them with her hair. A portion of v. 43 is included for context.
NIRV	.
New Life Version	He turned to the woman and said to Simon, "Do you see this woman? I came into your house and you gave Me no water to wash My feet. She washed My feet with her tears and dried them with the hairs of her head.
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	He turned toward the woman and said to Simon, "Have you noticed this woman? When I came into your home, you didn't give me any water so I could wash my feet. But she has washed my feet with her tears and dried them with her hair.
The Living Bible	Then he turned to the woman and said to Simon, "Look! See this woman kneeling here! When I entered your home, you didn't bother to offer me water to wash the dust from my feet, but she has washed them with her tears and wiped them with her hair.
New Berkeley Version	.
New Century Version	.
New Living Translation	"That's right," Jesus said. Then he turned to the woman and said to Simon, "Look at this woman kneeling here. When I entered your home, you didn't offer me water to wash the dust from my feet, but she has washed them with her tears and wiped them with her hair. A portion of v. 43 is included for context.
The Passion Translation	"Don't you see this woman kneeling here? She is doing for me what you didn't bother to do. When I entered your home as your guest, you didn't think about offering me water to wash the dust off my feet. Yet she came into your home and washed my feet with her many tears and then dried my feet with her hair.
Unlocked Dynamic Bible	Then he turned toward the woman and said to Simon, "Think about what this woman has done! When I entered your house, you did not do what hosts usually do to welcome their guests. You did not give me any water to wash my feet, but this woman has washed my feet with her tears and then wiped them with her hair!
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Then Jesus turned and looked at the woman, and he said to Simon: 'Do you see this woman? When I entered your house, you didn't give me any water for my feet... yet this woman wet my feet with her tears and she wiped them dry with her hair.
Beck's American Translation	.
Breakthrough Version	And after He turned toward the woman, He was declaring to Simon, "Do you see this woman? I came into your house. You did not give Me water on My feet, but she with the tears wetted <i>My</i> feet and with her hair wiped <i>them</i> dry.

Common English Bible	.
International Standard V	.
Len Gane Paraphrase	Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house; you gave me no water for my feet, but she has washed my feet with tears and wiped them with the hairs of her head.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Then he turned towards the woman, and said to Simon, Dost thou see this woman? I came into thy house, and thou gavest me no water for my feet; she has washed my feet with her tears, and wiped them with her hair.
NT for Everyone	.
20 th Century New Testament	And then, turning to the woman, he said to Simon: "Do you see this woman? I came into your house--you gave me no water for my feet, but she has made my feet wet with her tears and dried them with her hair.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Turning then to the woman, He said to Simon, "Do you mark this woman? I entered with yourself into your house: you gave Me No water for my feet, but she has bathed My feet with tears, and wiped them with her tresses.
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	"You have rightly judged." answered Jesus, and turning to the woman, he said to Simon. "Do you see this woman? When I came into your house you gave me no water for my feet; but she has wet my feet with her tears and wiped them with her hair. [The MNT simply placed the final portion of v. 43 with v. 44.]
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)	And turning toward the woman, he said to Simon, "Do you see this woman?" [The remainder of this sentence is placed with the next verse in the the Christian Community Bible].
The Heritage Bible	And turning around to the woman, he said to Simon, Look at this woman! I entered into your house; you absolutely did not give water upon my feet, and she showered my feet with tears, and wiped them dry with the hairs of her head.
New American Bible (2002)	.
New American Bible (2011)	Then he turned to the woman and said to Simon, "Do you see this woman? When I entered your house, you did not give me water for my feet, but she has bathed them with her tears and wiped them with her hair.
New English Bible–1970	.
New Jerusalem Bible	Then he turned to the woman and said to Simon, 'You see this woman? I came into your house, and you poured no water over my feet, but she has poured out her tears over my feet and wiped them away with her hair.

New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then, turning to the woman, he said to Shim'on, "Do you see this woman? I came into your house — you didn't give me water for my feet, but this woman has washed my feet with her tears and dried them with her hair!

exeGesés companion Bible And he turns to the woman, and says to Shimon, See this woman? I entered your house, you gave me no water for my feet; but she has moistens my feet with tears, and squeezedries with the hairs of her head:...

Hebraic Roots Bible .
 Israeli Authorized Version .
The Scriptures 1998 .
 Tree of Life Version .

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament ...and Being Turned to the woman [to] the simon [He] said [You] see this the woman [I] enter [of] you to the house water [for] me to feet not [You] give She but [with] the tears showers [of] me the feet and [with] the hairs [of] her [She] wipes {them}...

Awful Scroll Bible Surely coming to be turned with respects to the woman, asserts to say to Simon, "Discern you this-same woman? I came-toward into your house, you gave no water for my feet, but this-same one wetted My feet with her tears, and wringed- them - away with the hairs of her head.

Concordant Literal Version And, being turned to the woman, He averred to Simon, "Are you observing this woman? I entered into your house; water for My feet you do not give, yet she rains tears on My feet and with her hair she wipes them off;"...

Orthodox Jewish Bible And having turned to the isha, Rebbe, Melech HaMoshiach said to Shimon, Do you see this isha? I entered your bais, you did not give me mayim for my feet, but she has washed my feet with her tears, and wiped them with the hairs of her rosh. [BERESHIS 18:4; SHOFETIM 19:21]

Rotherham's Emphasized B. .
 Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible Then turning toward the woman, He said to Simon, "Do you see this woman? I came into your house [but you failed to extend to Me the usual courtesies shown to a guest]; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair [demonstrating her love].

An Understandable Version Then Jesus turned to the woman [*who had just poured the perfume on Him*] and said to Simon, "Do you see this woman? I came into your house and you did not give me any water for [*washing*] my feet, but she wet my feet with her tears and wiped them dry with her hair.

The Expanded Bible Then Jesus turned toward the woman and said to Simon, "Do you see this woman? When I came into your house, you gave me no water for my feet, but she washed [wet; drenched] my feet with her tears and dried [wiped] them with her hair.

Jonathan Mitchell NT With that, being turned toward the woman, He affirms to Simon, "Were you observing and are you now seeing this woman? I entered into your house — you did

P. Kretzmann Commentary	<p>not give to Me water upon [My] feet! Yet this woman! She wets My feet with [her] tears, and then wipes [them] off with her hair!</p> <p>Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged.</p> <p>But now came the application. For the first time Jesus turned to the woman directly and also asks Simon to look at her whom he had despised so absolutely. For the proud Pharisee could learn a lesson from the outcast of society. Jesus draws a parallel between the behavior of Simon and of this woman.</p>
Syndein/Thieme	<p>Then, having turned toward the woman, He said to Simon, "Do you see {blepo - a glance} this woman? I entered into {eiserchomai} your house. You gave Me absolutely no water for My feet {it was the custom of the day for a guest in a home to be offered water to wash the 'street' off their feet (remember the street was also the toilet of the day - there were no toilets!)}. But she has wet My feet with her tears and wiped . . . {them} with the hair of her head.</p>
Translation for Translators	<p>Then he turned toward the woman, and said to Simon, "Think about <i>what</i> this woman <i>has done!</i> Do you (sg) see what this woman <i>has done?</i>" [RHQ] When I entered your house, you <i>did not follow our custom of welcoming guests by giving me any water to wash</i> my feet, but this woman has wet my feet with her tears and then wiped them with her hair!</p>
The Voice	<p>Now Jesus turns around so He's facing the woman, although He's still speaking to Simon.</p> <p>Jesus: Do you see this woman here? <i>It's kind of funny.</i> I entered your home, and you didn't provide a basin of water so I could wash the road dust from My feet.</p>

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	<p>.</p> <p>Then,¹⁵² turning toward the woman, he said to Simon, "Do you see this woman? I entered your house. You gave me no water for my feet,¹⁵³ but she has wet my feet with her tears and wiped them with her hair.</p> <p>^{152tn} Here <i>kai</i> (<i>kai</i>) has been translated as "then" to indicate the implied sequence of events within the narrative.</p> <p>^{153sn} It is discussed whether these acts in vv. 44-46 were required by the host. Most think they were not, but this makes the woman's acts of respect all the more amazing.</p>
New American Bible (2011) The Passion Translation The Spoken English NT	<p>.</p> <p>.</p> <p>And he turned to the woman and said to Simon, "Do you see this woman? I came to your house, and you didn't give me water for my feet-but she has washed my feet with her tears and dried them with her hair.</p>
Wilbur Pickering's New T.	<p>Then He turned toward the woman and said to Simon: "Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with the hair of her head.</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>And having turned to the woman, He said to Simon, "See this woman? I entered into your house; you did not give water for My feet, but this [<i>woman</i>] wet My feet with her tears and wiped [<i>them</i>] dry with the hairs of her head.</p>
Charles Thomson NT	.
Context Group Version	.
Disciples' Literal New T.	.
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.	Turning toward the woman, He said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair.
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 turned unto the woman, he said to Simon, 'See you this woman? I entered into your house; water for my feet you did not give, but this woman with tears did wet my feet, and with the hairs of her head did wipe;...
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 continues speaking to Simon, but He looks towards this woman. He tells Simon how different his behavior towards Him and hers.

There were common courtesies afforded a guest; and this pharisee had forgone all of those traditions, having little or no respect for the Lord.

Luke 7:44a			
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
strophō (στρέφω) [pronounced <i>STREF-oh</i>]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762
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
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)
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135

Luke 7:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Simôn (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, nominative case	Strong's #4613
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, present indicative	Strong's #5346

Translation: Jesus [lit., He], having turned towards the woman, declared to Simon,...

All of this time, Jesus has been looking the other way, towards the table; and the woman is behind Him, weeping and washing His feet. Now that Simon is there, Jesus looks at the woman, but He continues speaking to Simon.

What Jesus is doing is a little trick that public lecturers sometimes use. You want to engage two (or more) people particularly in your lecture, but you are only going to speak to one of them. So, while speaking to one person, you look right at a different person. Both persons are instantly engaged.

Simon has been looking at this woman and at Jesus; and Jesus knew what he was thinking. Jesus turns towards the woman, and then He speaks to Simon. Jesus is going to explain the parable to him.

Luke 7:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepô (βλέπω) [pronounced <i>BLEHP-oh</i>]	<i>to look at; to behold, to beware, to look (on, to), to perceive, to regard, to see; to take heed</i>	2 nd person singular, present active indicative	Strong's #991
tautên (ταύτην) [pronounced <i>TAOW-tayn</i>]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
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)
gunê (γυνή) [pronounced <i>goo-NAY</i>]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135

Translation: ...“You keep on looking at this woman.

Nearly every translation states this as a question. As a declarative statement, Jesus points out that Simon keeps glancing at this woman.

Remember, I suggested that Jesus is very observant; and He certainly is noticing how Simon keeps looking at this woman.

The CEV translates this: *Have you noticed this woman?* That is the understatement of the year, is it not? The BV translated this in this way: *Do you see this woman?* Of course Simon has seen this woman; he may have asked her to leave his home, had she not been tending to Jesus. This woman is where Simon has focused most of his attention. Remember what he said (to himself)? *“If this man were really a prophet, He’d know what kind of woman this is.”*

It is certainly possible that Simon has moved closer to Jesus, to observe this spectacle of this questionable woman washing his feet. Was he there to say something to Jesus about her, was he going to say something in Jesus’ ear, as soon as he decided upon something very clever to say? I think he had the right thing to say loaded and ready to go. He just needed to wait for Jesus to set him up.

Jesus tells Simon, “You keep looking at this woman.” Although this is an observation, Jesus is not telling him to stop looking at the woman. Jesus is focusing Simon’s attention on the woman. The verb is *blepō* (βλέπω) [pronounced *BLEHP-oh*], and it is not staring at someone or taking in the big picture, but it is a glance; it means *to notice*. The present tense would be the iterative present, where Simon keeps looking over at her. So, he looks at Jesus, but then his eyes veer towards this woman behind Him. The movement of his eyes cannot help but be noticed by the Lord.

Literally, v. 44a-b reads: *Jesus [lit., He], having turned towards the woman, declared to Simon, “You keep on looking at this woman.”* (Kukis nearly literal translation)

So Jesus looks at the woman, yet continues speaking to Simon. He makes a declarative statement: “You keep on glancing over at this woman.” Obviously, this is the case. Jesus has given this parable about the two debtors, and then He focuses attention on the woman (which is what Simon wanted⁵³).

Jesus has much more to say at this point:

Luke 7:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	1 st person singular, aorist active indicative	Strong’s #1525
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong’s #4771 (genitive is given Strong’s #4675)
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

⁵³ Remember, he has a trump card to play.

Luke 7:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614

Translation: I entered into your house,...

Jesus has entered Simon's home as a guest. Simon did not just ask Jesus once or twice; he kept on asking until Jesus agreed. Yet, when Jesus shows up, Simon does not treat the Lord as a proper guest. There are certain acts of common courtesy often extended to one's guest, but Simon did not do these things for Jesus.

At this point, Jesus will point out what Simon did not do and what this woman has done. There are three things which is common for a host to do on behalf of a guest. These three things, this pharisee neglected to do.

Luke 7:44d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hudôr/hudatos (ὑδωρ/ὑδατος) [pronounced HOO-dor, HOO-dat-os]	<i>water [literally or figuratively]</i>	neuter singular noun; accusative case	Strong's #5204
moi (μοί) [pronounced moy]	<i>I, me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
επί (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
πους (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	2 nd person singular, aorist active indicative	Strong's #1325

Translation: ...[but] you did not give Me water [for My] feet.

“I’ve come into your home as a guest, yet you gave Me no water for My feet,” Jesus tell the pharisee.

These normal courtesies are usually seen to by the host. It is not inconceivable that this pharisee has performed these services for other guests. It was common in that era to provide water for a person’s feet. They have been walking through the dirty and dusty streets; and upon entering into a home, it was very common to give a guest water with which to clean his feet. Often, servants would be employed to wash the feet of guests.

Furthermore, the feet was not just dirty and dusty from walking on the streets, but there were no proper restrooms in that era. People pissed against walls; and if they defecated into a bowl at home, then the contents of that container were often just thrown out of a window and onto the street. So a person’s sandals and feet were quite filthy and even smelly. Can you imagine inviting a number of guests for a dinner party, and all of them have filth—smelly filth—on their sandals? Do you see how that does not really play well in polite society? Yet, Simon ignored this basic courtesy, at least with regards to the Lord (it would have been insulting if Simon tended to the needs of the other guests, but not Jesus).

This suggests to us that, Jesus is not really the honored guest at Simon’s house. Simon is not particularly happy even to see Jesus there, even though he invited Jesus on many occasions. Jesus is there so that Simon can keep an eye on Him; take the measure of this Man. Jesus is there under the principle, *keep your friends close and keep your enemies closer*. So it did not occur to Simon to treat Jesus as he would have treated a valued guest in his home. In this, he gives himself away.

Luke 7:44e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
autê (αὐτή) [pronounced ow-TAY]	she, her; same	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong’s #846
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
tois (τοῖς) [pronounced toyce]	the; these [things]; in these; to those; by all of this	neuter plural definite article; dative, locative or instrumental case	Strong’s #3588
dakru/dakruon (δάκρυ/δάκρυον) [pronounced DAHK-roo, DAHK-roo-on]	a tear [that flows from the eye], tears	neuter plural noun; dative, locative, instrumental case	Strong’s #1144
brechô (βρέχω) [pronounced BREAK-oh]	to moisten, wet, water; to wash; to water with rain, to cause to rain, to pour the rain, to send down like rain	3 rd person singular, aorist active indicative	Strong’s #1026
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	me; of me; from me; my, mine	1 st 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)

Luke 7:44e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
πους (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228

Translation: She, with [her own] tears, has moistened My feet.

Then Jesus gives a contrast between Simon and the woman. This woman, at whom Simon is now staring, has been washing the Lord's feet with her tears. It is hard to imagine how many tears this woman has shed to allow for that.

Luke 7:44f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ταῖς (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
thrix/trichos (θρίξ/τριχός) [pronounced threeks, treekh-OSS]	<i>the hair of the head; the hair of animals</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2359
αὐτῆς (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
ekmassô (ἐκμάσσω) [pronounced ek-MASS-so]	<i>to wipe off, to wipe [dry, away]</i>	3 rd person singular; aorist active indicative	Strong's #1591

Translation: With her [own] hair, she has then wiped [them off].

Jesus points out that, to wipe His feet dry, she has used her own hair.

Those in the ancient world had few possessions. This woman clearly has it in her mind exactly what she is going to do for the Lord, as she has come there with a container of alabaster. What she lacks is a cloth towel of some sort. For some of us, towels are about as common as rocks; but she apparently does not have anything like that. Any manufactured thing was rare in that era.

So the woman has washed the Lord's feet with her tears, wiped them clean with her hair; and then applied an expensive, perfumed lotion. By this, the woman reveals great humility and devotion to the Lord.

Luke 7:44 Jesus [lit., *He*], having turned towards the woman, declared to Simon, "You keep on looking at this woman. I entered into your house, [but] you did not give Me water [for My] feet. She, with [her own] tears, has moistened My feet. With her [own] hair, she has then wiped [them off]. (Kukis moderately literal translation)

Jesus points out to Simon, "You have repeatedly asked Me to come to your home for a meal, and so I am here. But, when I entered, you did not have see to it that a servant washed My feet or put oil on them. But this woman—whom you keep on looking at—has seen to this common courtesy."

Luke 7:44 Jesus, having turned towards the woman, then explained to Simon, "You keep looking at this woman. When I entered into your house, you did not give me water for my feet. On the other hand, she, with her own tears, has moistened My feet; and then, with her own hair, has wiped them off. (Kukis paraphrase)

A kiss for Me you have not given; but she from which [time] I entered in, she has not ceased kissing of Me the feet. Olive oil to the head you have not anointed; but she with ointment she has anointed the feet of mine.

Luke
7:45–46

You have not give Me a kiss; but from which [time] I entered [into your house], she has not ceased kissing My feet. You have not anointed My head with olive oil; but she has anointed My feet with perfumed ointment.

Listen, Simon, I've been in your home for 15 minutes now, and you have not given Me a kiss; but from the moment I entered into your home, she has not stopped kissing My feet. I came into your home with dirty feet, and you did not have a servant wash them. However, she is washing my feet with her tears and wiping them off with her hair. You have not bothered to anoint My head with olive oil; but she has anointed my feet with perfumed ointment.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	A kiss for Me you have not given; but she from which [time] I entered in, she has not ceased kissing of Me the feet. Olive oil to the head you have not anointed; but she with ointment she has anointed the feet of mine.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	Thou gavest me no kiss; but this woman, since she came in, hath not ceased to kiss my feet. Thou didst not anoint my head with perfume; but she hath anointed my feet with perfumed ointment.
Original Aramaic NT	"You did not kiss me, but look, from when she entered, she has not ceased to kiss my feet." "You did not anoint my head with oil, but this one has anointed my feet with oil of ointment."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	You did not kiss me; but she, since she entered, has not ceased to kiss my feet. You did not anoint my head with oil; but she has anointed my feet with perfume.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English You did not give me a kiss: but she, from the time when I came in, has gone on kissing my feet. You put no oil on my head: but she has put perfume on my feet.

Bible in Worldwide English You did not kiss me. But since she came in, she has kissed my feet again and again. You did not put oil on my head. But she has put sweet smelling oil on my feet.

Easy English You did not say "Hello" to me with a kiss. But this woman began to kiss my feet when she came in. And she has not stopped. You did not put oil on my head. But she has brought oil with a nice smell and put it on my feet.

When someone went into a house, a servant brought water. This was to wash his feet. The master of the house also kissed the visitor and he poured oil on his head. These were the right things to do to welcome a visitor.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 You did not greet me with a kiss, but she has been kissing my feet since I came in. You did not honor me with oil for my head, but she rubbed my feet with her sweet-smelling oil.

God's Word™ .

Good News Bible (TEV) You did not welcome me with a kiss, but she has not stopped kissing my feet since I came. You provided no olive oil for my head, but she has covered my feet with perfume.

The Message You gave me no greeting, but from the time I arrived she hasn't quit kissing my feet. You provided nothing for freshening up, but she has soothed my feet with perfume. Impressive, isn't it?

NIRV .

New Life Version .

New Simplified Bible .

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

College Press Bible Study Contemporary English V. .

You didn't greet me with a kiss, but from the time I came in, she has not stopped kissing my feet. You didn't even pour olive oil on my head, but she has poured expensive perfume on my feet.

The Living Bible You refused me the customary kiss of greeting, but she has kissed my feet again and again from the time I first came in. You neglected the usual courtesy of olive oil to anoint my head, but she has covered my feet with rare perfume.

New Berkeley Version .

New Century Version .

New Living Translation You didn't greet me with a kiss, but from the time I first came in, she has not stopped kissing my feet. You neglected the courtesy of olive oil to anoint my head, but she has anointed my feet with rare perfume.

The Passion Translation You didn't even welcome me into your home with the customary kiss of greeting, but from the moment I came in she has not stopped kissing my feet. You didn't take the time to anoint my head with fragrant oil, but she anointed my head and feet with the finest perfume.

Unlocked Dynamic Bible .

William's New Testament You did not give me a kiss, but she, from the moment I came in, has not ceased to kiss my feet with affection. You did not anoint my head with oil, but she anointed my feet with perfume.

Partially literal and partially paraphrased translations:

American English Bible And you didn't greet me with a kiss... yet from the time that I entered, this woman has been tenderly kissing my feet. You didn't grease my head with oil either... yet this woman greased my feet with perfumed ointment.

Beck's American Translation Breakthrough Version	.	A friendly gesture you did not give Me, but she, from the <i>moment</i> that I came in, did not take a break <i>from</i> being very friendly to My feet. Olive oil you did not dab on My head, but she dabbed perfume on My feet.
Common English Bible International Standard V Len Gane Paraphrase	.	"You didn't give me a kiss, but his woman, since the time I came in, hasn't stopped kissing my feet. "You didn't anoint my head with oil, but this woman has anointed my feet with ointment.
A. Campbell's Living Oracles	.	You gave me no kiss; but she, since she entered, has not ceased kissing my feet. You did not anoint my head with oil; but she has anointed my feet with balsam.
New Advent (Knox) Bible	.	Thou gavest me no kiss of greeting; she has never ceased to kiss my feet since I entered; thou didst not pour oil on my head; she has anointed my feet, and with ointment.
NT for Everyone 20 th Century New Testament	.	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible Christian Standard Bible Conservapedia Translation Evangelical Heritage V. Ferrar-Fenton Bible	.	You greeted Me with no kiss; but she from the time I entered, has never stopped her fervent kissing of My feet. You did not soothe My head; but she has soothed My feet with perfume.
Free Bible Version	.	You didn't give me a kiss, but since I came in she hasn't stopped kissing my feet. You didn't anoint my head with oil*, but she poured perfume over my feet.
God's Truth (Tyndale) Jubilee Bible 2000 Montgomery NT	.	"You gave me no kiss; but she, since she came in, has never ceased tenderly kissing my feet; "you never anointed my head with oil; but she has anointed my feet with my feet with perfume.
NIV, ©2011 Riverside New Testament	.	You gave me no kiss, but she, since I came in, has not ceased passionately kissing my feet. My head with oil you did not anoint, but she has anointed my feet with ointment.
Leicester A. Sawyer's NT Unlocked Literal Bible Urim-Thummim Version Weymouth New Testament	.	No kiss did you give me; but she from the moment I came in has not left off tenderly kissing my feet. No oil did you pour even on my head; but she has poured perfume upon my feet.
Wikipedia Bible Project	.	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	You gave me no water for my feet when I entered your house, but she has washed my feet with her tears and dried them with her hair. You didn't welcome me with a kiss, but she has not stopped kissing my feet since she came in. You provided no oil for my head, but she has poured perfume on my feet. [The Christian Community Bible placed a portion of v. 44 with v. 45.]
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The Heritage Bible	You absolutely did not give me a kiss, and this woman from when I came in has absolutely not left off kissing my feet again and again. You absolutely did not anoint my head with olive oil, and this one anointed my feet with myrrh.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	You gave me no kiss, but she has been covering my feet with kisses ever since I came in. You did not anoint my head with oil, but she has anointed my feet with ointment.
New RSV	.
Revised English Bible–1989	You gave me no kiss; but she has been kissing my feet ever since I came in. You did not anoint my head with oil; but she has anointed my feet with myrrh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You didn't give me a kiss; but from the time I arrived, this woman has not stopped kissing my feet! You didn't put oil on my head, but this woman poured perfume on my feet!
exeGesés companion Bible	...you gave me no kiss; but this one - since I entered ceases not to ardently kiss my feet: you anointed not my head with olive oil; but this one anoints my feet with myrrh:...
Hebraic Roots Bible	You gave Me no kiss, but she from when I entered did not stop fervently kissing My feet. You did not anoint My head with oil, but this woman has anointed My feet with oil of incense.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...kiss [to] me not [You] give She but from whom [I] enter not pauses Kissing [of] me the feet [with] oil the head [of] me not [You] smear She but [with] ointment smears the feet [of] me...
Awful Scroll Bible	(")You give no kiss to Me, but this-same one from when I came-in, thoroughly- did not -lagged a thorough-lag kissing-along-down my feet. (")My head you greased- not -with oil a grease-with, but this-same one greases- my feet -with ointment.
Concordant Literal Version	...a kiss to Me you do not give, yet she, from the time I entered, did not intermit fondly kissing My feet;" with oil My head you do not rub, yet she with attar rubs My feet;"...
Orthodox Jewish Bible	You did not give me neshikah (kiss), but she, from the time I entered, did not stop kissing my feet. With oil my rosh (head) you did not anoint. But she with perfume anointed my feet. [TEHILLIM 23:5; KOHELET 9:8]
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You gave Me no [welcoming] kiss, but from the moment I came in, she has not ceased to kiss My feet. You did not [even] anoint My head with [ordinary] oil, but she has anointed My feet with [costly and rare] perfume.
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An Understandable Version	You did not give me a kiss [<i>of greeting</i>], but from the time I came in [<i>to your house</i>] she has not stopped kissing my feet. You did not pour [<i>aromatic</i>] oil on my head, but she poured perfume on my feet.
The Expanded Bible	You gave me no kiss of greeting, but she has ·been [not stopped] kissing my feet since I came in. You did not ·put oil on [anoint] my head, but she ·poured perfume on my feet [has anointed my feet with perfume].
Jonathan Mitchell NT	"You do not give to Me a kiss of friendship. Yet this woman! From [the hour] in which I entered, she does not leave off (cease; stop) repeatedly kissing My feet tenderly! "You did not anoint My head with olive oil (= common oil). Yet this woman! She anoints My feet with perfumed oil (or: massages My feet with fragrant ointment)!
P. Kretzmann Commentary	Thou gavest Me no kiss; but this woman, since the time I came in, hath not ceased to kiss My feet. Note the sharp contrast throughout the description: waterâ€”tears; kiss of welcomeâ€”repeated kisses; common oilâ€”precious ointment. Simon had not even observed the common courtesies invariably extended to a visitor or guest. When a guest came to the house of a Jew, he was greeted with a salutation and with a kiss, out under the entrance portico. My head with oil thou didst not anoint; but this woman hath anointed My feet with ointment. Then the servants brought the water for rinsing off the feet, since people wore only sandals, and their feet became very dusty. And then followed the anointing with oil, of which a few drops were poured on the head of the guest. The words of Christ were a fine, effective reproof. "That, then, is the office of Christ the Lord which He carries on in the world, namely, that He rebukes sin and forgives sin. He rebukes the sin of those that do not acknowledge their sin, and especially of those that do not want to be sinners and consider themselves holy, as this Pharisee did. He forgives sin to those that feel it and desire forgiveness; as this woman was a sinner. With His rebuke He earns little thanks; with the forgiveness of sins He succeeds in having His doctrine branded as heresy and blasphemy. But neither should be omitted. The preaching unto repentance and the rebuking we must have, in order that people come to the knowledge of their sins and become meek. The preaching of grace and of forgiveness of sins we must have, in order that the people do not fall into despair. Therefore the preacher's office should preserve the mean between presumption and despair, that preaching is done thus that people neither become presumptuous nor despair."
Syndein/Thieme	You gave Me absolutely no {ouk} 'kiss of greeting' {philem..} {this was the greeting of their society in that day - we would give a hand shake}, but in contrast, this one herself, from the time I entered, has absolutely not {ouk} stopped kissing My feet. With 'common lamp oil' {elaion} . . . My head . . . you did not anoint. But in contrast, this one has anointed My feet with perfumed oil {muron}.
Translation for Translators	You did not <i>follow our custom of greeting by</i> kissing me, but since I came in, this woman has not stopped kissing my feet! You did not <i>follow our custom of welcoming guests by</i> anointing my head with olive oil, but she has anointed my feet with fragrant perfume.
The Voice	Jesus: You didn't give Me a customary kiss of greeting and welcome. You didn't offer Me the common courtesy of providing oil to brighten My face. But this woman has wet My feet with her own tears and washed them with her own hair. She hasn't stopped kissing My feet since I came in. And she has applied perfumed oil to My feet.

Disciples' Literal New T. NET Bible®	. You gave me no kiss of greeting, ¹⁵⁴ but from the time I entered she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet ¹⁵⁵ with perfumed oil.
	^{154tn} Grk “no kiss.” This refers to a formalized kiss of greeting, standard in that culture. To convey this to the modern reader, the words “of greeting” have been supplied to qualify what kind of kiss is meant.
	^{155sn} This event is not equivalent to the anointing of Jesus that takes place in the last week of his life (Matt 26:6-13; Mark 14:3-9; John 12:1-8). That woman was not a sinner, and Jesus was eating in the home of Simon the leper, who, as a leper, could never be a Pharisee.
New American Bible (2011) The Passion Translation The Spoken English NT	. . . You didn't give me a kiss-but she hasn't stopped kissing my feet since I came in. You didn't put oil on my head-but she has put scented oil on my feet.
Wilbur Pickering's New T.	You gave me no kiss, but she has not stopped kissing my feet since the time I came in. You did not anoint my head with oil, but she has anointed my feet with perfume.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"You did not give a kiss to Me, but this [woman], from what [time] [fig., since] I came in [has] not stopped affectionately kissing my feet. "You did not anoint My head with oil, but this [woman] anointed My feet with ointment.
Charles Thomson NT Context Group Version Disciples' Literal New T.	. . . You did not give Me a kiss. But this one did not stop kissing My feet from which hour I came-in. You did not anoint My head with oil.
English Standard Version Far Above All Translation Green's Literal Translation Literal New Testament Modern English Version Modern Literal Version	. . . You gave me no kiss, but, from the time I came in she has continually kissed my feet. You did not anoint my head with oil, but she has anointed my feet with perfume.
Modern KJV New American Standard B. New European Version New King James Version	. . . You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil.
NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	. . . You gave Me no kiss, but this woman since the time I came in has not ceased to kiss My feet. My head with oil you did not anoint, but this woman has anointed My feet with ointment;...
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 continues upbraiding Simon: “You gave Me no kiss when I entered, but this woman has not ceased to kiss My feet. You did not anoint My head with oil, but she has anointed My feet with oil.”

Luke 7:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
philêma (φίλημα) [pronounced FIL-ay-mah]	a kiss; the kiss with which, as a sign of fraternal affection	neuter singular noun; accusative case	Strong's #5370
moi (μοί) [pronounced moy]	I, me, mine, my	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
didômi (δίδωμι) [pronounced dihd-OH-mee]	to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice	2 nd person singular, aorist active indicative	Strong's #1325

Translation: You have not give Me a kiss;...

It was common, in that era, to greet a guest with a kiss. This was a sign of social affection and regard. The pharisee did not do this. This was the second thing that a host would have given to an honored guest. However, Simon did not greet Jesus with a kiss.

This is one of the many places where we concern ourselves with a very literal translation and a translation for our times. I have guests over to my home on occasion. I never kiss any of them—particularly not the guys, even if they are very close friends of mine. But I do greet them and I am happy to see them. So, some translations, instead of rendering this literally, as, *You have not given Me a kiss*; they render this, instead, *A friendly gesture you did not give Me* (BV); or, *you did not even give Me a cordial greeting at the door* (I just made that one up). Interestingly enough, most translations—even the less than literal ones—put the *kiss* into their translation. The Voice does a nice job with this, including the word *kiss*, but also suggesting that this was an ancient custom: *You didn't give Me a customary kiss of greeting and welcome*. The Translation for Translators also does a nice job with this: *You did not follow our custom of greeting by kissing me, but since I came in, this woman has not stopped kissing my feet!* (When they use italics, it means that these words are not found in the original languages.)

However, can you see how some kook might take this? They might read about this kissing thing and think, *Hell, I need to start kissing my guests when they come to my door—that is what the Bible is telling me to do. In fact, these are the very words of Jesus!* Actually, I do not know anyone who has taken this verse in this way, so this allows me to illustrate a point without stepping on anyone's toes: just because something is in the Bible and even if Jesus appears to be in favor of that behavior, this does not mean we should be practicing that behavior. We need to consider the time and place; and the dispensation in which an event takes place.

We interpret Scripture in its historical context in order to understand what is being said and done. However, that does not mean that we need to start employing these ancient gestures again. We do not organize a dinner party, with a low table and people laying on one side all around the table. Nobody is washing anyone's feet, and only on occasion, are there kisses at such an event. Do not confuse the culture of that day with desired Christian behavior.

Writing G-d instead of God:

There is one very odd thing which is practiced today—and I have all but given up with setting people straight on this—it is the habit of writing *G-d* rather than *God* (in this age of the internet, I don't know if they pronounce the word any differently). Anyway, I see that writing *God* without the vowel and I think to myself, *are you flipping kidding me?* It is the most nonsensical thing I have seen (I realize this is a petty thing).

One of the explanations which I was given was, *someone might write "God" on a piece of paper and then that paper fall to the ground and it gets stepped on.* Somehow, if this happens, but the word *G-d* is written instead, that is somehow better? But that is a particular group of Christians (there are several groups who do this—including some converted Jews) who take a weird practice from the past (*not* sanctioned by Scripture in any way) and bring it into the 21st century—and to what purpose? Do they not say *God* when speaking about Him? Why is it okay to speak His Name, but not write it out? There is no Biblical support for this whatsoever. The Hebrew word for God (Elohim) and the Greek word for God (Theos) are always fully spelled out in the Scriptures, including the vowels—with no exceptions. Now, at the first, the original Hebrew was written without vowels—and this extended to every single word.

So, how did this odd practice get its start? Very early on, when someone in the synagogue stood up to speak, he was given a scroll written in Hebrew, and that scroll had no vowels on it (and no spaces). But he understood what the words all were and when he spoke these words aloud, he pronounced all of them with the vowels. However, when he came to the proper name YHWH, he did not say *Y^ehowah* (or *Yahweh* or *Jehovah*), but he said *Adonai* instead, essentially inserting the word *Lord* instead of speaking aloud the proper name for God. There is nothing in the Bible saying that this is what believers should be doing; the Jews just started doing that. After saying *Adonai* instead of *YHWH* for many generations, people literally forgot how to pronounce God's holy Name (the words *Y^ehowah* or *Yahweh* or *Jehovah* are attempts at approximating this pronunciation). We no longer know which vowels go in between those four consonants so we do not know exactly how God's name was supposed to be pronounced (I think that *Y^ehowah* is the best educated guess).

So, to sum it all up, *all* words in the Hebrew were originally written without vowels. However, when it came to *speaking* the words of the Old Testament, the Jews decided to say *Adonai* instead of *JHWH* (and so, they *forgot* how to pronounce *JHWH*). Somehow, based upon this, various groups of believers now write *G-d* instead of *God*. So, if you can follow that, there is not even a parallel situation being practiced here. Possibly, some very, very holy person remembered that the Jews, at a certain point in time, decided not to pronounce the proper name of God, and because of that, they forgot how to pronounce it. Then he said to himself, "I want to do that too." As a result, he never wrote a small o anymore when writing the word *God*.

So, out of a weird sort of reverence, people are trying to copy that ancient tradition with their writing. Understanding why this is being done makes almost no sense at all; but people take something from the previous Jewish culture (something never endorsed by God) and then incorrectly insert it into today's life. This reveals very sloppy scholarship and a trend toward legalism.

So, this is my very roundabout way of saying, you do not need to start kissing fellow Christians, even though Jesus seems to favor that sort of behavior. That would be goofy. The bigger point is, just because you read about something in the gospels or in Acts, that does not mean that you are called upon to imitate that thing.

Back to the narrative at hand:

Luke 7:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced ow-TAY]	she, her; same	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
apó (ἀπό) [pronounced aw-PO]	from, away from, by	preposition or separation or of origin	Strong's #575
hês (ἧς) [pronounced hayç]	from whom, from which, from what, of that; of whom, of that, whose	feminine singular, genitive/ablative case	Strong's #3739 (perhaps a form of #3588)
eiserchomai (εἰσέρχομαι) [pronounced ice-ER-khom-ahée]	to enter [in]; to go in [through]; to come in [through]	1 st person singular, aorist active indicative	Strong's #1525
ou (οὐ) [pronounced oo]	no, not, nothing, none, no one	negation	Strong's #3756
dialeipô (διαλείπω) [pronounced dee-al-Ī-po]	to cease, to interpose a delay, to intermit, leave off [in the middle of something, for a time, something already begun]	3 rd person singular, aorist active indicative	Strong's #1257
kataphileô (καταφιλέω) [pronounced kat-af-ee-LEH-oh]	kissing much, kissing again and again, kissing tenderly	feminine singular, present active participle; nominative case	Strong's #2705
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	me; of me; from me; my, mine	1 st 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)
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced pooce]	foot, feet [of men or beast]	masculine plural noun; accusative case	Strong's #4228

Translation: ...but from which [time] I entered [into your house], she has not ceased kissing My feet.

So, by custom, Simon, the host, would have given Jesus, the honored guest, a kiss of some sort (read this as a *warm greeting*); but he did not do this. On the other hand, this woman has not stopped kissing the Lord's feet since she entered into the home. Simon simply did not view Jesus as a valued guest, let alone as his Savior. Simon showed no respect or honor or affection toward the Lord. But this grateful woman has not stopped kissing the Lord's feet.

Luke 7:45 **You have not give Me a kiss; but from which [time] I entered [into your house], she has not ceased kissing My feet.** (Kukis moderately literal translation)

This is the second social faux pas of the pharisee's—he did not greet Jesus with a kiss. Now, it is not that this pharisee does not know any etiquette; he simply did not practice it with Jesus.

Luke 7:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
elaion (ἔλαιον) [pronounced <i>EHL-ah-yon</i>]	<i>olive oil</i>	neuter singular noun; dative, locative, instrumental case	Strong's #1637
tên (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)
kephalê (κεφαλή) [pronounced <i>keh-f-ahl-AY</i>]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776
mou (μοῦ) [pronounced <i>moou</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st 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)
ouk (οὐκ) [pronounced <i>oook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
aleiphō (ἀλείπω) [pronounced <i>al-l̄-foh</i>]	<i>to anoint</i>	2 nd person singular, aorist active indicative	Strong's #218

Translation: **You have not anointed My head with olive oil;...**

Another common custom of that era was to anoint a person's head with olive oil. Simon did not do this (item #3 which he chose not to do for the Guest he had petitioned many times to come to his home).

Luke 7:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced ow-TAY]	she, her; same	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
muron (μύρον) [pronounced MOO-ron]	ointment, perfumed oil, myrrh	neuter singular noun; dative, locative, instrumental case	Strong's #3464
aleiphô (ἀλειπῶ) [pronounced al-î-foh]	to anoint	3 rd person singular, aorist active indicative	Strong's #218
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
rous (πούς) [pronounced pooce]	foot, feet [of men or beast]	masculine plural noun; accusative case	Strong's #4228
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	me; of me; from me; my, mine	1 st 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: ...but she has anointed My feet with perfumed ointment.

However, this woman has been anointing the Lord's feet with oil from the beginning. She stepped into Simon's house, went over to Jesus, and she washed and massaged His feet using very expensive ointment. This perfumed ointment was probably the most expensive thing that she owned.

Luke 7:46 You have not anointed My head with olive oil; but she has anointed My feet with perfumed ointment. (Kukis moderately literal translation)

Simon behaves as the worst possible host; and yet, he is critical of this woman, who has done the things which were, culturally speaking, expected of him.

Luke 7:45–46 You have not give Me a kiss; but from which [time] I entered [into your house], she has not ceased kissing My feet. You have not anointed My head with olive oil; but she has anointed My feet with perfumed ointment. (Kukis moderately literal translation)

Luke 7:45–46 Listen, Simon, I've been in your home for 15 minutes now, and you have not given Me a kiss; but from the moment I entered into your home, she has not stopped kissing My feet. I came into your home with dirty feet, and you did not have a servant wash them. However, she is washing my feet with her tears and wiping them

off with her hair. You have not bothered to anoint My head with olive oil; but she has anointed my feet with perfumed ointment. (Kukis paraphrase)

Simon the pharisee invited the Lord to come to his home for a meal, but when Jesus arrives, Simon did nothing whatsoever in order to make Jesus feel comfortable or welcome. Simon’s attitude and lack of attention make it appear as if Jesus is a party crasher, when He was, in fact, invited (many times). So you see, there is this great parallel here, between how the religious crowd has treated the Lord with how Simon was treating Him.

What is taking place here is very illustrative. Simon, a pharisee, should have recognized the Guest he had invited many times and treated him with honor and respect. This he did not do.

The Jewish religious types, who should know the Messiah when He appears, do not. In fact, the Jewish religious hierarchy, when they should be welcoming their Messiah with open arms, they act as if they do not know Him. Their religious traditions and their place in society is important to them. When the actual Messiah appears, He is not seen as an honored guest but treated as a party-crashing interloper.

At this point, Jesus puts together His parable with the things which Simon the pharisee is observing.

<p>Who on account of I speak, “She has been pardoned the sins of hers the many, that she has loved much; of whom little was pardoned, little she loves.”</p>	<p>Luke 7:47</p>	<p>On account of such a one I speak: ‘She has been pardoned her many sins, so she loves much; regarding [one] whom was pardoned little, she loves little.’ “</p>
<p>Regarding such a person, I tell you how it is: “Because she has been pardoned for her many sins, so she loves much; regarding one who had very little to pardon, that one loves little as well.”</p>		

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Who on account of I speak, “She has been pardoned the sins of hers the many, that she has loved much; of whom little was pardoned, little she loves.”
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) .
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT I therefore say to thee: Her many sins are forgiven her, for she loveth much. But he, to whom little is forgiven, loveth little.
- Original Aramaic NT "On account of this, I say to you, that her many sins are forgiven her because she loved much, but he who is forgiven a little loves a little."
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) For this reason, I say to you, Her many sins are forgiven, because she loved much; but he to whom little is forgiven, loves little.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And so I say to you, She will have forgiveness for her sins which are great in number, because of her great love: but he who has small need of forgiveness gives little love.
- Bible in Worldwide English So I tell you, she has done many wrong things, but she has been forgiven because she loved me so much. But one who has been forgiven a little loves me only a little.

Easy English	So I tell you, this woman has done many bad things. But I have forgiven them. She loves me a lot, because I have forgiven her a lot. If I only forgive someone a little, that person only loves me a little.
Easy-to-Read Version–2001	I tell you that her many sins are forgiven. This is clear, because she showed great love. But the person that feels only a little need to be forgiven will feel only a little love when he is forgiven."
Easy-to-Read Version–2006	I tell you that her many sins are forgiven. This is clear, because she showed great love. People who are forgiven only a little will love only a little."
God's Word™	That's why I'm telling you that her many sins have been forgiven. Her great love proves that. But whoever receives little forgiveness loves very little."
Good News Bible (TEV) <i>The Message</i>	. Impressive, isn't it? She was forgiven many, many sins, and so she is very, very grateful. If the forgiveness is minimal, the gratitude is minimal." I am not sure whether to put that first sentence here or at the end of v. 46.
NIRV	So I tell you this. Her many sins have been forgiven. She has shown that she understands this by her great acts of love. But whoever has been forgiven only a little loves only a little."
New Life Version	.
New Simplified Bible	.

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

College Press Bible Study Contemporary English V.	. So I tell you that all her sins are forgiven, and that is why she has shown great love. But anyone who has been forgiven for only a little will show only a little love."
The Living Bible	Therefore her sins—and they are many—are forgiven, for she loved me much; but one who is forgiven little, shows little love."
New Berkeley Version	.
New Century Version	.
New Living Translation	"I tell you, her sins—and they are many—have been forgiven, so she has shown me much love. But a person who is forgiven little shows only little love."
The Passion Translation	She has been forgiven of all her many sins. This is why she has shown me such extravagant love. But those who assume they have very little to be forgiven will love me very little."
Unlocked Dynamic Bible	So I tell you that she has been forgiven for her many sins and that is why she loves me very much. But a person who thinks he has only a few sins, and has been forgiven, will love me only a little bit."
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	So I tell you: Although she has many sins, they are forgiven because she showed a lot of love. However, who haven't been forgiven for much, don't love as much.'
Beck's American Translation	.
Breakthrough Version	Thanks to it, I tell you, her many sins have been forgiven; that <i>is why</i> she loved much. But a <i>person</i> to whom a little is forgiven loves a little."
Common English Bible	This is why I tell you that her many sins have been forgiven; so she has shown great love. The one who is forgiven little loves little."
International Standard V Len Gane Paraphrase	. "Therefore I say to you, 'Her sins, which are many, are forgiven, for she loved much, but to whom little is forgiven, [the same] loves little.'"
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And so, I tell thee, if great sins have been forgiven her, she has also greatly loved.[4] He loves little, who has little forgiven him.

[4] This may mean that the woman has shewn great love because she has been forgiven much, or that the woman has been forgiven much because she has shewn great love. The former interpretation seems to fit in with the parable which goes before, and with the sentence which immediately follows; the latter has the authority of the older commentators.

NT for Everyone

'So the conclusion I draw is this: she must have been forgiven many sins! Her great love proves it! But if someone has been forgiven only a little, they will love only a little.'

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

- Alpha & Omega Bible .
- Christian Standard Bible .
- Conservapedia Translation Which is why I say now, her many sins are forgiven, for she loves me a great deal; but as you have loved me only a little, you have only been forgiven a little."
- Evangelical Heritage V. .
- Ferrar-Fenton Bible For this, I tell you, her sins, which are many, are taken away-because she loved greatly; but from whom little is taken away, he will love but little."
- Free Bible Version .
- God's Truth (Tyndale) Wherefore I say unto you: many sins are forgiven her: for she loved much. To whom less is forgiven, the same does less love.
- 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 .

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) This is why, I tell you, her sins, her many sins, are forgiven, because of her great love. But the one who is forgiven little, has little love."
- The Heritage Bible .
- New American Bible (2002) .
- New American Bible (2011) So I tell you, her many sins have been forgiven; hence, she has shown great love.* But the one to whom little is forgiven, loves little."
* [7:47] **Her many sins have been forgiven; hence, she has shown great love:** literally, "her many sins have been forgiven, seeing that she has loved much." That the woman's sins have been forgiven is attested by the great love she shows toward Jesus. Her love is the consequence of her forgiveness. This is also the meaning demanded by the parable in Lk 7:41-43.
- New English Bible-1970 .
- New Jerusalem Bible .
- New RSV .
- Revised English Bible-1989 So, I tell you, her great love proves that her many sins have been forgiven; where little has been forgiven, little love is shown."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Because of this, I tell you that her sins — which are many! — have been forgiven, because she loved much. But someone who has been forgiven only a little loves only a little.”
exeGesés companion Bible	...for this cause, I word to you, Her many sins are forgiven; for she loves much: but to whom little is forgiven, loves little.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[of] which so [I] say [to] you have been released The Offenses [of] her The [Ones] Many for [She] loves [thing] much [for] whom but [Thing] Little is released [thing] little [He] loves...
Awful Scroll Bible	(")In favor of which, I confirm to you, her misses-of-the-mark, which are many, have come about sent-away expelled, certain-of-which she dearly loved much. But to whom little is being sent-away expelled, dearly loves a little."
Concordant Literal Version	...on behalf of which, I am saying to you, pardoned are her many sins, for she loves much. Now to whom there is scant pardoning, there is scant loving."
Orthodox Jewish Bible	Oib azoi (consequently), I say to you, her chatta'im, which are many, have been granted selicha (forgiven), for with rabbah ahavah she loved. But he who is mekabel selicha (accepting forgiveness) only a little, has ahavah only a little.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	For this reason, I tell you, her many sins have been forgiven, for she has loved much. [Note: This suggests that her forgiveness was the result of her loving, but the point Jesus makes better fits the idea that her forgiveness produced love]. But the person who is forgiven of little [i.e., of only a few sins], loves [only] a little bit."
The Expanded Bible	[Therefore] I tell you that her many sins are forgiven, so [that is why] she showed great love. But the person who is forgiven only a little will love only a little."
Jonathan Mitchell NT	"Pertaining to this free gift, and having grace as its source, I am now saying to you, Her many failures (mistakes; miss-shots; deviations; sins) have been caused to flow away, and now exist sent-off, divorced, forgiven – because she loves much! Now for whom little continues being caused to flow away (or: to whom little is habitually forgiven), he continues habitually loving little."
P. Kretzmann Commentary	Verses 47-50 The lesson: Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. On the basis of the parable and the facts as stated by Christ, He tells Simon: Forgiven are her many sins, for she loved much. The fact that her many grievous trespasses had found forgiveness in the sight of Christ and God filled her heart with joyful love, which she was constrained to show by her outward behavior. The forgiveness was not the result of the love, but the love, followed and flowed out of the forgiveness, just as the sun does not shine because it is light outside, but it is light because the sun shines. "The papists adduce this verse against our doctrine of faith and say, Since Christ says: Her many sins are forgiven because she loved much, therefore forgiveness

of sins is not obtained by faith, but by love. But that this cannot be the meaning the parable proves, which shows clearly that love follows out of faith. Therefore, when one has forgiveness of sins and believes, there faith follows. Where one does not have forgiveness, there is no love. " On the other hand, there is no partial forgiveness. A sinner to whom certain grievous sins are forgiven has forgiveness of them all. Simon's lack of love proved that he had no forgiveness, in fact, cared nothing about forgiveness in his proud Pharisaic mind.

Syndein/Thieme

Therefore, on this account {charin} I tell you, her sins - which were many - are being forgiven. For she loved {agapao} much. But he who is forgiven little . . . loves {agapao} little."

Translation for Translators

So I will tell you that even though this woman has sinned very much, she has been forgiven { I have forgiven her}. *By what she has done she has shown that she loves me very much. But a person who has sinned just a little bit, but whom I have forgiven, will love me just a little bit.*"

The Voice

This woman has been forgiven much, and she is showing much love. But the person who has shown little love shows how little forgiveness he has received.

Bible Translations with Many Footnotes:

Disciples' Literal New T.
NET Bible®

.
Therefore I tell you, her sins, which were many, are forgiven, thus she loved much;¹⁵⁶ but the one who is forgiven little loves little."

¹⁵⁶in Grk "for she loved much." The connection between this statement and the preceding probably involves an ellipsis, to the effect that the ὅτι clause gives the evidence of forgiveness, not the ground. For similar examples of an "evidentiary" ὅτι, cf. Luke 1:22; 6:21; 13:2. See discussion in D. L. Bock, Luke [BECNT], 1:703-5. Further evidence that this is the case here is the final statement: "the one who is forgiven little loves little" means that the one who is forgiven little is thus not able to love much. The REB renders this verse: "her great love proves that her many sins have been forgiven; where little has been forgiven, little love is shown."

^{sn} She loved much. Jesus' point is that the person who realizes how great a gift forgiveness is (because they have a deep sense of sin) has a great love for the one who forgives, that is, God. The woman's acts of reverence to Jesus honored him as the one who brought God's message of grace.

New American Bible (2011)
The Passion Translation
The Spoken English NT

.
So I'm telling you, her sins (and she has many)^{ff} are forgiven-she loves a lot. But the person who's forgiven only a little, loves only a little."

^{ff} Lit. "her sins, which are many."

Wilbur Pickering's New T.

For this reason, I say to you, her many sins have been forgiven, because she loved much; but to whom little is forgiven, the same loves little."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"For this reason, I say to you, her many sins have been forgiven, because she loved much. But [the one] to whom little is forgiven, loves little."

Charles Thomson NT
Context Group Version

.
Therefore I say to you, Her disgraceful acts, which are many, are forgiven; for she gave allegiance to much: but to whom little is forgiven, [the same] gives allegiance to little.

Disciples' Literal New T.

For which reason I say to you— her many sins have been forgiven, because she loved much. But he to whom little is forgiven, loves little".

English Standard Version
Far Above All Translation

.
For this reason I say to you, her many sins have been forgiven, so that she loved me a lot. But he who has been forgiven little loves little."

Green’s Literal Translation	For this reason I say to you, Her many sins are remitted, for she loved much. But to whom little is forgiven, he loves little.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	Because of which, I say to you, Her sins, which are many, have been forgiven, because she loved* much, but to whom few is forgiven, <i>the same</i> loves* few.
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.	...therefore I say to you, her many sins have been forgiven, because she did love much; but to whom little is forgiven, little he does love.'
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 that this woman understands that she has much to be forgiven of, and her appreciation for Him is much greater for that reason.

Luke 7:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hou (οὗ) [pronounced how]	to who, from which, to what, from that, whose, which	neuter singular relative pronoun; genitive/ablative case	Strong’s #3739
charin (χάριν) [pronounced KHAHR-ihn]	on account of, because, for cause of, for sake of	adverb/preposition	Strong’s #5484 (accusative case of #5485 as preposition)
légō (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	1 st person singular, present active indicative	Strong’s #3004
soi (σοι) [pronounced soy]	you; to you; in you; by you	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong’s #4771 (dative, locative or instrumental case given as Strong’s #4671)

Translation: On account of such a one I speak:...

Now, Jesus sums up what He has been teaching. This now moves away from the parable to the conclusion as it relates to what Simon, the pharisee, is seeing. I would suggest that everyone there is now watching and

carefully listening to the Lord. They know something about the woman; they know what they have seen; and they have heard the parable.

Quite obviously, because this has been placed into the Word of God, it has reached a massive audience of billions.

Luke 7:47b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphíēmi (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 rd 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
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
hai (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	feminine plural adjective, nominative case	Strong's #4183
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, aorist active indicative	Strong's #25
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely</i>	neuter singular adjective, nominative case	Strong's #4183

Translation: ...'She has been pardoned her many sins, so she loves much;...

This woman has been pardoned for many sins, so she loves the Lord a great deal in response. This woman who is being used by Jesus to teach Simon (and all those who are listening). Simon has no gratitude to the Lord, and his social actions reveal this fact.

We have to be careful in how we interpret this. This woman is not forgiven for this service to Jesus. Her sins are not forgiven because she has cleaned the Lord's feet with her tears or massaged them with expensive oils. She does these things in recognition of Who Jesus is. *Because* she knows Who Jesus is and because she has believed in Him, that is why her sins are forgiven. It is her faith which has saved her, not her actions. Her actions simply reveal the content of her soul.

As an aside, I should point out that we do not really know who this woman is. Mary will—future from this time—use some very expensive ointment on the Lord (about which Judas will complain). Matthew, Mark and John will record this second similar incident.

When it came to the writing of the gospels, I believe that Mark's was first, then Matthew's and then Luke's (John wrote his decades later).

It is very possible that Luke had the gospels of Matthew and Mark when he wrote his gospel. However, Luke made no attempt to square this narrative of the woman honoring the Lord with the narrative found in Matthew and Mark. I believe that Luke's primary sources were people whom he interviewed who were actually there at these various occasions.

Luke 7:47b (Christian Standard Bible) (a graphic); from [She Reads Truth](#); accessed July 21, 2022.



Luke 7:47c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced hoh]	to whom, for which, in what, by means of that, whose	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
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	neuter singular adjective, accusative case	Strong's #3641
aphíēmi (ἀφίημι) [pronounced af-EE-ay-meef]	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]	3 rd person singular, perfect passive indicative	Strong's #863

Luke 7:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	neuter singular adjective, accusative case	Strong's #3641
agapaō (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, present active indicative	Strong's #25

Translation: ...regarding [one] whom was pardoned little, she loves little.’ “

A person who does not believe that he has much to be pardoned for, has a very mild response of gratitude.

What Jesus does not say is, “I am talking to you, Simon. The woman knows she needs to be forgiven for her many sins; and you, Simon, are too stupid to know that you need forgiveness as well.” We are able to get that from the context and from the parable that the Lord told.

Simon, a pharisee, does not see himself as a sinner. He follows the Law, he offers up sacrifices, and he obeys the many Jewish traditions. So, in his mind, he has no need to be forgiven—and least of all from Jesus.

Luke 7:47 **On account of such a one I speak: ‘She has been pardoned her many sins, so she loves much; regarding [one] whom was pardoned little, she loves little.’** “ (Kukis moderately literal translation)

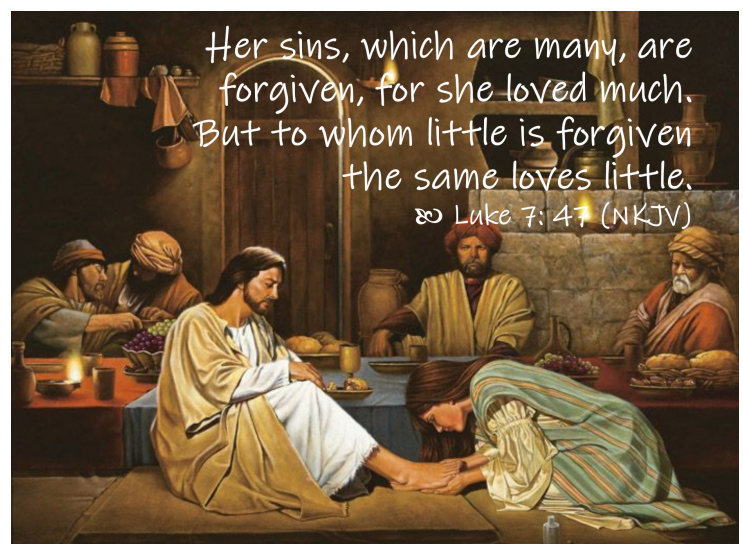
It is a fascinating thing to me, how this woman and the pharisee Simon have both seen Jesus; they know what He has been doing (healing, restoring sight to the blind, casting out demons), and yet, they both have entirely different attitudes towards Him. The woman recognizes that Jesus is her Savior and to Him she owes all; and Simon is, at best, curious about Jesus; at worst, looking to deal with Jesus as an important enemy.

When studying the book of Exodus, both Moses and Pharaoh see the mighty signs of God; and further, the people of Israel and the people of Egypt see these same signs. Moses believes that these signs/plagues are of God; and it is hard to determine what Pharaoh thought—however, he clearly gave no deference to the God of Moses. Even though these plagues broke Pharaoh, when he regathered his strength, he was negative towards God once again.

Consider the people of Israel and the people of Egypt. They suffered the first 3 sets of plagues together; the Hebrew people trusted in their God; the Egyptian people recognized the power of their God, but did not want to know Him. With each additional plague, the people of Egypt decided to take their chances rather than to agree to God’s terms.

It boils down to this: some people want to know God and some do not.

Luke 7:47 (Jesus is speaking to Simon) **Regarding such a person, I tell you how it is: “Because she has**



been pardoned for her many sins, so she loves much; regarding one who had very little to pardon, that one loves little as well.” (Kukis paraphrase)

Even to this point, I don’t know that Simon realizes that Jesus is contrasting him and this woman in the parable, which she knows she needs forgiveness and he does not.

Luke 7:47 (NKJV) (a graphic); from [Wellspring Christian Ministries](#); accessed July 21, 2022

Luke 7:47 Regarding such a person, I tell you how it is: “Because she has been pardoned for her many sins, so she loves much; regarding one who had very little to pardon, that one loves little as well.” (Kukis paraphrase)

And He said to her, “Have been forgiven you’re the sins.”	Luke 7:48	He then said to her, “Your sins have been forgiven.”
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He then said to her, “Your sins have been forgiven.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He said to her, “Have been forgiven you’re the sins.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And he said to the woman: Thy sins are forgiven thee.
Original Aramaic NT	And he said to her, "Woman, your sins are forgiven you."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And he said to the woman, Your sins are forgiven.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to her, You have forgiveness for your sins.
Bible in Worldwide English	Jesus said to the woman, The wrong things you have done are forgiven.
Easy English	Then Jesus said to the woman, ‘Woman, I forgive you for all the bad things that you have done.’
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
God’s Word™	.
Good News Bible (TEV)	.
The Message	Then he spoke to her: “I forgive your sins.”
NIRV	.
New Life Version	.
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	Then Jesus said to the woman, "Your sins are forgiven."
The Living Bible	.
New Berkeley Version	.

New Century Version	.
New Living Translation	.
The Passion Translation	Then Jesus said to the woman at his feet, "All your sins are forgiven." Twice in Luke's Gospel we hear Jesus say, "All your sins are forgiven." Once he says it to a man (Luke 5:20) and here to a woman. The proof of her sins being forgiven is her love; with the healed man it was his life, for he took up his bed and walked.
Unlocked Dynamic Bible	.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	He said to her, "Your sins have been forgiven."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	Then he said to her, "Your sins are forgiven."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	.
NT for Everyone	Then he said to the woman, 'Your sins are forgiven.'
20 th Century New Testament	Then he said to the woman: "Your sins have been pardoned."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	He then told her, "Your sins are forgiven."
Evangelical Heritage V.	.
Ferrar-Fenton Bible	He then said to her, "Your sins are taken away."
Free Bible Version	.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	"Your sins are forgiven," he said to her.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And he said to her, Your sins are sent away.
Weymouth New Testament	.
Wikipedia Bible Project	And Jesus said to the woman, "Your sins have been forgiven." Those who were sitting eating with him started to say to themselves, "Who's this who presumes to forgive sins?" Wikipedia leaves out v. 49 altogether and places it with v. 48.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Jesus said to the woman, "Your sins are forgiven."
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	He said to her, "Your sins are forgiven." 5:20; Mt 9:20; Mk 2:5.
New English Bible—1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then he said to her, "Your sins have been forgiven."
exeGesés companion Bible	And he says to her, Your sins are forgiven.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but [to] her have been released [of] you The Offenses...
Awful Scroll Bible	Therewithal he said to her, "Your misses-of-the-mark has come about sent-away expelled."
Concordant Literal Version	Now He said to her, "Pardoned are your sins."
Orthodox Jewish Bible	And he said to her, Your averos have been granted selicha.
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Then Jesus said to the woman, "Your sins are forgiven."
The Expanded Bible	.
Jonathan Mitchell NT	.
P. Kretzmann Commentary	And He said unto her, Thy sins are forgiven. But to the woman Jesus now said: Forgiven are thy sins. This word out of the Savior's mouth was the seal and surety of her forgiveness. It was the word which inflamed the glow of her faith into a rich fire.
Syndein/Thieme	Moreover, Jesus said to her, "Your sins are forgiven." {Note: Remember only God can forgive sins! This is quite a statement for a man to make! This will cause a stir!}
Translation for Translators	Then he said to the woman, "You have been forgiven { I have forgiven you} for your sins."
The Voice	Jesus (to the woman): Your sins are forgiven.

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	. Then ¹⁵⁷ Jesus ¹⁵⁸ said to her, "Your sins are forgiven." ¹⁵⁹ ^{157tn} Here <i>kai</i> (<i>kai</i>) has been translated as "then" to indicate the implied sequence of events within the narrative. ^{158tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity. ^{159sn} Jesus showed his authority to forgive sins, something that was quite controversial. See Luke 5:17-26 and the next verse.
New American Bible (2011)	.
The Passion Translation	.
The Spoken English NT	And Jesus said to her, "Your sins are forgiven."
Wilbur Pickering's New T.	Then He said to her, "Your sins are forgiven".

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then He said to her, "Your sins have been forgiven."
Charles Thomson NT	.

Context Group Version	And he said to her, Your disgraceful acts are forgiven.
Disciples' Literal New T.	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Literal New Testament	AND HE SAID TO HER, FORGIVEN HAVE BEEN THY SINS.
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 he said to her, 'Your sins have been forgiven;'
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 tells the woman that her sins have been forgiven.

Luke 7:48			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
autê (αὐτή) [pronounced ow-TAY]	she, her; same	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
aphîemi (ἀφίημι) [pronounced af-EE-ay-meef]	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]	3 rd person plural, perfect passive indicative	Strong's #863
sou (σου) [pronounced sow]	of you, your; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hai (αἱ) [pronounced high]	the	feminine plural definite article; nominative case	Strong's #3588

Luke 7:48

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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

Translation: He then said to her, “Your sins have been forgiven.”

Jesus can legitimately forgive this woman's sins, as He is her Savior. However, not everyone at a pharisee party is going to understand this fact.

We have been studying Jesus as having been invited to the house of Simon the pharisee for a meal. Jesus goes to the dinner, and, at some point, this woman comes to Him and washes His feet with her tears, and she wipes His feet with her hair. Then she applies expensive oils to His feet.

Simon knows what sort of woman this is, and he thinks to himself that Jesus is no prophet, or He would have avoided contact with such a woman.

Jesus, picking up on Simon's interest in this woman, has shown to Simon (and his other guests) how he has slighted Jesus socially, whereas this woman has gone all in. Jesus then gave the parable of the two debtors and explained briefly how that applied to this situation.



The Two Debtors (a graphic); from [My Treasure Box](#); accessed January 13, 2023.

All of this time, Simon is questioning Jesus for His lack of perception (in Simon's eyes). Does He not know who this woman is. But does Simon really understand the parable Jesus just gave? Isn't he the one who lacks perception?

Simon would not fully appreciate the parable until Jesus says one more thing (and this may have been for the benefit of others who were there, because who there truly understood what Jesus has said?).

In any case, Jesus then says something which Simon and his other guests will find quite provocative:

Luke 7:48 He then said to her, “Your sins have been forgiven.” (Kukis moderately literal translation)

When Jesus says this, everyone's ears perk up. What did He just say?

Those who are there at this dinner are quite taken back by Jesus saying, “Your sins are forgiven.” The Greek allows for them to either speak *within themselves* or *among themselves*. I believe that what Jesus said here is of such significance, the guests spoke out loud to one another.

Luke 7:48 He then said to her, “Your sins have been forgiven.” (Kukis paraphrase)

And began the ones reclining [at the meal] to speak among themselves, “Who This One is who even sins forgives?”

Luke
7:49

Those reclining [at dinner] began to speak among themselves [or, *within themselves*], [saying], “Who is This One Who forgives even sins?”

Those reclining with Jesus at the table, began to talk with one another, saying, “Who is This One Who forgives sins?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And began the ones reclining [at the meal] to speak among themselves, “Who This One is who even sins forgives?”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And they that were reclining, began to say in themselves: Who is this, that even forgiveth sins?
Original Aramaic NT	But they who were reclining said in their souls, "Who is this that he even forgives sins?"
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Then the guests began to say within themselves, Who is this man, who forgives even sins?

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And those who were seated at table with him said to themselves, Who is this who even gives forgiveness of sins?
Bible in Worldwide English	Then those who were at the table with him began to say to themselves, Who is this man? He even forgives people for the wrong things they have done.
Easy English	The other people at the meal talked among themselves. They said, ‘Who is this man? Can he really forgive the bad things that people have done?’
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The people sitting at the table began to think to themselves, “Who does this man think he is? How can he forgive sins?”
God’s Word™	.
Good News Bible (TEV)	.
The Message	That set the dinner guests talking behind his back: “Who does he think he is, forgiving sins!”
NIRV	The other guests began to talk about this among themselves. They said, “Who is this who even forgives sins?”
New Life Version	.
New Simplified Bible	.

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

College Press Bible Study	.
Contemporary English V.	Some other guests started saying to one another, "Who is this who dares to forgive sins?"
The Living Bible	Then the men at the table said to themselves, “Who does this man think he is, going around forgiving sins?”

New Berkeley Version	.
New Century Version	.
New Living Translation	The men at the table said among themselves, "Who is this man, that he goes around forgiving sins?"
The Passion Translation	.
Unlocked Dynamic Bible	Then those who were eating with him said among themselves, "Who is this man who says that he can forgive sins?"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Well at that, those who were reclining at the table with him started wondering within themselves: 'Just who is this man that [thinks he can] even forgive sins?'
Beck's American Translation	.
Breakthrough Version	And the <i>people</i> reclining together with <i>Him</i> began to be saying among themselves, "Who is this that even forgives sins?"
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	And his fellow guests thereupon thought to themselves, Who is this, that he even forgives sins?
NT for Everyone	.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	His fellow-guests, however, began to say to themselves, "Who is this who even takes away sins?"
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	And they that sat at dinner with him began to say within themselves, who is this that can send away sins also?
Weymouth New Testament	Then the other guests began to say to themselves, "Who can this man be who even forgives sins?"
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The others sitting with him at the table began to wonder, "Now this man claims to forgive sins!"
The Heritage Bible	And those reclining <i>to eat</i> with <i>him</i> began to say in themselves, Who is this who even forgives sins?

New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	Those who were with him at table began to say to themselves, 'Who is this man, that even forgives sins?'
New RSV	.
Revised English Bible–1989	The other guests began to ask themselves, "Who is this, that he can forgive sins?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At this, those eating with him began saying among themselves, "Who is this fellow that presumes to forgive sins?"
exeGesés companion Bible	...- and they who repose with him begin to word within themselves, Who is this who also forgives sins?
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and begin The [Men] Reclining (Together) to say in themselves Who? This is Who and offenses releases...
Awful Scroll Bible	Then themselves being laid-upon-together-with him, begin for themselves to speak out from-among themselves, "Who is this-same one, who even sends-away expelled misses-of-the-mark?"
Concordant Literal Version	.
Orthodox Jewish Bible	And the ones reclining at tish with Rebbe Melech HaMoshiach began to say to themselves, Who is this who even grants selicha to averos?
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And those who were reclining at the [<i>dinner</i>] table with Him began saying among themselves, "Who is this person who can even forgive sins?"
The Expanded Bible	The people ·sitting at the table [^L reclining together; 7:36] began to say among themselves, "Who is this who even forgives sins?"
Jonathan Mitchell NT	At this, those folks reclining back together [at the meal] started to be saying among themselves, "Who is this man who also is now dismissing mistakes (forgiving failures and deviations; sending away sins)?"
P. Kretzmann Commentary	And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? Though the other guests took offense at the words of Jesus, He continued in His kind assurance to the poor woman.
Syndein/Thieme Translation for Translators	.
	Then those who were eating with him said among themselves, "◀This man must think that he is God!/Who does this man think that he is [RHQ]▶, saying that he can forgive people for their sins?"
The Voice	Simon and Friends (<i>muttering among themselves</i>): Who does this guy think He is? He has the audacity to claim the authority to forgive sins?

Bible Translations with Many Footnotes:

Disciples' Literal New T. NET Bible®	.	But ¹⁶⁰ those who were at the table ¹⁶¹ with him began to say among themselves, "Who is this, who even forgives sins?" ^{160th} Grk "And"; here kai (kai) has been translated as an adversative (contrastive). ^{161th} Grk "were reclining at table."
New American Bible (2011) The Passion Translation The Spoken English NT	.	The other dinner guests ⁹⁹ started to say to one another, "Who is this, who even forgives sins?" ^{99.} Lit. "those who were lying there with him."
Wilbur Pickering's New T.	.	The other recliners began to say within themselves, "Who is this who even forgives sins?"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.	And the ones reclining [to eat] with [Him] began to be saying within themselves, "Who is this, who also forgives sins?"
Charles Thomson NT Context Group Version	.	And those that sat to eat with him began to say to themselves, Who is this that even forgives disgraceful acts?
Disciples' Literal New T.	.	And the ones reclining-back-with Him [to eat] began to say among themselves, "Who is this One, Who even forgives sins?"
English Standard Version Far Above All Translation Green's Literal Translation Literal New Testament Modern English Version	.	Those who sat at supper with Him began to say to themselves, "Who is He who even forgives sins?"
Modern Literal Version Modern KJV New American Standard B. New European Version	.	And they that sat at food with him began to say within themselves: Who is this that even forgives sins?
New King James Version	.	And those who sat at the table with Him began to say to themselves, "Who is this who even forgives sins?"
NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0 Revised Young's Lit. Trans.	.	...and those reclining with him (at meat) began to say within themselves, 'Who is this, who also does forgive sins?'
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: Those eating there with the Lord ask themselves, "Who is This, who also forgives sins?"

Luke 7:49a			
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
archomai (ἄρχομαι) [pronounced AR-khom-ahēe]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
sunanakeimai (συνάνακειμαι) [pronounced soon-an-AK-ī-mahoe]	<i>reclining together, those sitting [at a meal], ones feast together; of guests</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #4873
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>	present active infinitive	Strong's #3004
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
heautois (ἑαυτοῖς) [pronounced]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 rd person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438

Translation: *Those reclining [at dinner] began to speak among themselves [or, within themselves],...*

These people at dinner are watching all of this take place. Surely, most of the guests are pharisees and other religious types. The particular question that they will ask is indicative of what a religious crowd would say to one another.

However, no matter who is there, certainly this statement by Jesus would become the topic of conversation.

Because the pronoun here is reflexive, this probably reads *within themselves*. So, more than one person is thinking this same thought—in fact, very likely, most of them there are thinking this thought. But they are not necessarily speaking this aloud.

There is certainly the possibility that they talked with one another, but I think that is less likely. No one appears to directly challenge Jesus. They do not seem to discuss this first and then approach Jesus as a group or 2 or 3 or more. I believe that Jesus is quite new to them at this time. This is the first year of the Lord's ministry and many of these people are seeing and meeting Jesus for the first time. The people there, although they appear

to know that they disapprove of Him, they don't know exactly why yet. Furthermore, they are still not sure exactly what to say or how to approach Him. What He has just done seems like it is wrong; but they do not confront Him with what they are thinking—not yet.

Remember, although Simon did not treat Jesus as a proper guest, he did invite the Lord, over and over, to sup with him. So, I believe that this was mostly a fact-finding mission. The people knew that something was wrong—they assume, of course, that it is Jesus Who is wrong. But they are not quite ready to confront Him directly.

The question which they ask—and is it to one another or are they all just thinking this same thing?

Luke 7:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong's #3739
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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, accusative case	Strong's #266
aphíēmi (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>	3 rd person singular, present active indicative	Strong's #863

Translation: ...[saying], “Who is This One Who forgives even sins?”

This is certainly a reasonable question to ask. Who can simply forgive sins? Even the experts of the Law ought to be able to say, “Is it not God alone Who can forgive sins?”

Interestingly enough, they might not be expressing this thought to one another, as they just observed their host clearly upbraided by this Man for some serious social faux pas. They knew that Jesus was right about their host; but can He really forgive sins?

Jesus being there apparently began a number of inner dialogues.

Luke 7:49 **Those reclining [at dinner] began to speak among themselves** [or, *within themselves*], [saying], “**Who is This One Who forgives even sins?**” (Kukis moderately literal translation)

Because of the reflexive pronoun, others have translated this: **And those reclining with Him began to say within themselves, Who is this who even forgives sins?** (Green’s literal translation)

Daniel Webster, A Faithful Version, the Analytical-Literal Translation, the Berean Literal Bible and others present v. 49 in the same way—that the dialogue given was an inner dialogue at the time.

It is possible that no one spoke these words aloud, but that they all thought them. If that is the case, how do we know this? How did Jesus know this? Those are two very different questions.

First question: How did Luke know this? Someone, not Jesus, told Luke about this incident and he wrote about it. So, someone other than Jesus, was there and able to pick up on what was taking place inside the guests (their inner dialogues, as it were). There are two possibilities, as I see it. Jesus was accompanied by a disciple, and he picked up on it. Although this is possible, given the time which has passed, the disciples were not known for being the sharpest tools in the shed (logically, Matthew would have been an exception to this). Given who the disciples were, I don’t think that is what happened. I think that, of these religious types who were there, some of them believed in Jesus (I would suggest that most of the guests would have been religious types, given that Simon was a pharisee). That person would have know what he himself was thinking; and there may have been some conversations which took place there after this incident (how could there not be?).

Second question: How did Jesus know this? Jesus, on a number of occasions, was intentionally provocative, nearly always when dealing with religious types. He was dealing with thicker scar tissue. The woman, for instance, had no scar tissue on her soul with regards to Jesus; she knew about Him and went right to Him. She understood who she was; and she understood Who He was.

On the other hand, the religious types would have been building up scar tissue on their souls against Jesus—even during that short period of time that He is there as a guest. We know by what Simon did not do for Jesus as a guest is indicative of his negative volition. Negative volition toward Jesus builds up scar tissue on the soul, making it more difficult for a person to see the truth. Jesus breaks through that scar tissue (potentially) by saying provocative things (such as, “**Your sins are forgiven**”). This challenges them at a greater level than the scar tissue is on their souls.

I have mention scar tissue several times, so I should define this term.

This is a very early working of this doctrine. I have added a few explanatory sentences.

Scar tissue of the Soul (R. B. Thieme, Jr.)

1. The mind, according to Ephesians 4:23, actually breaths. The word for “mind” emphasizes the function of the left lobe as a processor of doctrine; it is a staging area, not the final resting place of Bible doctrine. The left lobe has a processor which is called “breathing” and this implies the existence of lungs. The intake and the output of doctrine would be comparable to physiological breathing. Therefore, the definition “hardness of the heart” or “scar tissue of the mind” is the blackout of the left lobe resulting in the hardness of the right lobe.
2. Mechanics. The malfunction of the grace apparatus for perception through negative volition causes a vacuum to open up in the left lobe, as per Ephesians 4:17. The left lobe is attacked by the opening of μάταιος (μάταιος) [pronounced *MAT-ah-yoss*], which is a vacuum that is opened up when negative volition towards God is expressed. Through this vacuum comes doctrines of demons and other types of Satanic propaganda which cause the blackout of the soul. At the time of the blackout of the soul the reversionistic believer lives under the intensification of reactor factors, emotional revolt, frantic search for happiness,

Scar tissue of the Soul (R. B. Thieme, Jr.)

- and all of these things open up the *mátaios* (μάταιος) [pronounced *MAT-ah-yoss*] (the vacuum of the soul). The result is the blackout of the soul which invariably causes scar tissue to form on the right lobe.
3. Illustrations:
 - a. First of all the illustration which is based upon a frantic search for happiness through the trend toward lasciviousness — Ephesians 4:19; 5:3.
 - b. A second illustration is found in 1John 2:9,11 — the function of mental attitude sins. With the blackout of the soul and the hardness of the heart it is impossible to avoid the repercussions of mental attitude sins — for instance, those of Hymenaeus and Alexander, 1Timothy 1:20.
 4. Scar tissue and the reversionistic believer. The reversionistic believer develops scar tissue in the right lobe of the soul called the heart. It is built up on the basis of the fact that there is a blackout in the left lobe.
 5. Scar tissue and the unbeliever.
 - a. The reversionistic unbeliever accumulates scar tissue or suffers from the hardness of the heart — 2Thessalonians 2:10-12, where it is called strong delusion.
 - b. He is also found in 2Peter 2:22 where he is described as the dog returning to his vomit.
 - c. However, scar tissue in the unbeliever or hardness of heart is removed at salvation — Isaiah 43:25; 44:22. For the unbeliever who remains in hardness of heart or strong delusion there is total disaster. One of the best illustrations in scripture is Judas Iscariot and his suicide which is described in great detail in Matthew 27:3-10. He became very emotional, felt sorry for what he had done, made restitution, and wound up committing suicide. The Pharaoh of Exodus is another illustration. The solution to scar tissue or hardness of the heart is the same in both cases. For the unbeliever it is response to the gospel by faith in Christ and for the believer it is reversion recovery through the intake of doctrine.

This was taken from R. B. Thieme, Jr.'s 1972 Ephesian Series, Lesson #59. A few explanatory comments were inserted.

Let's go back to what Jesus is about to say, which will possibly reach through the scar tissue to a few of these religious types. What Jesus says to the woman perfectly intersects with the debtor parable which He just said. "There are two men in debt; one with a great debt, the other with a small debt. When the debt-holder forgives their debt, which man is the most grateful?" Obviously, the man furthest in debt.

Here is what has to come to the mind of the religious types there. Simon the pharisee is the debtor who owes very little (in his own mind); and this woman, whom he sees as being very unclear, is the debtor who owes a great deal. Did those hearing this parable get that? Possibly. But there is one more very important detail—something which you and I, as believers in Jesus Christ might get immediately—but a detail that the religious types might not grasp quite yet. Who are the two debtors indebted to? They are indebted to is Jesus. Jesus is the One holding their debts. This would have been very difficult for a religious person to get. But then Jesus said exactly what was needed to drive this point home:

Luke 7:48 **And He said to her, "Your sins are forgiven."** (ESV)

Jesus has just told them, "I AM holding the debt. I forgive you"

We understand what Jesus is saying. He has paid our debt by taking on our sins on the cross; and so our debt is forgiven in Him. This would be a future event from this dinner party; but Jesus paves the way with this statement:

Luke 7:48 **And He said to her, "Your sins are forgiven."** (ESV)

What Jesus says here is a dramatic declaration. Even if they fully understand the debtor parable now, can they believe it?

This leads these religious types to this question:

Luke 7:49 **Those reclining with Jesus at the table, began to talk with one another, saying, “Who is This One Who forgives sins?”** (Kukis paraphrase)

Jesus would pay for those sins; and therefore, He holds the debts.

We may take this for granted, but this, combined with the parable, is a combination of thoughts that could possibly pierce the scar tissue buildup on the souls of some of these religious men. **“Who is This, Who even forgives sins?”**

Jesus apparently leaves them to sort this out for themselves.

For whatever reason, the biography written by John has the gospel (the way of salvation) given many times. I believe that this is the first clear declaration of the gospel in the book of Luke.

And He said face to face with the woman, “The faith of yours has saved you; go on account of peace.”

Luke
7:50

Then Jesus [lit., He] said directly to the woman, “Your faith has saved you; go on account of peace [between you and God].”

Finally, Jesus said directly to the woman, “Your faith has saved you; go now, on account of the peace has now been established between you and God.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He said face to face with the woman, “The faith of yours has saved you; go on account of peace.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And Jesus said to the woman: Thy faith hath given thee life. Go, in peace.
Original Aramaic NT	But Yeshua said to that woman, "Your faith has given you life, go in peace."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	Jesus said to the woman, Your faith has saved you; go in peace.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to the woman, By your faith you have salvation; go in peace.
Bible in Worldwide English	Jesus said to the woman, You are saved because you believed. Go in peace.
Easy English	Jesus said to the woman, ‘You have believed in me, so God has saved you. You may go now, and be happy.’
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Jesus said to the woman, “Because you believed, you are saved from your sins. Go in peace.”
God’s Word™	.
Good News Bible (TEV)	.
The Message	He ignored them and said to the woman, “Your faith has saved you. Go in peace.”

NIRV	.
New Life Version	He said to the woman, "Your faith has saved you from the punishment of sin. Go in peace."
New Simplified Bible	He said to the woman: »You are saved because of your faith. Go in peace.«

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

College Press Bible Study Contemporary English V.	.
	But Jesus told the woman, "Because of your faith, you are now saved. May God give you peace!"
The Living Bible	.
New Berkeley Version	.
New Century Version	Jesus said to the woman, "Because you believed, you are saved from your sins. Go in peace."
New Living Translation	.
The Passion Translation	Then Jesus said to the woman, "Your faith in me has given you life. Now you may leave and walk in the ways of peace."
Unlocked Dynamic Bible	But Jesus said to the woman, "Because you have believed in me, Yahweh has saved you. May Yahweh give you peace as you go!"
William's New Testament	But He said to the woman, "It is your faith that has saved you; go on in peace."

Partially literal and partially paraphrased translations:

American English Bible	But he said to the woman: 'Your faith has saved you. Go your own way in peace.'
Beck's American Translation	.
Breakthrough Version	He said to the woman, "Your trust has rescued you, travel into peace."
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	He said to the woman, "Your faith has saved you; go in peace."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	But he told the woman, Thy faith has saved thee; go in peace.
NT for Everyone	'Your faith has saved you,' said Jesus to the woman. 'Go in peace.'
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	He told the woman, "Your faith has saved you; go with peace of mind." εἰρήνη: often translated as "peace", but its fuller meaning is "tranquility"; use "peace of mind" for now until a better substitute is found.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Then again addressing the woman He said, "Your faith has saved you; go in peace."
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 But He said to the woman, "Your faith has cured you: go, and be at peace."
Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But Jesus again spoke to the woman, "Your faith has saved you; go in peace."
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But he said to the woman, "Your trust has saved you; go in peace."
exeGesés companion Bible And he says to the woman,
Your trust saves you! Go in shalom!
Hebraic Roots Bible But Yahshua said to the woman, Your faith has given you life. Go in peace.
Israeli Authorized Version .
The Scriptures 1998 .
Tree of Life Version Then He said to the woman, "Your faith has saved you. Go in *shalom*."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[He] says but to the woman The Faith [of] you has saved you go! to peace...
Awful Scroll Bible But He said with respects to the woman, "Your confidence has preserved you
sound, be yourself proceeding in welfare."
Charles Thomson NT Thereupon he said to the woman, Thy faith hath saved thee, Go in peace.
Orthodox Jewish Bible And Rebbe Melech HaMoshiach said to the isha, Your emunah has gained you
Yeshuat Eloheinu. L'chi L'shalom. (Go in shalom!).
Rotherham's Emphasized B. But he said unto the woman—Thy faith, hath saved thee,—Go thy way into peace.
Third Millennium Bible .

Expanded/Embellished Bibles:

The Amplified Bible Jesus said to the woman, "Your faith [in Me] has saved you; go in peace [free from
the distress experienced because of sin]."
An Understandable Version Then Jesus said to the woman, "Your faith has saved you [*i.e.*, from condemnation].
Go [away] in peace."
The Expanded Bible Jesus said to the woman, "Because you believed, you are saved from your sins
[Your faith has saved you]. Go in peace."
Jonathan Mitchell NT So Jesus said to the woman, "Your trust has restored you to health and now effects
a condition of wholeness (or: Your faith has rescued you and now leaves you in a
safe place). Continue going on your journey into peace [= shalom]."
P. Kretzmann Commentary And He said to the woman, Thy faith hath saved thee; go in peace.
Her faith, which she had proved by her love, had saved her. Through her faith she
had accepted the redemption of Jesus, she was a blessed child of salvation.
Syndein/Thieme Then He said to the woman, "Your faith {pistis} has 'saved you in the past with the
result that you are saved forever' {sozo - perfect tense - means the action is
completed for all time - once saved by faith always saved - you did nothing of merit
to earn or deserve it - Christ did the work on the cross - all you do is the

non-meritorious act of 'believing in Him' and you ARE saved.} "Continue on life's journey" {poreuomai - an order} . . . in 'inner happiness'/peace {eirene}." Translation for Translators But Jesus said to the woman, "Because you have trusted [PRS] in me, God has saved you from the guilt of your sins. May God give you inner peace as you go!" The Voice **Jesus** (to the woman): Your faith has liberated you. Go in peace.

Bible Translations with Many Footnotes:

Disciples' Literal New T. .
NET Bible® He¹⁶² said to the woman, "Your faith¹⁶³ has saved you;¹⁶⁴ go in peace."
^{162tn} Here δέ (de) has not been translated.
^{163sn} On faith see Luke 5:20; 7:9; 8:25; 12:28; 17:6; 18:8; 22:32.
^{164sn} The questioning did not stop Jesus. He declared authoritatively that the woman was forgiven by God (your faith has saved you). This event is a concrete example of Luke 5:31-32.

New American Bible (2011) .
The Passion Translation .
The Spoken English NT Jesus said to the woman, "Your faith has healed you. Go in peace."
Wilbur Pickering's New T. Then He said to the woman, "Your faith has saved you; go into peace."¹⁷
(17) That's what the Text says, 'into' not 'in'—from then on her life would be different, one characterized by peace. She got what she so desperately wanted.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But He said to the woman, "Your faith has saved you; be going in peace."
Concordant Literal Version Now He said to the woman, "Your faith has saved you. Go in peace."
Context Group Version And he said to the woman, Your trust has rescued you; go in peace.
Disciples' Literal New T. .
English Standard Version .
Far Above All Translation .
Green's Literal Translation .
Literal New Testament .
Modern English Version .
Modern Literal Version But he said to the woman, Your faith has cured you. Travel in peace.
Modern KJV .
New American Standard B. .
New European Version .
New King James Version Then He said to the woman, "Your faith has saved you. Go in peace."
NT (Variant Readings) .
Niobi Study Bible .
Restored Holy Bible 6.0 .
Revised Young's Lit. Trans.and he said unto the woman, 'Your faith have saved you, be going on to peace.'
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 tells the woman that her faith has saved her and He tells her to go in peace.

Luke 7:50a			
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 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135

Translation: Then Jesus [lit., He] said directly to the woman,...

At this point, everyone is focused upon Jesus, based upon what He just said, although it does not appear as if these people are speaking aloud or formally objecting to what Jesus has just said. Given all that has been said, even though Jesus now speaks directly to this woman, while everyone's attention is upon Him.

Jesus hears and knows what is going on around Him; and He knows of these quiet conversations at table (or He knows what they are thinking). No one had to say anything out loud. They could simply be looking at one another with feigned shock or with eyes looking heavenward. Jesus is able to look at the men there and figure out what they are thinking. In fact, He spurs such controversies as these on purpose.

People build up scar tissue on their souls for a variety of reasons. One of those reasons is religion. Jesus has to say something strong enough to cut through that scar tissue, and put them in a position to think about what they are seeing and hearing.

What Jesus will say to the woman is meant to be heard by the others, although He is clearly speaking to the woman and for her sake.

Luke 7:50b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<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)

Luke 7:50b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pistis (πίστις) [pronounced <i>PIHS-tih</i> s]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
sôzô (σώζω) [pronounced <i>SOHD-zoh</i>]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	3 rd person singular, perfect active indicative	Strong's #4982
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...“Your faith has saved you;...

Jesus makes it clear that this woman is not forgiven because she performs this service for the Lord (washing and moisturizing His feet). She is forgiven because of her faith. There is no honor that we could bestow upon the Lord to earn our salvation.

This woman has not come for a healing; she has come to honor her Lord. She recognizes Who Jesus is. She has placed her faith in Jesus. Therefore, Jesus tells her, “Your faith has saved you.”

Even though the gospel of John is known for its many statements that faith in Christ gives you salvation; this same message is found throughout the Bible and in the other gospels.

Luke 7:50c			
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 nd 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
eirênê (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515

Translation: ...go on account of peace [between you and God].”

I realize that most translations read, *Go in peace*; but the word is *eis* here rather than *en*. We can understand this to mean, *to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of*. The word *peace* is *eirênê* (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*], and it means *peace, harmony, order, welfare*. The *peace*

spoke of most often in the Bible is *peace between man and God*, which is the *peace* which matters most. As unbelievers, we are at war with God; we are against God (this is our natural state). We stand condemned and our only hope is to have our sins forgiven. Through Christ, our sins are forgiven.

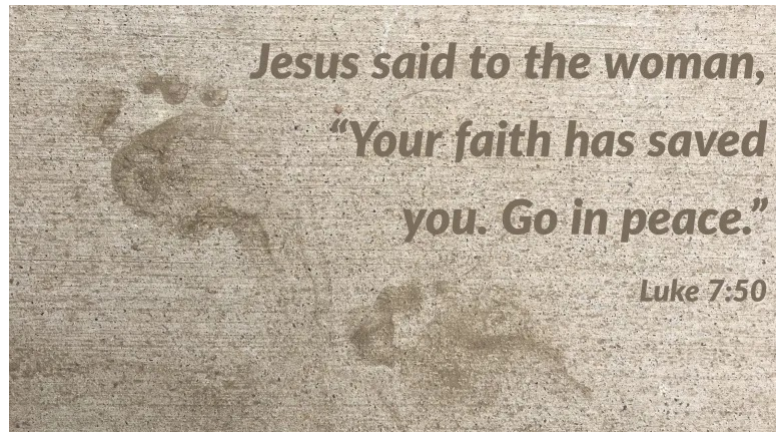
Luke 7:50c paraphrased: *...go toward a life marked by a peace between you and God.*"

Luke 7:50 Then Jesus [lit., He] said directly to the woman, "Your faith has saved you; go on account of peace [between you and God]." (Kukis moderately literal translation)

Luke 7:50 (NIV) (a graphic); from [Verse Images](#); accessed July 21, 2022.

Luke 7:50 And He said to the woman, "Your faith has saved you; go in peace."

One minor thing we might want to clear up. When Jesus is telling this woman to go, it does not mean that Jesus is saying, "You're saved, now go away and stay away." But, saying, "Go" suggests that it was best for her to leave the house and, perhaps, to reevaluate her life. Or perhaps He is saying, "You are free to go now," as she goes back out into the world as a forgiven woman. In any case, she now has peace with God.



Luke 7:50 Finally, Jesus said directly to the woman, "Your faith has saved you; go now, on account of the peace has now been established between you and God." (Kukis paraphrase)

This closes out Luke 7. I should point out that there are some similar passages to this last incident in the other gospels.

It is easy to confound what we have studied in Luke with what takes place much later in the Lord's public ministry.

The ESV; capitalized is used below.

Similar Passages (Matthew 26:6–13 Mark 14:3–9 John 12:1–8)

This incident in Luke that we have studied takes place in the home of Simon the pharisee, who brought Jesus into his home not as a devoted follower, but as an antagonistic pharisee. This appears to have taken place early in the Lord's ministry.

This other incident given below (the one recorded by Matthew, Mark and John) takes place at Simon the Leper's home, late in the Lord's ministry. The woman is named, the disciples figure prominently into this narrative, and it is considerably shorter.

Also, there is no parable given, because the parable found in Luke 7 is directed toward religious men. That is not the crowd with Jesus for this second incident.

Matthew, Peter (the source for Mark's gospel) and John are all Apostles of Jesus. They would have remembered the incident that follows because they were all there. Luke is the odd man out here, as he is a gentile, and he gathered these narratives from various people (which may or may not have included the disciples). Many of his narratives take place where no disciples are involved (the incident that we just studied probably involved no disciples).

Nevertheless, we have two very similar incidents.

Similar Passages (Matthew 26:6–13 Mark 14:3–9 John 12:1–8)

Matt. 26:6–7 Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to Him with an alabaster flask of very expensive ointment, and she poured it on His head as He reclined at table.

Matt. 26:8–9 And when the disciples saw it, they were indignant, saying, "Why this waste? For this could have been sold for a large sum and given to the poor."

Matt. 26:10–13 But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to Me. For you always have the poor with you, but you will not always have Me. In pouring this ointment on My body, she has done it to prepare Me for burial. Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her."

What is similar is, Jesus is reclined at table, meaning this was going to be a meal. The hosts of this meal are both named Simon.

What really stands out in Matthew's gospel is, just how much the disciples object to what they see. The pharisees and other religious types know what kind of woman it was who bathed the Lord's feet with tears. Here, the concern of the disciples is, "Isn't that lotion expensive? Is it really right to waste it like this?"

Obviously, what Jesus says to the woman here is very different from what He said in Luke 7.

Let's take a look at Peter's memory of this incident:

Mark 14:3 And while He was at Bethany in the house of Simon the leper, as He was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over His head.

Mark 14:4–5 There were some who said to themselves indignantly, "Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her.

Mark 14:6–9 But Jesus said, "Leave her alone. Why do you trouble her? She has done a beautiful thing to Me. For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have Me. She has done what she could; she has anointed My body beforehand for burial. And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her."

The parallel passages of Matthew and Mark, by their locations in the two gospels, clearly take place during the final week before the crucifixion. The plotting of the pharisees to arrest and kill the Lord are taking place right before this incident is recorded. Judas' betrayal of the Lord occurs right after (in two of the gospels).

Obviously, the disciples scold this woman, their self-righteous attitudes working overtime.

John appears to record the same incident as is found in Matthew and Mark, but with some important additional information:

John 12:1–3 Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they gave a dinner for Him there. Martha served, and Lazarus was one of those reclining with Him at table. Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped His feet with her hair. The house was filled with the fragrance of the perfume.

John 12:4–6 But Judas Iscariot, one of his disciples (he who was about to betray Him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.

John 12:7–8 Jesus said, "Leave her alone, so that she may keep it for the day of My burial. For the poor you always have with you, but you do not always have Me."

John tells us that this is Mary and she did more than pour the costly ointment over the Lord's head.

Similar Passages (Matthew 26:6–13 Mark 14:3–9 John 12:1–8)

We find out that the most indignant disciple is Judas (who is about to betray Jesus), and he claims the big problem is, this money could be given to the poor. But he is only saying this because he would like to be the one holding that additional cash.

In John 11:2, we read: *It was Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was [previously] ill.*

We do not know whether John was looking backward to the incident in Luke or he identifies Mary here and then records the actual incident in John 12:1–8. It would not be impossible for Mary to have done this twice to the Lord. It is also possible that these incidents in John are not recorded in chronological order (John would have been least likely to record his gospel in chronological order).

Having referred to Mary in John 11:2, John may have decided, in the next chapter to talk about that incident. It is also possible that John is speaking of the incident that we studied from 2 or 3 years previous (and he may be thinking about it, as he wants to record this other incident).

Although there are clearly two different incidents being portrayed here, we do not know whether Mary is the person applying the oils in both accounts (she clearly is in the second account).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

[Chapter Outline](#)

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[First Verse](#)

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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 7 is in the Word of God

- 1.
- 2.

[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 7

- 1.

[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 7

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Luke 7

The Berean Literal Bible is used for this section.

Preface to the Berean Literal Bible

Now the Bereans were more noble-minded than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if these teachings were true. – Acts 17:11

The Berean Bible is a completely new translation of the Holy Bible, based on the best available manuscripts and sources. Each word is connected back to the Greek or Hebrew text, resulting in a transparent and honest text that can be studied for its root meanings.

The Berean Study Bible text is the result of a meticulous translation and styling process to maintain core meanings and produce an English text of high literary quality, effective for public reading, study, memorization, and evangelism.

Additionally, we believe that the Scriptures are meant to be studied and shared freely. Just as Paul encouraged the churches to pass on his letters, we are developing digital resources that will be free to access and free to share in websites, apps and software.

From Berean Literal Bible Information found with the e-sword application.

There are actually several Berean Bibles (I am aware of 3 off the top of my head).

The Four Berean Bibles:

1. An interlinear Bible to directly follow the Greek and Hebrew texts.
2. A literal translation to take the reader to the core of the Greek and Hebrew meanings.
3. A modern English translation, effective for public reading, memorization, and evangelism.
4. An emphasized translation to bring out the full meaning and intensity of the original texts.

We are using #2 for these lessons.

I believe that #4 is not yet released and currently being worked on.

From Berean Literal Bible Information found with the e-sword application.

This is the specific version being used in this lesson.

Berean Literal Bible

The second step in the translation process was the development of a word for word English word order text with

Berean Literal Bible

the following features:

1. Parts of speech match as closely as possible in translation from Greek to English.
2. Tense, mood, and voice of verbs are maintained as closely as possible.
3. All tags from the interlinear are maintained so that the word for word translation can be connected back to each element of the original text.
4. Gender is translated to be consistent with the original sources (This is also maintained in the Interlinear, Study, and Emphasized Bibles).
5. Pronouns that represent Deity are capitalized for clearer study of difficult passages (This format is maintained from the Interlinear through to the Study and Emphasized Bibles).
6. Sentence structure is maintained so that, in general, the flow of the longer Greek sentences is not interrupted in the translation to the literal version.

From Berean Literal Bible Information found with the e-sword application.

An Outline for Luke 7 (most of these are the headings found in e-sword)

vv. 1–10	Jesus Heals a Centurion's Servant
vv. 11–17	Jesus Raises a Widow's Son
vv. 18–23	Messengers from John the Baptist
vv. 24–35	Jesus' Salute to John the baptizer
vv. 36–50	A Sinful Woman Forgiven

Luke 7, like the last few chapters, is a series of vignettes which take place early on during the Lord's ministry (let me suggest within the first year). However, there seems to be a theme in chapter 7. So much of it is a contrast between various groups of people (and sometimes, between a single individual and a group of people). Key to all this, of course, is positive and negative volition.

Jesus Heals a Centurion's Servant

Jesus first responds to a centurion who asks Him to come and heal his servant (actually, the centurion sends some Jewish elders to make this request of Jesus).

Luke 7:1 **And when He had completed all His words in the hearing of the people, He entered into Capernaum.**

In the previous chapter, Jesus had just finished teaching the sermon on the plain.

Capernaum is located on the north shore of the Sea of Galilee.

Although Jesus is God, this does not mean that He chose to access His attributes as God. This is known theologically as Kenosis, which is the willful relinquishment of divine attributes by Jesus. To have the best understanding of kenosis, it is best to work backwards from the cross. Jesus, as God, can have no contact with sin. God, therefore, cannot die for our sins. Jesus, as a man, had to live a sinless life and come to the cross without sin in order to bear our sins. Jesus, as a man, had to bear our sins on the cross; which meant that He endured the punishment due us for three hours on the cross. All of our sins and all of the sins of mankind were poured out upon Him in His humanity. At that point in time, He had no fellowship with God the Father; and He was no longer filled with God the Holy Spirit. When He screamed, **"My God, My God, why have You forsaken Me,"** He was speaking to God the Father and God the Holy Spirit. The sins of all mankind were poured out upon Him in that state of being.

We often conflate the suffering of the cross with the payment for our sins. The crucifixion was real but it was also illustrative of the torment which Jesus endured paying for our sins. Everything that we have heard about the pain

and suffering of the Roman cross is true, and Jesus endured that pain and suffering. However, the pain and suffering from the crucifixion did not pay for our sins; it merely illustrated the payment which took place (which act of justice no one was able to see).

There was a period of three hours when God the Father poured out on Jesus the Son our sins. At the same time, He placed a blanket of darkness over Golgotha, so that this could be heard by the people there, but not seen. Jesus endured, in His humanity, the equivalence of billions of hells over those three hours on the cross.

If Jesus is able, in His humanity, to pay for our sins—a suffering which is unimaginable to us—then it logically follows that He did not require His Deity during the incarnation in order to grow from an infant to an adult, to live a sinless life, and to have a public ministry during which He, just like the Passover Lamb, could be observed by nation Israel. Although Jesus is clearly God—by testimony of the Scriptures—this does not mean that He necessarily accessed His Deity during the 1st Advent.

So, when Jesus walks into a city like Capernaum, He does not know what is going to happen next. He does not know who will come to see Him, what situations will take place, or what He is required to do, apart from what He has read about Himself in the Scriptures.

Although, as a prophet, God the Holy Spirit will make some things known to Jesus the man, there is a great deal of information which Jesus understood from the Scriptures themselves. He knew Isaiah 53; He knew that this was about Him, and, as an informed Person, He knew about Roman crucifixion. At some point in time, He put the two things together, understanding that He would be crucified and, during that time, endure the punishment for our sins. He understood that, fundamental to the crucifixion would be taking on our punishment for our sins.

So Jesus walks into a city like Capernaum. He meets who He meets and decides, based on a number of factors, what He will do next (much the way that we live our own lives). Jesus' choice in these matters varies from person to person.

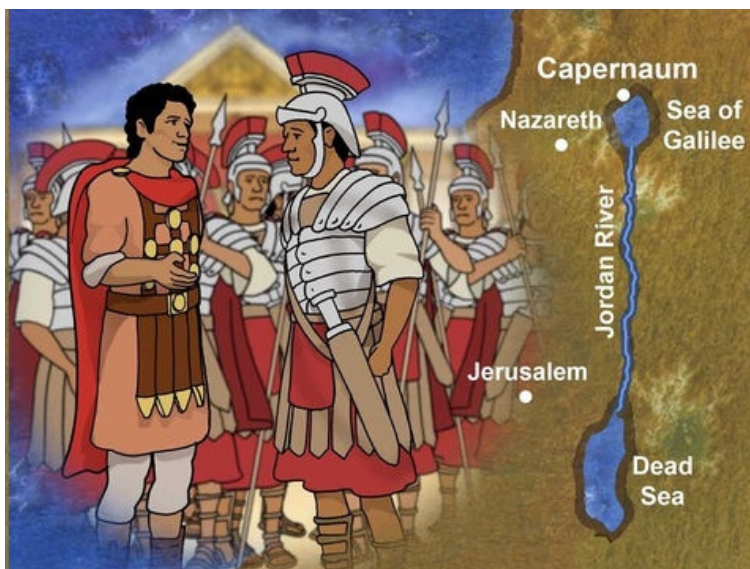
For instance, at the beginning of this chapter a centurion, a gentile, sends a delegation of Jewish elders to Jesus to make a request and Jesus responds immediately to this delegation. However, at the end of this chapter, Simon the pharisee will ask Jesus to come to his home for dinner on many occasions, and Jesus apparently puts Simon off. Jesus does not come to Simon's home after the first invite, but eventually agreed to the invitation. Jesus, during His public ministry, received thousands of requests; and He had to decide when to respond to which request (and what His response should be).

Jesus and the Centurion's Servant (a graphic); from [Free Bible Images](#); accessed July 29, 2022. Interestingly enough, it does not appear that these men actually met face to face.

Luke 7:2 *And a certain servant of a centurion, who was valued highly to him, being sick, was about to die.*

Luke, as a biographer, presents this information to us, using the writing style of 3rd person omniscience.

This is an event, foreseen by God the Father and incorporated into the divine decrees. God the Father knew about this event in eternity past and He made provision for it. The provision was His Son Jesus.



Luke 7:3 And having heard about Jesus, he sent elders of the Jews to Him, begging Him that having come, He might save his servant.

This centurion is very much like the cop on the beat, the cop who walks his neighborhood and lives in his neighborhood. He knew the people there and had a particularly good relationship with the Jewish people who lived there.

The centurion understood that Jesus is a fulfillment to centuries of prophecies; the Messiah Who would come to His people. And this Messiah was in Capernaum. The centurion was aware of what Jesus was able to do, but he also understood that Jesus was there, coming into Capernaum, to minister to His people. So the centurion felt that it would be presumptuous for him to go to Jesus himself. Therefore, he sent a number of Jewish elders to speak with Jesus about his servant who is deathly ill.

Luke 7:4–5 And having come to Jesus, they were begging Him earnestly, saying, “He is worthy to whom You will grant this, for he loves our nation, and he built the synagogue for us.”

The Jewish elders make two appeals to Jesus. They first make the appeal of the centurion to come and save his servant. Then they make their own personal appeal on behalf of the centurion. “This centurion,” they tell Jesus, “is a worthy man, despite being a gentile. He loves our nation and he built the synagogue for us in Capernaum.”

The centurion may have built the synagogue from scratch or he may have repaired the existing synagogue (the word used here can mean *to build* or *to rebuild*).

Jesus, upon meeting any person or persons, then has to make a determination of what He will do about it. He decides to go with this group of Jewish elders. As a Man Who is able to read people, Jesus understood that these men were sincere in their plea.

The Centurion and His Sick Servant (a graphic); from [Free Bible Images](#); accessed July 29, 2022.

Luke 7:6 And Jesus was going with them. And already, He being not far distant from the house, the centurion sent friends, saying to Him, “Lord, do not trouble Yourself, for I am not worthy that You should come under my roof.



All of this takes time—the discussion between Jesus and these Jewish elders and the walk toward the centurion’s home. All this time, the centurion is at the bedside of his servant—probably praying—and he comes to two realizations: he is a sinful man, not fit to have the Lord of Glory come into his home; and he understands that Jesus is able to heal his servant without coming into his home.

The centurion has friends upon whom he calls and asks them to intercept Jesus on his way to his home and to bring Him a message. His friends speak the centurion’s words to Jesus verbatim: “[He says,] **Lord** [recognizing the Lord’s authority], **do not trouble Yourself, for I am not worthy that You should come under my roof.**”

The centurion knows that he is unworthy, and his friends convey this message to Jesus.

Luke 7:7 Therefore neither did I count myself worthy to come to You; but say in a word, and my servant shall be healed.

“Listen,” the centurion says to Jesus, through his friends, “I am not worthy even to come and stand in front of you and make such a request. However, I understand that You need only say the word in order for my servant to be healed.”

Then the centurion explains how he knows this.

Luke 7:8 For I also am a man appointed under authority, having soldiers under me; and I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

The centurion is a man who has authority. He can tell one of his soldiers to do X, and that soldier will do X.

“You have the authority,” the centurion explains (through his friends), “to command that this healing be done. You are not required to actually come to my home in order to heal my servant.”

Luke 7:9 And Jesus having heard these things, marveled at him; and having turned to the crowd following Him, He said, “I say to you, not even in Israel did I find such great faith.”

The word *faith* can refer to *believing* something; but it also refers to the content of what is believed. The centurion understands that Jesus, as the Messiah, has great authority. He understands that Jesus can simply call for something to be done, and that thing will be done. Jesus does not have to be in the same room as the sick person; Jesus does not have to lay His hand on the sick person; Jesus does not have to offer up some deep and flowery prayer in order for the healing to take place. Jesus can, as it were, snap His fingers, and the centurion’s servant would be healed.

The centurion understands his sinful condition before the Lord; and he understands the Lord’s authority. Jesus’ Own disciples, who have been with Him for a few months, do not understand this much information. But the centurion understands it and believes it. The centurion heard Scripture about the Messiah and he put this together with what he has heard about Jesus (if he built/rebuilt the synagogue, then surely he would have attended a few times). This takes him to the conclusions that we have been discussing.

Luke 7:10 And having returned to the house, those having been sent found the servant in good health.

The centurion’s friends, having spoken to Jesus, return to the centurion’s home and find that his servant is completely healed.

Jesus Raises a Widow's Son

Luke 7:11 And it came to pass on the next day, He went into a town called Nain, and His disciples were going with Him, and a great crowd.

There is apparently a town called Nain not too far from Capernaum that Jesus goes to. He is followed by His disciples (not just the twelve) and by a great crowd.

A large number of people had come to be healed and to listen to Jesus teach (the sermon on the plain); and many of these people have decided to follow Him.

Based upon Jesus’ interaction with the centurion, there are probably both Jews and gentiles from Capernaum who are now following Jesus.

Logically, this *great crowd* comes from these two groups of people. Some perhaps have believed in Him; some perhaps have not. But they are certainly interested in what Jesus is going to do next. They may even be interested in what He is going to say next (which is even more important). In any case, these people have not committed themselves to anything as of yet. For the time being, they are simply following Him.

Luke 7:12 And as He drew near to the gate of the town, also behold, one having died was being carried out, the only begotten son of his mother; and she was a widow. And a considerable crowd of the town was with her.

Just as Jesus and this great number of people approach Nain, there is a funeral procession coming out of the city; and these two disparate crowds are nearly face to face with Jesus between them.

Everyone in the crowd knew that this was a funeral. Jesus understood from the beginning that this woman had lost her only son and that she was already a widow. He was able to ascertain this not from His omniscience but simply by picking out the bereaved woman from the crowd and noticing the people around her. It was likely that the body of the deceased was also able to be seen.

Luke 7:13 And the Lord having seen her, was moved with compassion on her and said to her, "Do not weep."

Jesus approaches the woman and speaks to her. But, instead of embracing her and saying, "That's all right, dear; just let it all out;" He said, "Stop crying."



Jesus wants the woman to be alert and in a state of mental acuity. He wants her to set her grief aside for a time and to pay attention to what He says and does. He also wants the rest of the people there to watch what He does. Previously, the mournful cry of the woman was the focus of the crowd. No matter what the circumstance or situation, our eyes should be on Jesus (by which, I mean that our minds should be thinking divine viewpoint).

Luke 7:13 (KJV) (a graphic); from [Christian Library](#); accessed July 22, 2022.

Luke 7:14 And having come up, He touched the bier; and those bearing it stopped. And He said, "Young man, I say to you, Arise!"

The funeral procession has stopped. Jesus has just told the mother to be quiet. He is standing before the bier (which is probably a slab of wood with a body upon it being carried by 4 or 6 men). All eyes are on the Lord and He touches the bier. Then He speaks to the young man laying dead upon the bier, "Young man, I say to you, arise!"

Luke 7:15 And the dead man sat up and began to speak, and He gave him to his mother.

Much to the shock of everyone there, the dead man sits up and begins speaking. I like to think that he sat up and said, "Where the hell am I?" but God the Holy Spirit has not revealed to us his exact words.

Luke 7:16 And fear seized all, and they began glorifying God, saying, "A great prophet has risen up among us!" and, "God has visited His people!"

The people following Jesus and those in the funeral procession are shocked. Many of them recognize what is taking place before their eyes. "A great Prophet has risen up among us!" This is a fulfillment of the words of Moses, where He said that God would raise up a prophet like him to the people of Israel.

Others said, "God has visited His people!" Between the final words of the Old Testament and this point in time, 430 years have elapsed. Apart from John the baptizer, no words from God (through a prophet) have been heard. Some in the crowd recognize that, through Jesus, God is among His people again.

Luke 7:17 **And this report concerning Him went out in all Judea and all the surrounding region.**

News of what just took place is broadcast throughout all Judæa and the surrounding regions.

As an aside, it is quite fascinating just how limited in area the public ministry of the Lord was.

Judea in Jesus' Time (a map); from [The History in the Bible Podcast](#); accessed January 13, 2023.

Although Jesus did go down to Jerusalem, that apparently only took place 3 or 4 times.

Messengers from John the Baptist

Luke 7:18 **And his disciples brought word to John concerning all these things.**

John the Herald is probably in jail at this point in time; and his disciples come to him, perhaps having heard the amazing news of Jesus raising this young man from the dead or something else that Jesus has done.

Luke 7:19 **And having summoned a certain two his disciples, John sent them to the Lord saying, "Are You the coming One, or are we to look for another [of a different kind]?"**

Many Jews, at this time, believed that the Messiah was coming and that He would stand up against Rome and free the people of God. John, while in jail, probably thought himself that Jesus would spearhead such a movement, as the Messiah of God. But Jesus was not doing that. He was not walking about northern Israel gathering an army of Jews; He was healing people and teaching them. Jesus spent almost no time in Judæa.

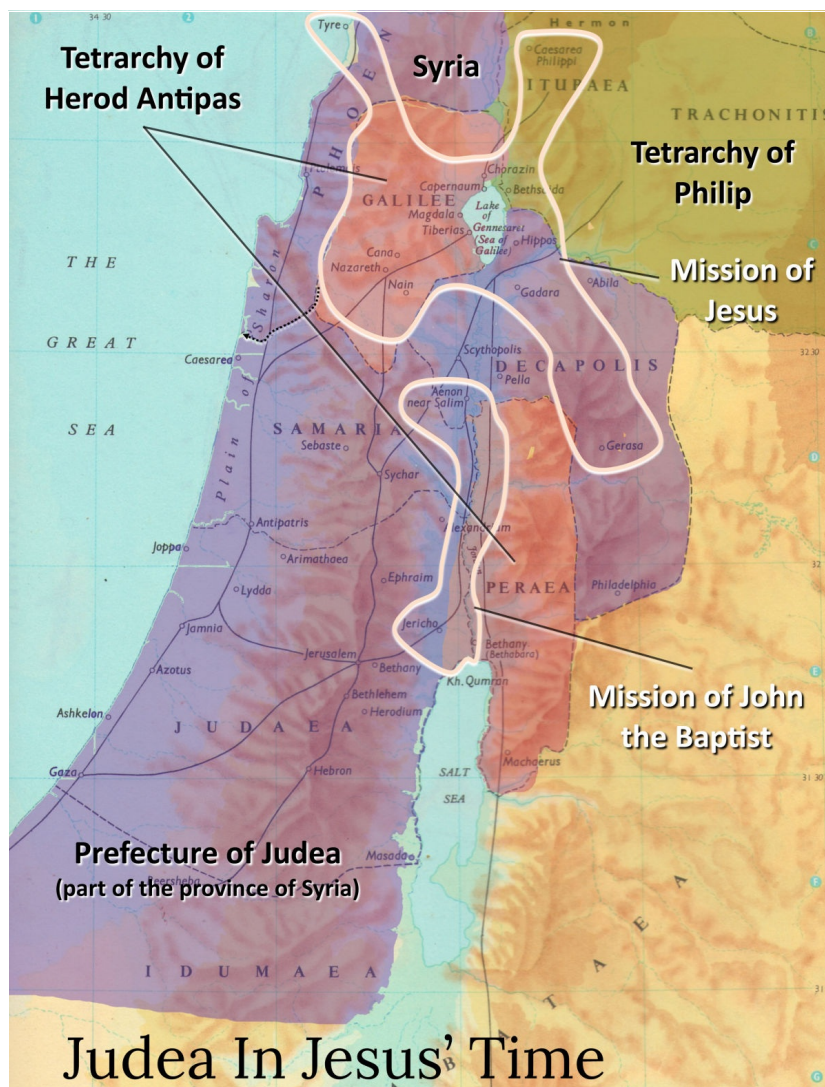
John sends messengers to Jesus, "Did we get our signals crossed? Are you not the Messiah but someone else? Should we continue to look for the Messiah?"

This does not indicate that John is terribly confused. He isn't. The Messiah is portrayed in the Old Testament as a conquering hero. This is what many people expected of the Messiah. We discussed this in great detail in Luke 4 (within the doctrine of intercalation).

However, Jesus is amassing followers; but He is not organizing an army.

Luke 7:20 **And the men having come to Him said, "John the Baptist has sent us to you, saying, 'Are You the coming One, or are we to look for another [of the same kind]?"**

What you are reading here is a rarity in Scripture. We read what John the baptizer said to his disciples; and now we are reading about them saying that exact same thing to Jesus. It is far more common for there to be an economy of narrative (at the beginning of this chapter, the centurion is sending men with messages to Jesus; we



do not read both what the centurion says and then what the messengers repeat). But what is taking place is this: in v. 19, John uses the pronoun *another of a different kind*; but His disciples say, *another of the same kind*. From a distance, John was not sure at all about Jesus. When he asks if they should be looking for another, John is saying, *another of a different kind*, indicating that Jesus is not the Messiah at all or even like a messiah. However, John's disciples see this differently when they are close up, John's disciples realized that, if there was *another*, it was *another of the same kind*. That is, they look at Jesus and what He is doing and they recognize Him as being from God. When they repeat John's question, but with the one word changed, they are implying, "Are you the Messiah? We kind of think that You are."

Even though we read twice what John said, what Jesus said to the disciples is unknown. Did Jesus give them the *come here* signal with his index finger? Did He tell them, "You guys stand over there and watch what I do"? Did He simply nod, as if to say, "Okay, I hear you"? Jesus will tell them what to do, but only after they observe Him for a time.

Luke 7:21 At that very hour, He healed many of diseases and afflictions and evil spirits, and He granted many blind to see.

These disciples from John watch, and they see Jesus perform all manner of miracles before them. As we have seen, Jesus has taken people with clearly visible diseases and has made them normal in an instant. They have never seen anything like this in their lives.

Luke 7:22–23 And answering, He said to them, "Having gone, relate to John what you have seen and heard: Blind receive sight, lame walk, lepers are cleansed and deaf hear, dead are raised, poor are gospelized. And blessed is whoever shall not be offended in Me."

Jesus does not specifically answer their question. He sends them back to John to tell him exactly what they have seen.

Although Jesus appears to be quoting from the Old Testament here, it is not an exact quotation. It is similar to what we read in Isaiah 35:5–6a (**Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy.**) and Isaiah 61:1a (**The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor;...**). In both cases, these passages continue into millennial prophecies, which Jesus, of course, does not allude to. The ESV (capitalized) is used for both quotations (I also checked the Greek **Septuagint** on this quote and it is very similar to the ESV).

Jesus' conclusion is, **"Happy is he who is not offended by Me."**

The conclusion appears to summarize Isaiah 8:14–15 **"And He [the Lord of the Armies] will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. And many shall stumble on it. They shall fall and be broken; they shall be snared and taken."** (ESV; capitalized)

Although Jesus has had many opportunities to clearly say, "I am the Messiah sent by God, and I am equal to God;" He has not made such a clear declaration since Nazareth, when He announced to the people in the synagogue, **"Today, this Scripture has been fulfilled in your ears."**

Instead, Jesus says, "You have seen these things with your own eyes; go back to John and tell him what you saw. You can come to your own conclusions and John can form his own opinion as well."

Now, Jesus was not being snide, nor was He upset that John misread the situation. Probably, as these men start to return, they can hear what Jesus has to say about John the baptizer (John was *not* a Baptist).

Jesus' Salute to John the baptizer

Luke 7:24 **And the messengers of John having departed, He began to speak to the crowds concerning John: "What have you gone out into the wilderness to see? A reed shaken by the wind?"**

These disciples from John were possibly recognized by the crowd; and some were close enough to Jesus to hear the exchange which took place.

As John's disciples depart, Jesus speaks kindly of John, His herald. Some in the crowd, no doubt, went to see John. There was clearly a connection between those who followed John and those who followed Jesus.

"What did you expect to see out in the wilderness?" Jesus asked them. "A reed shaken by the wind?" Along the Jordan river, there would have been many reeds growing, and the wind would blow on them. But Jesus is speaking metaphorically, as He so often did. "Did you expect to see a man shaken by every wind of doctrine?"

Luke 7:25 **But what have you gone out to see? A man arrayed in fine clothing? Behold, those in splendid clothing and living in luxury are in palaces.**

As discussed in the early chapters of the book of Luke, there is probably quite the backstory on John, which is certainly implied but not given to us. His parents were older; they probably died when he was quite young. Did circumstances force him to go out to the wilderness to live, to figure out how to clothe and feed himself on his own? Is this why he wore rude clothing and ate honey from a honeycomb?

"If you want to see expensive clothing in the latest styles," Jesus says, "go visit a palace and meet the people there. That is not what you are going to find with John."

Luke 7:26 **But what have you gone out to see? A prophet? Yes, I say to you, and one more excellent than a prophet.**

"Did you go out to the desert to see a prophet from God? John is even greater than the prophets." This is exceptionally high praise from Jesus.

Perhaps John's disciples hear these words as they are walking off, returning to John.

Luke 7:27 **This is he concerning whom it has been written: 'Behold, I send My messenger before your face, who will prepare Your way before You.'** (Malachi 3:1)

How many people find themselves spoken of in Old Testament prophecy? We cannot even find the United States in prophecy; but God, through Malachi, spoke of John.

Luke 7:28 **I say to you, no one among those born of women is greater than John; yet the least in the kingdom of God is greater than he."**

Jesus is speaking of John strictly as a man, saying that he is the greatest. John had great humility. He developed a following out in the middle of nowhere. No doubt, he could have exploited this for his own good and glory, but he did not. He was a herald for the Messiah to come. He did not glorify himself; he glorified the Messiah.

But those in the kingdom of God will not have a sin nature (when we are raptured, our sin nature stays behind, apparently as a part of the old body). Therefore, even the least of them will be greater than John.

Luke 7:29 **And all the people having heard, even the tax collectors, declared God righteous, having been baptized with the baptism of John.**

The people there glorify God, as many of them had been baptized by John.

No doubt, they appreciate the continuity between the Lord's ministry and John's. They also appreciate the righteousness of God, which is half of His holiness/integrity (the other half is His justice).

Luke 7:30 But the Pharisees and the lawyers rejected the counsel of God as to themselves, not having been baptized by him.

The pharisees and experts in the Mosaic Law rejected God's counsel, which was the teaching of John. They went out to see John, to see what was going on, but they refused John's baptism.

These two verses describe the two sets of people who came out to see Jesus: those who were positive toward Him and His teaching; and those who were negative. Jesus then addresses those in His audience who are negative.

Luke 7:31 "To what therefore will I liken the men of this generation? And to what are they like?"

Jesus now specifically addresses the people who have rejected Him (which ones also rejected John).

Luke 7:32 They are like to little children sitting in the marketplace and calling to one other, saying: 'We piped to you, and you did not dance; we sang a dirge, and you did not weep.'

The idea is, there are two groups of children in the marketplace. One group consists of spoiled children for whom you can do nothing to make them smile or happy.

That application is, John the baptizer and Jesus were very different in personality. John did not eat bread or drink wine (he had a very weird diet based upon what he could find in the desert).

Luke 7:33 For John the Baptist has come neither eating bread nor drinking wine, and you say, 'He has a demon!'

John was accused of having a demon.

Luke 7:34 The Son of Man has come eating and drinking, and you say, 'Behold, a man, a glutton and a drunkard, a friend of tax collectors and of sinners!'

Jesus ate whatever was placed in front of Him; and He drank actual wine. He was accused of being a glutton and a drunkard (although He would have had no characteristics in common with gluttons and drunkards).

Remember that John baptized people out in the middle of nowhere. But Jesus came and was willing to interact with anyone who had positive volition. They were very different people with very different ministries. However, both men spoke the truth, and those who heard them responded positively or negatively. Those who responded negatively to both men were like the spoiled children in the marketplace. No matter what you did, they could not be pleased.

Luke 7:35 And wisdom was justified by all her children."

Jesus and John both taught truth and wisdom. A significant number in their audiences responded with positive volition. Their subsequent thoughts, words and actions vindicated the words of Jesus and John.

These two sets of responses now play out on a different stage:

A Sinful Woman Forgiven

We could have titled this section, *at the dinner party of a pharisee.*

Luke 7:36 And one of the Pharisees was asking Him that He should eat with him, and having entered into the house of the Pharisee, He reclined.

The verb tense indicates to us that this pharisee asked Jesus on many occasions to come and have a meal with him.

Eventually, Jesus agrees to come to this dinner.

Luke 7:37–38 And behold, a woman in the city who was a sinner. And she having known that He had reclined in the Pharisee's house, having taken an alabaster flask of fragrant oil, and having stood behind Him at His feet weeping, she began to wet His feet with the tears, and she was wiping them with the hairs of her head, and was kissing His feet, and was anointing them with the fragrant oil.

It appears that this woman has come to the Lord with the most expensive thing that she owns—an alabaster flask of fragrant oil. She does not appear to have a cloth or towel with her (which is likely uncommon in that era).

There is a similar narrative found in the other three gospels, but there are so many differences which suggest that this general situation happened at least twice (for all we know, this could have been the same woman in both instances).

Luke 7:39 And the Pharisee, the one having invited Him, having seen, spoke within himself, saying, "If this were a prophet, He would have known who and what the woman is who touches Him; for she is a sinner."

One of the important things to the pharisees was ceremonial cleanliness. As we will find out, the pharisee did nothing to wash the Lord's feet; but he (the pharisee) seems concerned that this woman is touching the Lord.

"Surely, if this Man is a prophet, He knows that contact with such a woman would make Him unclean," is likely what this pharisee was thinking.

Jesus is able to look at Simon and, by reading the micro-expressions of his face, know exactly what he is thinking.

Many of us, having looked on Simon, might have said, "Simon, do you have something to say to me?" But Jesus took a much different tact. He had something to say to Simon.

Luke 7:40 And answering, Jesus said to him, "Simon, I have something to say to you." And he says, "Teacher, say it."

Jesus is looking at Simon, figures out what is on his mind, and then asks to speak to him. This would have given Simon the opportunity to speak with the Lord privately, if that is what he wanted. However, Simon thinks that he has a trump card to play, no matter what Jesus has to say. That trump card is, "And You, Sir, are being touched by an unclean woman. Are You aware of that, prophet?" Simon would want to deliver this message publically, so a private conversation was out of the question.

Because the pharisee has this great trump card to play, he has to listen to Jesus speaking, so that he can figure where to play it.

Luke 7:41 "There were two debtors to a certain creditor. The one owed five hundred denarii, and the other fifty.

Jesus immediately launches into a parable. What is good about a parable is, the people who hear it must engage their minds in order to understand what Jesus is saying. If their minds are not engaged, then they miss everything.

Parables are often circumstances that everyone who hears them can relate to what is being said. They have been in the situation before; or know enough about the situation described as to have an opinion on the matter. An

often, if an opinion is called for, there will be an obvious response. The parable, on the surface, is above controversy, even though it may represent a controversial subject.

Luke 7:42 **They having nothing to pay, he forgave both. Therefore which of them will love him more?"**

Now, bear in mind, Simon is holding onto this trump card to play; but he has to engage with the Lord in order to play it. So he is listening to this parable, and trying to put it together with what is happening at this moment.

Luke 7:43 **Simon answering, said, "I take it that he to whom he forgave the most." And He said to him, "You have judged rightly."**

Obviously, the person forgiven the most is the most grateful. Simon makes that observation and Jesus tells him, "You are exactly right, my friend."

Luke 7:44 **And having turned to the woman, He was saying to Simon, "Do you see this woman? I entered into your house; you did not give water for My feet, but she wet My feet with her tears and wiped them with her hair."**

Of course Simon sees this woman; for the past 5 or 10 minutes, he has been glancing over at her (this is what the Greek tells us in v. 44).

Simon does not see the connection yet with the parable, so Jesus will explain it.

"It is common courtesy for a host to provide water for the feet of his guests, so that they might clean them prior to entering the house. "You did not do this," Jesus points out, "But this woman has used her own tears to wet my feet and her own hair to dry them."

Luke 7:45 **You did not give to Me a kiss, but from which time I came in, she herself has not ceased kissing My feet.**

Another ancient custom was to kiss a guest as he enters one's home. Simon had not done that, and that is because Simon was not particularly fond of Jesus (despite the fact that he had asked Jesus on several occasions to come to his home).

Luke 7:46 **You did not anoint My head with oil, but she herself anointed My feet with fragrant oil.**

It was also common to provide oil for a guest's head and hair; but Simon did not do this. The woman, however, had massaged the Lord's feet with an expensive, aromatic oil.

Luke 7:47 **Therefore I say to you this: Her many sins have been forgiven, for she loved much; but to whom little is forgiven, he loves little."**

"As a result, her many sins have been forgiven; and because of this, she is very grateful. If you do not think that you need to be forgiven or if you think your debt is small, then you are certainly less grateful when it comes to forgiveness."

The big point that Simon wanted to make was the nature of this woman. Jesus has said, "Her debt is great because of her many sins; and she is very grateful." Obviously, Simon has little or no gratitude, possibly not even thinking that he needs forgiveness. Has Simon put this all together yet?

And key to this parable is, *Who is the Forgiver?* Jesus reveals that with the next thing that He says.

Luke 7:48 **And He said to her, "Your sins have been forgiven."**

What Jesus had just said to the woman shocks all of the religious types who are there: “Your sins have been forgiven.”

Luke 7:49 *And those reclining began to say within themselves, “Who is this who even forgives sins?”*

The people there are quite taken aback. Who is this Man who tells this woman that her sins are forgiven? How is He able to do that? From where does He get the authority to say this?

Luke 7:50 *And He said to the woman, “Your faith has saved you; go in peace.”*

Jesus clarifies why she is saved—it is based upon her faith in Him (and not based upon her services to Him).

Holy Gospel of Jesus Christ according to Saint Luke 7:36-50 (a graphic); from [Digital Ministries](#); accessed July 22, 2022.



Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus heals the centurion’s slave	
When Jesus [lit., <i>He</i>] had completed His teaching before [lit., <i>in the hearing of</i>] the people, He entered into Capernaum.	When Jesus had completed His teaching before the people in the plain, He moved to the city of Capernaum.
A certain slave of a centurion had a disease, [and] he was about to die, the slave being [lit., <i>who was</i>] [highly] valued to the centurion [lit., <i>to him</i>]. Having heard about Jesus, he sent [some] Jewish elders to Him entreating Him that, coming, He might save [or, <i>cure</i>] his slave.	A particular slave, of great value to a centurion, was quite sick and about to die. The centurion, having heard about Jesus, he sent some Jewish elders to request that He might save his slave.
Those who had come to Jesus called to Him urgently, saying, “He is deserving, [the one] to whom this thing is given, for he loves our people and he built the synagogue [here] for us.”	Those who had come to Jesus called to Him urgently, telling Him, “The man we represent is deserving of Your time, for he loves our people and he built the synagogue here for us.”
Jesus traveled with the Jewish elders [lit., <i>them</i>]. When they were not a far distance from the house, the centurion had sent friends [to meet them, and to speak for him],...	Jesus then traveled with the Jewish elders towards the house of the centurion. When they were not too far from the house, the centurion had sent some friends to meet up with Jesus and to speak on his behalf.

A Complete Translation of Luke 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
...saying to Him, "Lord, do not be troubled, for I am not worthy for You come in under my roof. In fact, I do not judge myself worthy to meet with You [lit., <i>that You come</i>] face to face. But rather, say a word and my boy/slave will be healed. For I am a man placed under authority; having [also] soldiers under me. I say to this one, 'Depart,' and he departs; and to another, 'Enter in,' and he comes in; and to my slave, 'Do this,' and he does [it]."	They said to him [speaking for the centurion], "Lord, please do not trouble Yourself, for I am not worthy for you to come into my house. In fact, I do not even see myself as being worthy to meet with You. Instead, say the word and my young servant will be healed. For I am a man who is under authority; and I have also soldiers who are under me. I say to this one, 'Depart,' and he departs; to another, 'Come in,' and he enters in; and to my slave, 'Do this,' and he does it."
On hearing these things, Jesus marveled concerning him, and turning to the crowd who was following Him, He said, "I say to [all of] you, I have not found so great a faith [as this] in [all] Israel."	Upon hearing these things, Jesus marveled concerning the centurion and his message, and He turned to the crowd following Him and said, "I say to all of you, I have not found so great a faith as this in all Israel."
Turning back [to go] to the house, those sent [by the centurion] found [that] the servant was in good health.	Turning back to return to the house, the delegation of friends sent to meet Jesus discovered that the servant was now in perfect health.
Jesus raises the widow's son from the dead	
And it was on the next [journey] [that] Jesus [lit., <i>He</i>] was traveling towards a city called Nain. His disciples are going with Him, along with [lit., <i>and</i>] a large crowd. When He drew near to the city gate, He saw [lit., <i>and behold</i>] being carried out one who had died (the only son of his mother, a widow). [There] was a large crowd from the city with her.	This is what took place on the Lord's next journey. He was traveling towards the city Nain, with His disciples, along with a large crowd. As He came near to the city gate, He observed a large procession coming out of the city. The body of the only-born son of a woman—a widow—was being carried out.
When the Lord [lit., <i>He</i>] saw her, He [lit., <i>the Lord</i>] was moved with compassion because of her. Therefore, He said to her, "Do not weep."	When the Lord saw her, He was moved by His compassion for her. Therefore He said, "Stop crying."
Drawing near, Jesus [lit., <i>He</i>] touched the coffin, and those carrying [it] stopped. He spoke to the young man, "To you, I say, arise!" And the dead [boy] sat up and began to speak. Jesus [lit., <i>He</i>] gave [or, <i>presented</i>] him to his mother.	Drawing near, Jesus touched the coffin, and those carrying it stopped. Jesus spoke to the young man, saying, "Rise up!" And the previously dead child sat up and began to speak. Jesus then gave him to his mother.
Fear gripped all [of them]; but they [then] were giving glory to God, saying, "The Great Prophet has been raised up among us;" and, "God has [now] visited His people."	Fear gripped many of the people there. However, most of them began to give glory to God, saying, "The Great Prophet has been raised up among us;" and also, they said, "God has now visited His people."
This word about Him has gone out throughout all of Judæa and [throughout] all the surrounding regions.	What Jesus did here became news throughout all Judæa and throughout all of the surrounding regions.
John the herald sends two disciples to Jesus	
Two of John's disciples bring a report to him about all these things.	Two of John's disciples brought a report to him about all these things that Jesus had been doing.

A Complete Translation of Luke 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Having called two certain ones from his disciples, John sent [them] directly to the Lord, saying, “Are You the One Coming or should we look for another?”	John then chose two specific disciples and he sent them to the Lord, asking Him, “Are you the Messiah or should we begin to look for another?”
And coming face to face with Him, the men said, “John the baptizer sent us to You, saying, ‘Are You the Coming One or should we look for another?’ ”	The men found Jesus and spoke direct to Him, saying, “John the baptizer sent us to You to ask if You are truly the Messiah or if we should look for another?”
In that hour, He healed many from diseases and plagues [or, <i>scourges</i>] and evil spirits and He granted the many blind to see.	In that hour, Jesus healed many from diseases and injuries and from evil spirits. He granted sight to those who were blind.
Jesus answered and said to them, “[After] returning [lit., <i>having traveled</i>], bring [this] report to John [concerning] what you have seen and heard: blind [people] are receiving [their] sight, [those who are] lame are walking about, lepers are being cleansed, and [those who are] deaf are hearing, the dead are waking up, and the needy have the gospel proclaimed [to them]. Blessed is [he] who is [lit., <i>if</i>] not offended by Me.”	Jesus, having allowed them to observe for a few hours, then said, “When you return to John, tell him exactly all that you saw and heard. Blind people are being made to see; the lame are now walking; lepers are being cleansed; deaf people are having their hearing restored to them; those who were dead are now living again; and the needy are hearing the gospel proclaimed to them. Blessed is he who is not offended by Me.”
Jesus speaks highly of John the herald	
After the messengers of John departed, Jesus [lit., <i>he</i>] began to speak directly to the crowds about John: “What did you [all] go out into the desert-wilderness to see? A reed shaking under the wind? Who did you go out to see? A man wearing a soft [luxurious] garment? Behold these [who wear] glorious clothing and they are living in kingly luxury.	After the messengers of John departed, Jesus began to speak to the crowds about John. “What exactly did you expect to see when you went out into the wilderness, having heard about John? Did you think he would be a weak reed, blown about by the winds? Who did you go out to see? Did you think he would be wearing a soft and luxurious garment? Behold these men over here—motioning to the religious crowd who were there—they wear glorious clothing and they live in the lap of luxury.
But who did you [all] go out to see? A prophet? Truly, I say to you [all], even an extraordinary prophet. This is [he] concerning whom it stands written, Behold, I will send My messenger [to go] before You, [the messenger] who will prepare Your way before You. I say to you [all], [there] is no one greater among [those] born of women than John [the immerser]. But even he [who is] least in the Kingdom of God is greater than John [lit., <i>he</i>].”	Again, I ask you, who did you go out to see? A prophet? Truly, I say to you that John is an extraordinary prophet. He is spoken of in the Scriptures, where it stands written, Behold, I will send My messenger to go before You and prepare Your way. There is no man alive who is greater than John; but even the least in the Kingdom of God is greater than he.”
All of the people who heard and the tax collectors who acknowledged the justice of God [or, <i>declare God righteous</i>], were baptized with the baptism of John. And the pharisees and the experts in the [Mosaic] law rejected the will of God for themselves and they had not been baptized by him.	All of the people who heard the teaching of Jesus, including the tax collectors, acknowledged the justice of God and they had been baptized with John’s baptism; however, the pharisees and the experts in the Mosaic Law rejected the will of God for themselves and they refused his baptism.

A Complete Translation of Luke 7

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The parable of the spoiled children in the marketplace

Who, therefore, will I compare the men of this generation to? Who are they like? They resembled children, those in the marketplace sitting and calling to one another. One says, 'We played the flute for you but you [all] did not dance; we mourned and you [all] did not weep.'

Who, therefore, might I compare this men of this generation to? Who are they similar to? They resemble children, those in the marketplace, sitting around and calling to one another. One says, 'We played music for you, but you did not enjoy it. We mourned, but you did not commiserate with us.'

For John the Baptizer has come, not eating bread and not drinking wine, and you [all] keep on saying, 'He has a demon.' [Yet] the Son of Man has come, [both] eating and drinking; and you [all] keep on saying, 'Listen, [this] man [is] a glutton and a drunkard; [He is] the friend of tax collectors and sinners.' Wisdom is justified by her children."

For when John the Herald came, and he was not living on a normal diet; nor did he drink wine. Nevertheless, you kept on alleging, 'He has a demon.' But then, when the Son of Man began teaching, and both ate and drank, you spoke negatively about Him, alleging, 'Listen, this Man is a glutton, He is a drunkard; and he hangs out with tax collectors and sinners.' Wisdom is justified by her children."

Jesus finally accepts an invitation to eat at the house of a pharisee

A certain pharisee was asking Him that He might eat with him. Having entered into the pharisee's house, He reclined [at the table to eat].

A certain pharisee kept on asking Jesus to eat with him. Jesus accepted and went. Having entered into the pharisee's house, He reclined at the table to eat.

And it was seen that [lit., *behold*] a woman who was in the city, a sinner, who knew [lit., *she was fully aware*] that Jesus [lit., *He*] was reclining [for a meal] in the house of a pharisee. She brought an alabaster perfume box, and she stood behind [Him] near to His feet. Weeping aloud, she began to moisten His feet with her tears, and [she used] the hair from her head to wipe away [her tears]. She kept kissing His feet and anointing [His feet] with the ointment.

It was observed that a woman from the city came to minister to Jesus. She was a sinner who had become aware that Jesus was at the house of this pharisee for a meal. She brought an alabaster perfume box to this house, and she entered in and then stood behind and to the side of the Lord's feet. She wept aloud and began to moisten His feet with her tears, and she used the hair from her head to wipe away her tears. She kept kissing His feet and anointing His feet with her ointment.

And seeing [this], the pharisee who called Jesus [lit., *Him*] [to eat with him], thought to himself, saying, "If this [Man] was [really] a prophet, He would have know [immediately] who [this person is] and what sort of woman [she is], who is touching [and attaching herself to] Him, for she [is] a sinner."

The pharisee who invited Jesus to eat with him sat back and watched all of this, and thought to himself, "If this Man were truly a prophet, He'd have known immediately what sort of woman this is who is touching Him and attaching herself to Him, for she is a degenerate."

Answering, Jesus said directly to him, "Simon, I have something to say to you." And [Simon] said, "Teacher, speak [up]."

Answering, Jesus said directly to him, "Simon, I have something to say to you." So Simon responded, "Teacher, speak up!"

"[There] were two debtors [who owed] a certain creditor. One owed 500 denarii; and the other, 50. Not having [the ability] from them to repay [him], he forgave both of them. Who, therefore, of them love him more?"

There were two debtors heavily in debt to a certain creditor. One of them owed 500 denarii and the other owed 50. Realizing that these two were unable to pay him, the creditor forgave both debts. Who, of the two, loves him the most?"

A Complete Translation of Luke 7	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Answering, Simon said, "I suppose [the one] to whom he forgave the most."	Answering, Simon said, "The one who was forgiven the greatest debt was probably the most grateful of the two."
And Jesus [lit., <i>he</i>] said to him, "You have rightly judged [this matter]."	And Jesus said to him, "That would be the correct response, Simon."
Jesus [lit., <i>He</i>], having turned towards the woman, declared to Simon, "You keep on looking at this woman. I entered into your house, [but] you did not give Me water [for My] feet. She, with [her own] tears, has moistened My feet. With her [own] hair, she has then wiped [them off]."	Jesus, having turned towards the woman, then explained to Simon, "You keep looking at this woman. When I entered into your house, you did not give me water for my feet. On the other hand, she, with her own tears, has moistened My feet; and then, with her own hair, has wiped them off."
You have not give Me a kiss; but from which [time] I entered [into your house], she has not ceased kissing My feet.	Listen, Simon, I've been in your home for 15 minutes now, and you have not given Me a kiss; but from the moment I entered into your home, she has not stopped kissing My feet. I came into your home with dirty feet, and you did not have a servant wash them.
You have not anointed My head with olive oil; but she has anointed My feet with perfumed ointment.	However, she is washing my feet with her tears and wiping them off with her hair. You have not bothered to anoint My head with olive oil; but she has anointed my feet with perfumed ointment.
On account of such a one I speak: 'She has been pardoned her many sins, so she loves much; regarding whom was pardoned little, she loves little.'	Regarding such a person, I tell you how it is: "Because she has been pardoned for her many sins, so she loves much; regarding one who had very little to pardon, that one loves little as well."
He then said to her, "Your sins have been forgiven."	He then said to her, "Your sins have been forgiven."
Those reclining [at dinner] began to speak among themselves [or, <i>within themselves</i>], [saying], "Who is This One Who forgives even sins?"	Those reclining with Jesus at the table, began to talk with one another, saying, "Who is This One Who forgives sins?"
Then Jesus [lit., <i>He</i>] said directly to the woman, "Your faith has saved you; go on account of peace [between you and God]."	Finally, Jesus said directly to the woman, "Your faith has saved you; go now, on account of the peace has now been established between you and God."
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 7			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1993 Spiritual Dynamics series (#376)	#212	Luke 7:36-50
	1970 Advanced Bible Doctrine (#604)	#31-32	Luke 7:36-50

Doctrinal Teachers Who Have Taught Luke 7

	Series	Lesson (s)	Passage
	1969 Edification Complex of the Soul (#645)	#14–15	Luke 7:36–50
R. B. Thieme, III taught portions of this chapter	2010 Life of Christ	#386–391	Luke 7:10–23
	2010 Life of Christ	#395–396	Luke 7:36–50
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 7:1–50

These two graphics should be very similar; this means that the exegesis of Luke 7 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	